

# The Living Church

December 21, 1969

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THE RIGHT REVEREND JOHN E. HINES  
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## CHRISTMAS -- 1969

There are many ways to tell the story of Christmas. St. Matthew's Gospel gives us this clue:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, wise men from the East came to Jerusalem saying, 'Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.'

When Herod...heard this, he was troubled...and assembling all the chief priests and scribes of the people, he inquired of them where Christ was to be born.

They told him, 'In Bethlehem....'

Then Herod summoned the wise men secretly...and he sent them to Bethlehem....They went their way...and going into the house they saw the child with Mary his mother, and they fell down and worshipped him."

So, the story of Christmas, primarily, is the story of God searching for man! It is this dramatic, compassionate, driving initiative on the part of a God who called into being the worlds and man that gives a person--any and all persons--value and meaning, worth and destiny. So that no human estate, however desolate it may appear to some to be, is without the possibility of renewal. Even the brilliance of that Bethlehem star could not match the brightness of that hope! For the divine initiative is grounded in love: "For God so loved the world...he gave his Son"...the profoundest, warmest mystery ("open secret") of all time!

But the other part of the Christmas story which we sometimes miss is the vital matter of response to this divine initiative. Man must find the Christ! In the gospel narratives some discover Him late. They missed Him in childhood, or did not recognize Him, or heard Him spoken of in such a way that they could not frame a judgment. And then it happened! And they were forced to conclude: "Never did any man speak as this man speaks." As St. Matthew tells the story, we ought not to miss the clincher: "The learned men in Judea had the holy books and the knowledge they contained. They knew where to look for the child born to be king. The Magi had no information on the subject. THEY HAD ONLY THE WILL TO FIND HIM."

A handwritten signature in dark ink, appearing to read "John E. Hines". The signature is fluid and cursive, written in a professional style.

Presiding Bishop



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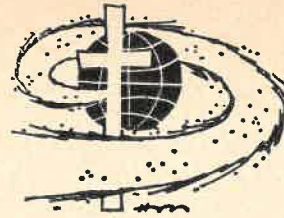
## TRAVELING?

If so, check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

# Around



# & About

## With the Editor

This will be a grim Christmas for all prisoners of war. Be sure that you pray for them. The Rev. **Edward I. Swanson**, who works with our Suffragan Bishop for the Armed Forces, has written the following prayer which is suitable for private and liturgical use:

*O God, to the barring of whose Presence prison walls cannot avail, be with all who are held as prisoners of war. In hours of lonely solitude draw thou near to them. Be the thought of thee their strength and stay. Thou who comest as a still, small voice, speak comfortably unto them. Uphold them in weakness, whether of body, mind, or spirit. Give their loved ones reassurance concerning them, and temper the malice of their captors with mercifulness, through Jesus Christ, the Deliverer of all. Amen.*

There's something else you can do: see the story about it on page 7, under COLORADO. I'll say no more about it here than that I am going to write to my Congressman to urge him to do all he can to make known our concern for prisoners of the Hanoi government who suffer from that government's failure to abide by any kind of internationally established standards of POW treatment. I hope you too will write. What good will it do? Who knows? But what good comes from feeling indignant or concerned and doing nothing at all?

Pray about it, speak up about it: that much you can do.

*Meditations in uni verse*, by **Paul Monka**, is a lovely new verse-plus-illustration book (Harper & Row, \$3.95). It must be seen to be fully appreciated. Here are a few pieces which strike both inner and outer eye:

Ever	the	when
was	chosen	all
the	people	is
apple	chose	said
of	to	nothing's
Adam's	be	done
i		
there	wisdom	dreams
is	is	come
no	the	true
sign	being	if
like	of	you
the	knowledge	do
Presence		too

The epistle for Advent IV speaks of the need for putting off the old man. **Hensley Henson**, onetime Bishop of Durham, used

to counsel his ordinands to beware of putting off the old man only to put on the old woman. I hope there are still some Christians who take seriously enough this redemptive putting-off and putting-on to be tempted to that error. It is a sin of which only saints-in-the-making are capable.

The collect for the day is hardly a universal favorite. It doesn't tune us up or turn us on for the imminent Christmas Happening. But it is appropriately a collect about clumsiness, addressed to the fact that "through our sins and wickedness, we are sore let and hindered in running the race that is set before us." The metaphor is apt: a distance runner can't expect to eat, drink, wanton, chamber, and otherwise live it up all week before the big run and then turn in his best performance; he will be sore let and hindered by his sins and negligences. Some, indeed much of our clumsiness in running the race God sets before us comes from our sins, but not all. There is something else that sorely lets and hinders, something that has not the nature of sin, something with which we need divine help: our sheer infantile inexperience, immaturity. A Christian can be well along in years and still be a clumsy, bungling novice as a Christian proficient. If and when somebody rewrites this collect for the Sunday before Christmas he might well meditate upon these words of **G. A. Studdert Kennedy**, the beloved "Woodbine Willy" of WW I: "The attempts of Christians to be Christians now are almost as ridiculous as the attempts of the first men to be human."

Shouldn't we be praying about that, with Christmas at hand? Bethlehem's Babe comes to grow us up.

Christmas prolegomena, from near and far:

"Trumpets! Lightnings! The earth trembles! but into the Virgin's womb thou didst descend with noiseless tread." *The Greek Anthology*.

"No longer do the Magi bring presents to Fire and the Sun; for this Child made Sun and Fire." *ibid*.

"Every day the Church gives birth to Christ Himself, through faith in the hearts of those who listen." **Albertus Magnus** (13th cent.).

"This much is certain, that we have no theological right to set any sort of limits to the loving-kindness of God which has appeared in Jesus Christ." **Karl Barth**, *The Humanity of God* (John Knox Press).

# The Living Church

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

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December 21, 1969

## LETTERS

*Most letters are abridged by the editors.*

### Reparations

Your reasoning on Stringfellow in *Around & About* [TLC, Nov. 16] woke me up in the middle of the night. Perhaps it was the incompatibility of your thinking and Dean Sayre's.

You and I have reconciled ourselves with our neighbor. We have begged to be forgiven our sins and God has done so. Hundreds of others have done the same things. The sum of all this has been 300 years of slavery, 100 years of Jim Crowism, ghettos, racism, poverty, despair, hate, and rage.

Maybe Stringfellow cited the wrong cases in defense of his case but we (in the night) seemed to have overlooked the weightier matters of the law. What we have done and not done seemed to be condemning all democratic-republicans the world over, however free of sin American Caucasian Episcopalians may be as such. To have Dean Sayre's "subtle twist" which turns purity of reasoning into a political weapon on the same page as that very reasoning appears to have been a tactical mistake or the ablest bit of editorial education in aid of straightened out reasoning I have seen in a long time.

Now that I am awake again, what needs to be done in the world seems to be more important than who has the best position. If you do not like the programs and actions that are now being implemented, you are not thereby given the time (hence the freedom) at this late date to reject all programs that are being offered to bring to an end the "sum of

all this" stated above. If the report in *The Episcopalian* on the state of the church for 1968 means what it seems to, we are all going to have to make some painful decisions about who and what we are and are to become.

JOHN CLARK

*Poughkeepsie, N. Y.*

We have in recent weeks seen theologians, laymen, and attorneys support reparations and restitution. The most recent word of white apology was commandeered from the American Book of Common Prayer, page 86: "being ready to make restitution and satisfaction." We have a strange fellow in Mr. Stringfellow who made this claim, for is he not an attorney who should eschew this play on words, who should know that no Episcopalian at the time this was written had the money to interpret restitution as meaning the coin of the land, who is confusing his theological with his legal self, and who takes great responsibility on himself in interpreting words from the Book of Common Prayer as being the word of God?

If anything rings loud and clear from the storm created by the South Bend debacle it is that words are not going to still the wrath, nor authoritarian justification quell the spirit of those who abhor threats, intimidation, and malice disguised as dialogue and brotherly love. There is none so vocal as those who will not listen.

LEONARD O. HARTMANN

*Evanston, Ill.*

Some years ago it struck me that Christian theology of sin had not caught up with bibli-

WE EXTEND

## Christmas Greetings



To all of  
our friends  
and  
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cal law on crime in understanding the concept of responsibility. Long centuries after the Hebrews had gone beyond the Hamurapi principle of passing sentence on a son for his father's crime, Christian children were taught by their primers that "in Adam's fall we sinned all." Deuteronomy states plainly: "Fathers are not to be put to death with their children nor are children to be put to death with their fathers. Everyone is to be put to death for his own sin" (24:16, cf. II Kings 14:6; II Chron. 25:4).

But now comes the Black Manifesto, placing blame on the children for "200 years of wrong." It might better have appealed to teaching in the same chapter of Deuteronomy: "You must not defraud a hired laborer who is poor and needy, whether he is one of your fellow-countrymen or one of the aliens residing in your land. . . ."

For years I had professional contact with convicted delinquents and their personal histories. I know that blaming society, their parents, their schools, their streets, does not promote their reformation. Admittedly these were factors in their development, but until they accepted *personal* responsibility for their own acts they could not think clearly about either themselves or their problems. For us to understand this does not prevent us from helping them—quite the contrary. But "reparations," no. Mr. Stringfellow's legal training ought to have shown him better than that.

As for Christian theology, those who blame "Adam" do not ask "his" descendants to make reparation, do they? They concentrate on Good Friday and demand of human beings justice, mercy, and humility, essential, not legal.

JEAN S. DAVIS

Aurora, N.Y.

### Protective Coloration?

I do believe your editorials are *colored* because you are white. Were you a *black* Christian I don't think you would write as you do.

Your slip is showing and the slip is white.  
(The Rev.) WILLIAM L. KIER

Wayne, Pa.

P.S. No "hostile intent."

### Lo, the Poor Bishops!

When we went to the income tax office last year to get help in making out our returns the man who helped us said he was ashamed to work on the figures. He could not understand how any organization, especially the church, could offer such a small retirement—\$2,400. Well, at least it is too small to tax or we would have to pay income tax on it. Why couldn't it be paid during working years in such a way that it is tax free?

I'm glad to read in the church papers that the church has set a minimum of \$6,000 for the bishops. At least they will be spared the embarrassment of sympathy. Also with their social security they will be receiving more than my husband ever earned. They will not be way below the minimum set by the government as we are.

One thing more the church could do for

her bishops. It could pay their health insurance premiums because the \$40 we have been asked to pay three times since June comes pretty high and hard.

I'm sure the bishops will have an advantage over the priests in another way. I doubt if as many people will expect them to speak for free, even paying their own travel expenses.

Well, I shouldn't complain because we are both in good health and as soon as possible one of us will be getting a job so that we can at least meet our expenses. After all, lots of retired priests or their wives are working so why shouldn't we? This just means that retirement is not really retirement at all but only a change.

BARBARA DELORIA

Randallstown, Md.

### Answers, Anybody?

*The Episcopalian*, in the November issue, provides startling figures concerning decline in the Episcopal Church. In the figures provided for the years of 1967 and 1968, it is reported that the Episcopal Church had: 19,122 less communicants in 1968; 37 less parishes and missions in 1968; 15,117 less church school teachers and officers in 1968; 42,118 less church school pupils in 1968. Yet, we had 233 *more* priests in 1968.

In short, the Episcopal Church has recorded less churches, less members, less teachers, less pupils—*more* priests.

*Question:* How can this possibly be? Why the need for more priests when we have fewer churches, members, students? Something is very, very wrong with our Episcopal Church. Are we to continue this trend of having fewer churches and more priests? Where will all these additional priests find employment? It sounds crazy! No sound business concern could continue to operate in such a manner, increasing its employees, while it loses its customers.

THOMAS L. DAWSON

Baltimore

### Love Minus Justice

Thanks for the courage you have shown in portraying the character of the recent grant of money by our General Convention at Notre Dame, to what is in truth an unjust cause. To those who have been charging you with a lack of charity, it is not to be forgotten that love divorced from justice is not Christian love but sentimental romanticism. To those who charge you with a lack of trust, it is not to be forgotten that trust not based on knowledge is blind.

Thanks again and again for your courage and steadfastness at this time.

JOHN S. MARSHALL, Ph.D.

Sewanee, Tenn.

### Correction?

"Last Sunday (Nov. 2) was not only All Souls Day but our [TLC's] 91st birthday" [TLC, Nov. 9]. Maybe you just said it to provoke comment, but your birthday is numbered among the saints, not the souls. All Souls Day, not to be found in the P. B. (that's the non-Texan P. B.) nor in the

Lesser Feasts and Fasts, is correctly listed by the Ashby Co. of Erie, Pa. The rule is that one can't say a requiem on a Sunday, and of course to say it at all requires permission of the ordinary to use the American Missal.

Many happy returns of the day.

(The Rev.) WOLCOTT C. TREAT, Ph.D.  
San Diego, Calif.

{ How about the BCP requiem propers? Ed.

### SC & GC II

In reference to TLC, Nov. 9, which reported the action of the executive council of the Diocese of South Carolina on General Convention II, the resolution of the council was edited in such a way as to change the intent, by the addition of (GCSP).

It was not the intent of the executive council to disassociate the Diocese of South Carolina from GCSP. The deputies from this diocese supported this at Seattle and the diocese has supported it since the General Convention of 1967. The resolution passed by the executive council of the Diocese of South Carolina disassociates the diocese from the \$200,000 special fund. The diocese is officially on record as not supporting it. For those individuals in the diocese who desire to share in the fund, the diocese will forward their funds to the national church.

(The Rev.) GEORGE I. CHASSEY, JR.  
Secretary of the Executive Council  
Diocese of South Carolina

Charleston, S.C.

### Information Please

I would like to know more: What is known about James Forman, Muhammed Kenyatta, Wilbur Woodland, and the others? Their origins, records, education, age, religion? Same for the 24 people offered in the Black Manifesto as a steering committee for BEDC. All this has burst upon us since April, and we know little except from a few news items.

Thank you for printing the Black Manifesto [TLC, Oct. 12]. The convention surely would have gone differently if all the delegates and discussion-folk had studied a copy well in advance. This is part of the whole problem of communication with all our people, as so well stated in Fr. Ehrgott's letter [TLC, Oct. 26]: "We have no procedures for the presentation of issues to the constituency." I realize that TLC has no funds, staff, or space to do much research. But who will tell us—and all the families who take no church paper?

We have fully 800,000 homes. Estimating the circulation of all our general church papers—*The Episcopalian* (though subsidized), under 100,000; THE LIVING CHURCH, 15,000 (not all the clergy take this); some special ones; and quarterlies: say 200,000 at most, with duplications—there remain fully 75% of our homes unreached. These receive only what is relayed in diluted form through diocesan and parish publications, which are largely concerned with local activities. Can't we do *something* better to inform our people?

(The Rev.) VICTOR HOAG  
Retired

Maitland, Fla.

{ We should welcome all sound information and all usable suggestions. Ed.

**ON THE COVER: *The unicorn, a mythical creature, gracefully portrayed, is a symbol of Christ's incarnation and sinless life. Many examples of this symbol are to be found in the annals of Christian art.***

# The Living Church

December 21, 1969  
Advent IV

For 91 Years,  
Its Worship, Witness, and Welfare

## COLORADO

### Churchpeople Urged to Protest POW Mistreatment

The Diocese of Colorado has initiated a nationwide protest by Episcopalians against the failure of the North Vietnam government to abide by accepted international standards in the treatment of military prisoners, most of them Americans.

The diocesan council adopted a statement asking Episcopalians to express their "concern and outrage" over Hanoi's adamant refusal to disclose names of prisoners, to permit correspondence with their families, to repatriate promptly the sick and wounded, to permit international inspection of prison camps, and to provide adequate dietary and medical attention.

The council acted after an appeal from Mrs. Raymond P. Salzarulo whose husband, a lieutenant commander in the U.S. Navy, has been missing in action for three and a half years. The Salzarulos have a 4-year-old daughter who last saw her father when she was four months old.

The council also petitioned the Executive Council to enlist the support of all dioceses and districts in a letter-writing campaign to show "a world opinion of such magnitude as to bring about a change in the present policy of hostile silence maintained by the Hanoi government." Letter writers were urged to address the officials of the Hanoi government, members of congress and the executive department of the United States government, and diplomatic representatives of this and foreign countries.

## LOUISIANA

### Council Advises on Special Programs

The Bishop and Council of the Diocese of Louisiana has issued a statement of position concerning the Special General Convention's fund for community development for black, Indian, and Eskimo groups. Expressing concurrence with the South Bend convention "in its rejection of the whole concept of reparations and . . . of the Black Manifesto," the statement goes on to say that no money or support should be given by the Episcopal Church "to any organization which has endorsed the Black Manifesto or advo-

cates violence as a means of achieving social change."

The statement warns that "the withholding of support or passive inactivity" as a form of protest against church programs of which one disapproves "only cripples the mission of the church" in the service of Christian principles.

Lastly, the statement reaffirms support of the general church's Special Program and urges that "all future applications for grants be channeled through this program over which the Episcopal Church has a far greater measure of oversight, responsibility, and accountability."

## ENGLAND

### Call on Cardinal Stirs Talk

The disclosure that 50 Anglican clergy paid a private and unpublicized visit to John Cardinal Heenan of Westminster, the Roman Catholic Primate of England, has caused speculation that a mass transfer to the Church of Rome could happen.

An article in *The London Telegraph* suggests that a large number of Anglo-Catholic clergy may be making plans to transfer themselves, their churches, and their congregations from the Church of England to the Roman Catholic Church, should an Anglican-Methodist merger succeed. Also, according to the *Telegraph* article, the 50 clergymen visiting the cardinal were members of the Society of the Holy Cross which is actively contemplating the long term prospects for reunion with Rome, and the more immediate chances of setting up a uniate church, one that is self-governing but recognizes the supremacy of the Pope. Reportedly, the society is developing a trust in order to accumulate capital and property and is prepared to take eventual legal action to get its "fair share" of the Church of England buildings and endowments if a "crisis of secession" comes.

The nominal leader and spokesman for the Anglo-Catholics in Britain is the Rt. Rev. Graham Leonard, Bishop of Willesdon, who repeatedly charged that merger plans are "splitting the Church of England from top to bottom." The bishop claims that his group cannot take part in the service of reconciliation which is the cornerstone of the merger proposal with the Methodists.

The Society of the Holy Cross, to which Bp. Leonard does not belong, has in the past served notice it intends to prepare plans for a "continuing Anglican

Church" if Anglican-Methodist unity proposals are accepted. The group, originally restricted to clergy, has accepted lay members since the Methodist controversy arose. Three hundred priests are members and lay membership has been estimated at 10,000 by some.

The group's strength, according to the *Telegraph*, will be tested in next year's elections for the new synods, the newly set up governing procedure which replaces the convocation and which many bishops feel will prove favorable to the Methodist union proposals. Some Holy Cross men feel the Synod may be packed with "yes men" who will push the Methodist merger through.

A similar concern is felt by Bp. Leonard who fears the election may go by default to "official" candidates. The bishop reportedly has formed an alliance with evangelical theologians in what has been termed an attempt to thwart old proposals for Methodist-Anglican union and to develop some new ones. This move is seen as an attempt to prevent the kind of secession being suggested by some Holy Cross Society members. The bishop said that if the old proposals are passed and a crisis comes, it will be up to those who promoted them to take the responsibility for what then occurs, referring to the possible loss of some clergy, churches, and people to Rome.

## PROVINCES

### II Meets

At the synod of Province II meeting in Garden City, L.I., N.Y., the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island, told the delegates that "it is a mistake to give the Prayer Book to blacks or any other ethnic minority group unless we want them to know the meaning of freedom, equality, and justice." He also said that such groups will only be drawn to the Episcopal Church to the extent that its predominantly white membership shows concern for them as persons in search of human dignity. The bishop was a member of a panel discussion on issues at South Bend led by the Rev. H. William Foreman of the Diocese of Central New York.

To the question of how to deal with the continuing charge that the Episcopal Church capitulated to blackmail or the demand for reparations, Mr. Foreman said that while this was certainly not the intent of the convention, churchmen must

be content to live with the misunderstanding and confusion which such action understandably generated.

In other fields, the area of Prayer Book revisions was presented by the Rev. Charles W. F. Smith of the Episcopal Theological School who is a member of the Standing Liturgical Commission. Discussion of this was done by dioceses on the question, "Why fixed liturgies anyway and what purpose do we expect them to serve in any future Prayer Book?"

At another session, the Rev. Thomas Brown, director of the Northeastern Career Center, Princeton, N.J., explained how the center, established in 1963 to provide counseling in vocational problems for United Presbyterian clergy, is now open on a limited scale to other clergy. Bishops in Provinces I, II, and III are providing part of the total cost of \$315 per person for intensive three-day interviews with the applicant responsible for \$100 of this total. Approximately half of those using the center to date have been between ages 26 and 35.

Presiding at the synod was the Rt. Rev. Horace W. B. Donegan in place of the Rt. Rev. Lauriston Scaife, Bishop of Western New York, who had tendered his resignation because of ill health. President for the coming triennium will be the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island.

At the concluding Eucharist in the Cathedral of the Incarnation, Garden City, Bp. Sherman was the celebrant. In the course of the service he cited Bp. Donegan on the 22d anniversary of his consecration, and directed that the offering be given to the Rt. Rev. C. Alfred Voegeli, Bishop of Haiti, for the purposes of his choosing.

## ORGANIZATIONS

### **Black Preachers Exhorted to Violence**

Delegates to the third annual convocation of the National Committee of Black Churchmen, meeting in Oakland, Calif., were warned by a Black Panther Party leader that "it is time preachers make the oppressed take up the sword and wield it against the evil system and in behalf of your own freedom." The speaker was David Hilliard of Oakland, chief of staff for the Black Panther Party. "Unless you preachers do that, you are traitors," he said. "It's about time we as Black Panthers start taking some preachers' heads if they're not serving the community." During a question-answer session Mr. Hilliard declared: "Preachers can no longer talk about the idealistic philosophy of God coming down to save the struggling slaves."

The Rev. Howard Bryant, president of the San Francisco Black Clergy group, said that he could not agree that Mr. Hilliard's proposal "to exterminate all

who do not agree with the Black Panthers" is the proper course of action. "You can't destroy a system and still expect to enjoy its benefits," he said. "We can change the system from within by becoming a part of the system. Then we can utilize the resources of the system."

Paul Cobb, chairman of the Oakland Black Caucus, told the convocation that the time has come to use the church as a revolutionary force and "if you're not prepared to do that, take off your collars. What has happened to Bobby Seale can happen to you even though you carry a cross."

The black churchmen heard Dr. James Cone of Union Theological Seminary, New York City, explain his views on "Black Theology." He said: "A Black Theology believes that the black community is where Christ is at work. God, because He is the God of the oppressed, takes sides with the black people. He has made an unqualified identification with the black peoples. Either God is for the black people in their fight for liberation and against the white oppressors or He is not. He cannot be both for us and for white people at the same time."

## WCC

### **Biafran Aid Statistics Reported**

More than 5,500,000 civilian victims of the civil war between Biafra and Nigeria have been receiving relief through the interchurch aid program of the World Council of Churches.

Statistics reported by the WCC headquarters in Geneva, Switzerland, show an estimated one million refugees in 1,586 camps, with another 1,750,000 being partially nourished at 1,958 feeding stations. There are 150 sick bays serving about 14,000 patients. In addition, at least 15,000 people are treated weekly by medical teams. The WCC supplies a separate medical team from the American Quaker-Mennonite service, operating near the front lines. Vaccinations against measles have been given to nearly 800,000 persons, and more than two million have received smallpox vaccinations.

In areas of recent fighting, the number of refugee camps has been increased from 190 in mid-September to 344 by the end of October. The council has recently stepped up its appeal for war victims on both sides of the conflict to \$5 million.

To date, Joint Church Aid has made 4,361 flights transporting 47,789 tons of high-protein foods and essential medicines to Biafra.

## SOUTHEAST FLORIDA

### **C and C Ratified**

A convention to ratify the constitution and canons for the new Diocese of Southeast Florida was held in All Saints'

Church, Fort Lauderdale, with the Rt. Rev. James L. Duncan presiding. He is bishop-elect of the new diocese.

Miami has been designated as the see city and recommendation was made by the executive board that Trinity Church, Miami, be the pro-cathedral, subject to the working out of details between that parish and the new diocese.

At the meeting, Bp. Duncan, who is still functioning as Suffragan Bishop of South Florida, asked that the churches be open as a day of vigil on any day of moratorium, "that those supporting the President of the United States and those seeking immediate peace in Vietnam be reconciled before the altar."

## ANGLICAN COMMUNION

### **"A Lot Must Go"**

The Rt. Rev. John Howe, executive officer of the Anglican Communion, said in Toronto that he shares the view of his predecessor, the Rt. Rev. Ralph Dean, Bishop of Cariboo, that the church structure may die in ten years. Last August, Bp. Dean told the Anglican General Synod that much of what the church is doing is irrelevant [TLC, Sept. 21].

Bp. Howe, speaking in Toronto during his visit to the Church of Canada, said the church "has got to renew and reshape. We must accept that a lot has to go. We must see what has got to stay and what has to be renewed." Among matters that must be corrected, he listed:

(✓) The way Christian life has become structured around a Sunday pattern of behavior. Christian life will become much more how people react to the Christian Gospel in their daily environment and living;

(✓) Some of the structures that are obviously entirely denominational. These must be ecumenical;

(✓) The sort of structure where the priest is the executive and the laity the customers;

(✓) The "autocratic" bishop who has largely disappeared anyway.

## RELIGION AND RACE

### **United Front to Press Reparations**

The major organizations of black churchmen have formed a united front to press for millions of dollars in reparations from the country's white religious bodies. A decision to join forces for a "massive effort" to obtain and dispense funds for black development was made at the convocation of the National Committee of Black Churchmen (NCBC) that met in Oakland, Calif.

Participants in the push are the NCBC, the Interreligious Foundation for Community Organization (IFCO), and the Black Economic Development Conference (BEDC)—the group sponsoring the



# CONVENTIONS

Black Manifesto demands. These three groups have invited the Southern Christian Leadership Conference to join them in forming a committee to "coordinate policies and programs for the politicization and empowerment of the black community."

The Rev. Calvin Marshall III of Brooklyn, N.Y., director of BEDC said, "This firm and hard position was taken because we black churchmen will no longer allow ourselves to be separated and dealt with as individuals." In explaining that from now on when a white organization gives funds to one of the participating organizations it is giving to all, Mr. Marshall said, "In the past, white church groups have said their funds for blacks were designated for IFCO or NCBC not the BEDC. This was done because to deal directly with BEDC would be an admission that they agree with the concept of reparations and that they are paying penance for their sins." He also said the 400 black churchmen at the convocation took this action because "we believe the churches of this nation must respond to the demands of the Black Manifesto. . . . We feel it right to put the church structures of this country on the spot to impress upon them how insensitive they have been to the needs of the black people and how they have allowed themselves to be caught up in the exploitation of black people."

The Rev. J. Metz Rollins of New York City, executive director of NCBC, said the action represents a "new day for these organizations in terms of getting on with the business of serving and aiding the black community in its liberation struggle."

In a news conference, Mr. Marshall said that he and his five unsalaried staff members were touring the country preaching the gospel of reparations expected from white churches for their "dehumanization of black people in America." He is more optimistic than some of his associates in the NCBC over the early receipt of \$200,000 from the Episcopal Church, saying he understood "a good part of the money is ready for us" and will be turned over to the organization "in a short time. This would be enough financing to do administrative work for about a year," Mr. Marshall said.

The NCBC also has served notice on the National Council of Churches (NCC) that it is prepared to stage an all-out drive on the council if it does not accede to its demands and name blacks to top-echelon posts. The warning carries with it the assertion that the struggle will be presented even if it means the destruction of the council.

The statement, issued upon adjournment of the convocation, warns that "the battle once begun, we pledge ourselves to the vigorous pursuit of these objectives, by whatever means necessary, until victory is won."

## Kansas

St. Paul's Parish, Manhattan, Kan., was host to the 110th annual convention of the Diocese of Kansas and the facilities of All Faiths Chapel of Kansas State University and the University Ramada Inn were made available to delegates. Presiding over business sessions was the Rt. Rev. Edward C. Turner, diocesan.

Speaker at the convention dinner was the Rt. Rev. John Hines who discussed the recent events of General Convention II. During one business session, delegates approved special offerings to be taken in parishes and missions for the voluntary \$300,000 for aid to minority groups—\$200,000 to the NCBC and the next \$100,000 will be marked for Indian work. Other actions taken by convention include:

(✓) Adoption of the \$359,418 budget, approximately \$24,000 above the 1969 budget;

(✓) Appointment of a committee to study clergy stipends and make recommendations for a policy of annual increments to the 1970 convention;

(✓) Continuation of a committee to study new methods of computing parish and mission apportionments, this committee to report to the 1970 convention;

(✓) Appointment of a committee to study and report specific recommendations for expanding and improving diocesan youth and Christian education programs;

(✓) Lowering of the voting age for delegates from 21 to 18.

For the first time in the history of the diocese a woman was elected to the standing committee—Mrs. Henry G. Goss of Grace Cathedral, Topeka. Another woman, Mrs. Joe E. Balch of Grace Church, Chanute, was elected a deputy to the 1970 General Convention. An alternate elected was Mrs. Dwight Coburn of St. Paul's, Kansas City, Kan.

## Indianapolis

Speaking at the opening session of the 132d annual convention of the Diocese of Indianapolis, the Rt. Rev. John P. Craine, diocesan, called for positive response and involvement by Christians in a "world that is in revolution, just as in our Lord's day." In attendance were more than 200 clerical and lay delegates, and alternates from the southern two-thirds of Indiana.

Referring to the South Bend convention, Bp. Craine emphasized the fact that the commitment of \$300,000—\$200,000 for black development and \$100,000 for Indian and Eskimo work—by the national church was not a capitulation to blackmail and urged support for voluntary contributions in the diocese for that purpose. He said: "We will not support the

principle of blackmail whether it be from militants of the left who wish to urge a concept of reparations or from other militants who threaten the withdrawing of their support unless the church bends to their will."

The bishop also spoke of the inadequate diocesan clergy stipends in many cases and congregations with small memberships and rising costs of operation, as well as the budget and assessment plans to come before delegates for consideration.

Delegates accepted a resolution affirming the South Bend action on black development and urging voluntary contributions to the total fund. They also voted to continue the present system of assessments, but asked that a thorough study be made of the entire problem of financing the diocesan missions.

## Olympia

A capital funds drive will be undertaken in the Diocese of Olympia to raise \$750,000 to build a conference center and camping site on the grounds of the present Camp Huston, now outmoded. The present camp and the future conference center are named for the late Rt. Rev. S. Arthur Huston, a former Bishop of Olympia. The funds drive was one of several in the "housekeeping" category taken during the annual convention of the diocese held in St. Luke's Church and the Quay Hotel, Vancouver, Wash. Other actions included:

(✓) Lowering the minimum age of electors, bishop's committee members, and convention delegates, to 16 years;

(✓) Urging the governor and legislators to legalize therapeutic abortion in the state;

(✓) Entering the program, with funding, Operation Equality in the State of Washington;

(✓) Commending efforts of government agencies to substitute rehabilitation programs rather than penal treatment for alcoholic persons. Convention also went on record favoring the establishment of detoxification centers within the state.

Delegates also voted to urge Congress to repeal Title II of the Internal Security Act of 1950, and to petition the 1970 General Convention to increase minimum payments of the Church Pension Fund to \$3,000 for clergy and \$2,400 for clergy widows, and to provide for a regular cost of living adjustment every three years.

Speaking at the convention dinner was the Rt. Rev. James W. F. Carman, Bishop of Oregon. An innovation of the dinner program was the audio-visual presentation of portions of the 1970 budget of \$763,331 (1969 budget—\$748,608) which was prepared by the a-v division of the bishop's commission on Christian education.

George N. Luxton

## A WORLDWIDE UNITY?

“The Anglican Communion has been formed and called to serve our world in faith and worship and broad plans of mission—that is, if we can find the will to survive, to unite, to work together with new tools for new days. The Anglican Consultative Council itself is a well-shaped tool for the job that awaits us.”

THE fate of the Anglican Communion is about to be decided, now that the member-churches of the communion have approved the creation of a Consultative Council as the leading coordinating body for worldwide Anglicanism [TLC, Dec. 14]. The members' attitude towards the council, their response to the request of the Lambeth bishops regarding the council, their action in supporting or rejecting the council—these will be decisive for the future of the Anglican Communion. They are the little hinges on which a large issue will turn. These council items, far down on some crowded local agenda, are the most important matters that will come before us in this decade. How many Anglicans around the world will recognize them, think hard about them, give them the time and debate they deserve, and answer them with solid conviction and enthusiastic participation? I wish that I could answer more confidently, “a large majority.”

In my own country most of the issues of the Lambeth Conference are dead duck. A few general topics that were in currency before Lambeth still survive and tease the mind and spirit—peace; race, color, and industrial strife; hunger; faith; worship; reunion; etc. But Anglican Communion affairs *per se* are in the doldrums. Yet there must be some of these agenda items before us shortly, notably our re-

sponse to the agreed-upon formation of the Consultative Council, our appointment of representatives, our financial provisions for the council and its new secretary general. The concern of this article is that these items should be recognized as being vital to our future as a communion, and as being contributory and sustaining to our growth from local denominationism into world-church life. And, as I see it, they are of more importance to us as Christians in God's world than 95 percent of the other matters that clutter up our local agendas.

FIRST, the council itself. It was accepted by the Lambeth Conference of 1968 without any signs of widespread enthusiasm. The United Kingdom bishops tolerated the idea, and were gracious enough not to oppose it, although many of them gave the impression that to them it seemed like a bit of new-world high pressure and over-organization. In Eng-

land they are not used to synods—their General Synod comes into being in 1970—and their present church government proceeds through a series of committees and consultations that lack final authority in most of the matters under discussion. Yet they muddle along fairly happily in what would be to us a confusing and frustrating fashion. The other member-churches, with longer experience in self-government and synodical life, must maintain the initiative in forming and sustaining the Consultative Council, and in proving it to be valuable to every member-church in the increase of mutual understanding and unity, and in the effective expression of our common faith, worship, mission, and service. England will, I hope, provide the necessary leadership for the council, that is, provided the other member-churches insist on its relevance in our present situation and on our willingness to share in it all down the line, in membership, general concern, financial provision, and in seconding of our best spirits and brains for the task.

But cannot these concerns be cared for on the local level without the bother and expense of travel and time spent in the biennial meetings of the council, in the yearly standing committee gatherings and in the wider consultation to be held sexennially before or after the meetings of the World Council of Churches? Why all this expensive running about? Aren't we competent to handle these items on the national level? Yes, we are, provided we are willing to give up the Anglican Communion, to acquiesce in the disappearance of Anglicanism as a world church, and



*The Rt. Rev. George N. Luxton, D.D., is the Bishop of Huron in the Church of Canada, and is well known for his work toward the furtherance of worldwide Anglican unity.*

satisfy ourselves within the limitations of a national church. To accept these alternatives would be to stultify our present growth towards maturity in the Universal Christ and to return to something that is just a few steps above parochialism.

For a century our forefathers have struggled to attain the reality of a world-wide Anglican Communion. Many of them recognized clearly the need for these wider dimensions in the consideration of our faith in Christ and in our mission to His world. In an ever-widening universe, the need for these wider dimensions does not decrease. God help us if we do not retain and build on these earlier foundations. For me, our present ecumenical involvement does not answer this need. It is a necessary part of our commitment and Christian friendship, but it tends to be general, vague, and thin, and cuts little ice in the local life of our churches. You may reply that this also is true of Anglican Communion recommendations as they come to us from Lambeth Conferences or Anglican Congresses. My experience through four decades of ministry is that messages from the senior groups of Anglicanism are seriously considered and are influential in our local churches; and they can be more so under the aegis of the Anglican Consultative Council. It is to be a council that is almost altogether elective, thoroughly representative, and meeting regularly. I believe that if it receives adequate support from the member-churches, in the future it will be recognized as one of the major Anglican acts of the '60s, and as a turning point towards the unity, effectiveness, and growth of our communion.

So we have the Consultative Council before us. Please study the structure, its balanced personnel of clergy and laity, its request for representation from the women of the church and from youth, and its carefully worded terms of reference. And then give it your hearty support. Later some points in the structure may need revision. There will be an opportunity for this in the ongoing life of the council. For the time being accept it as presently framed, and give it a trial period before attempting detailed revision. And appoint as your representatives your most competent members—not the available men

of leisure or the senior officeholders who are thought to be deserving of an occasional joyride and a spot of extra recognition. Quite likely they are not the key people for this responsibility. Give us representatives in their 50s or less—except for the youth delegates who are required to be under 28 years of age at the time of appointment. We older men have had our day. A new venture like the Consultative Council needs sound experience, freshness of viewpoint, youthful flexibility with world concern and world vision. So send your top people of competence. For the larger member-churches, I consider that their elected council representatives might well be employed full-time (or at least half time) so that they may carry on between meetings within the member-church a running consultation on the council agenda. Thus they will keep their church well informed and, as representatives, they can truly represent its thought to the council. There are a half dozen full-time secretaries in each of our larger member-churches with less important and less fruitful fields of endeavor!

AND what about the council's agenda? Recently through the columns of the

(London) *Church Times*, the change-over of our executive officers has brought these items to the attention of the English Church. Bp. Dean, the retired officer, stated that he would place first on his successor's list "the formation and the nurture of the Consultative Council which the Lambeth Conference has called for." The new officer and future secretary-general, the Rt. Rev. John Howe, adds three other items: (1) Renewal in faith and worship, (2) Human needs, (3) The unity of the church (including, apparently, the ecumenical movement and our conversations with the Roman Catholics). "We have a real purpose towards unity," said Bp. Howe, "and we have got to take risks." I should like to suggest a revision in the order of Bp. Howe's agenda, and place first "the unity of the church," and within it that Cinderella concern, *unity within our own church, within the Anglican Communion*, a subject much neglected and of great importance. Have you lately noticed evidence of a resurgence of party life in the English Church and also on the North American Continent? Are we losing the vision of the Minneapolis Congress of '54, that the old party life within the church had become obsolete in our recognition of Catholicism and

## Resourcefulness

God looked down upon the earth  
and saw the psalm singers in their churches,  
the soul singers in their night clubs,  
the soldiers deep underground in their bunkers,  
and God thought,

"It's time for a change."

To a farm woman in Iowa He announced:

"The life in you can save the world."

To a Russian peasant He said:

"Your child is the hope of the earth."

And to everyone who would listen

He kept broadcasting. . . .

God cannot be blocked.

Robert Hale

Evangelicalism as two sides of the one coin, as complementary rather than contradictory, as qualities and emphases that ought to be present in each church member "in fruitful tension"? And are we still seeking some media of effective communication between the member-churches for the increase of understanding and friendship? Occasionally some courageous soul launches a communion journal; and it serves for a few faltering years. Yet still we lack any regular and effective plan for interchurch communication. Perhaps the new council can discover some fresh plan. Twelve years ago in Canada we lifted a church magazine of 7,000 circulation into a church newspaper of 280,000 by offering it as a strong national insert for the diocesan papers. It continues to grow and serve, and has recently gathered continental awards in religious journalism. The communion task is a more difficult one but we must find the right medium and use it steadily.

In this inward-looking concern are we not taking a retrogressive step? Have we not already passed by this stage and are we not seeking the reunion of Christendom rather than the continuation, the growth, or even the health of our communion? Is not this article another sign of what our ecumenical friends call "the hardening of denominational barriers"? I hope not. All my ministry I have worked for the unity of Christendom and the reunion of the churches; but it is not a

reunion "at any price." It must fit into the world-plan of Christ's Universal Church. A national reunion of local churches could be a backward step, that is if it creates a new national denomination rather than moving toward the World Church of Christ. Somehow the Anglican Churches in conversation with other bodies must preserve their supra-national nature. I fail to see why any member-church should be thrust out from the Anglican Communion if and when it completes a reunion on a basis approved by the last two Lambeth Conferences. When there is no surrender of any essential part of the apostolic foundation, we anticipate that such a new church will be a part of Christ's Holy Catholic Church. Why cannot we find a way around this impasse?

The Anglican Communion has been able to rise above all sorts of barriers in politics, race, color, culture, and language. The strength of a human family lies not only in maintaining its natural unity, but in its willingness to accept others through marriage into the preserve, and to regard them as part of the family and not as technical "in-laws." I cannot imagine any national union of churches built on the North India plan refusing to share in the international family life of the Anglican Communion. The truth is that we have not yet made it clear that such membership in the wider family is available. When we do the dangers inherent in the proliferation of new national churches

will be lifted, and all our union conversations will look to this wider unity. It may be that we must change the name from the Anglican Communion to some broader title; but it is unthinkable that we should be drawing circles to keep out of our family circle other members of the church catholic, rather than shaping ourselves and our life to include and welcome them warmly into a full communion that means what it says.

Concerning Bp. Howe's other agenda items, little need be added. Human needs, especially world hunger, are steadily before us. We Anglicans, despite our affluence, give and do comparatively little. Living together as a world-church will enable us to see these needs clearly and compellingly, and to answer them in the spirit of Christian servanthood. "Renewal in faith and worship" could, to my mind, be placed at the very bottom of our agenda. The present contemporary debate about God, Christ, man and sin, salvation, the church, and worship has become so confused, so full of word-splitting and lint-picking, that presently it is a task for the semasiologists. We are using words irresponsibly and need to accept a new set of definitions before speech or writing can make sense. Some blithe souls wish to scuttle everything and hope that somehow replacements will turn up. I would plead for a moratorium on the exercise of re-expressing the faith and rewriting the liturgy. Perhaps later in the '70s, word meanings will become clear; the fog of secularism and humanism may lift a bit; the modern revolt against tradition, authority, morality, and religion may be lessened; and in a better climate our successors will begin to express the unchanging truth of Christ in thought-forms that will be clear and appropriate.

WHAT a job the Anglican Consultative Council can do for all of us! It can lift us out of the parochialism and nationalism, and out of the prejudice that is always afflicting us on the local level. It can widen our vision, speak to our ignorance, add new and important dimensions to our faith and plans. And, at the same time, it can retain and develop a world communion that has, I believe, a unique gift of Christian faith and practice to bring into the world community. We Anglicans are not plagued by the authoritarianism of Rome, a crutch which still prevents her from standing up among men in freedom. Fortunately, the political and jurisdictional divisions of Orthodoxy do not seem to bother us greatly. I believe that the Anglican Communion has been formed and called to serve our world in faith and worship and broad plans of mission—that is, if we can find the will to survive, to unite, to work together with new tools for new days. The Anglican Consultative Council, which we have now approved and have before us, itself is a well-shaped tool for the job that awaits us.

## Veni Emmanuel

Tonight  
the sun set on hope  
of a world in peace  
where each man is his brother's  
keeper of that sacred treasure of love.  
Divided by more than creed or race  
we hurtle on: the hectic, reckless pace  
of a twentieth century of progress  
toward night.  
And darkness covered the deep  
hidden fears of man  
in search of day and light  
and of an existence motivated  
by you, not me.  
Night of despair,  
of total darkness and hidden forms  
of a frightening tomorrow!  
Afraid of day, yet more afraid of night,  
we sleep.  
What sign can come to guide  
without paralyzing us in fear  
and yet give hope of day?

VENI EMMANUEL

And lo, a star appears.

Paul Evans

# EDITORIALS

## Gott mit Uns — only?

AN American Theology would imply that the *Theos* in the Theology was peculiarly pro-American in the sense of being anti-non-American. The world was sorely bedeviled by a German Theology a generation ago. And now there is a Black Theology. It is clearly enunciated by Dr. James Cone of Union Theological Seminary. Speaking to the convocation of the National Committee of Black Churchmen (see story on page 8) he defined Black Theology as the belief that the black community is where Christ is at work. Because God is the God of the oppressed, He takes sides with the black people. "He has made an unqualified identification with the black peoples. Either God is for the black people in their fight for liberation and against the white oppressors or He is not. He cannot be both for us and for white people at the same time." There it all is, and Dr. Cone is to be thanked for giving it to us straight. He makes it possible to examine the articles of this faith, one by one.

The first article seems to imply that Christ is at work *only* in the black community. That is hardly the Christ of another faith, who died for all men — even the white oppressor — and rose and lives and intercedes for all men, even for Caucasians.

According to the second article, God takes sides as a partisan. "He has made an unqualified identification with the black peoples." Some Hebrews of the old dispensation were sure that God had made that unqualified identification with them, and the prophets had to warn them that this was a dangerous perversion of the truth that God did indeed love them very much and had delivered them from their oppressors in Egypt, but that God did not love them to the exclusion of all others from His love.

The third article is that God Himself is obligated to take a definite stand that will be acceptable to some human freedom-fighters. God will not be allowed to stand above the battle. He must get a gun, stuff His pockets with Molotov cocktails, and join the march on the Bastille. "He cannot be both for us and for white people at the same time."

Abraham Lincoln would have had a hard time swallowing this doctrine. The problem came up in his day too. Here were God's Yankees on one side, and their preachers wanted the President to declare officially that God was for them — virtually a Yankee Himself; but there were those Rebels on the other side, and Mr. Lincoln understood that they were praying to the same God as if they, too, were His children in trouble and need. Being the unsure theologian that he was, he could not make the grand commitment for the Almighty. The late Kaiser Wilhelm had the sure touch in theology that Lincoln lacked: "Gott mit uns!" said he. A generation later the Nazis reaffirmed that tenet. The black proponents of the Black Theology of today are only doing what white perverters of biblical theology have done before them.

It is much easier for the Christian critic, of whatever color, to sympathize with the blacks than with the whites

of past and present who have done it. God *is* the God of the oppressed; and they have been and are oppressed. But the Black Theology as outlined above — not by us but by one of its professors, Dr. James Cone — can do nothing but harm to the very people in whose interest it is formulated. One of the first lessons the reader of the Bible and of history learns is that when a people claims Deity as its very own it loses all awareness of the fact that God has made of *one* blood all nations to dwell upon the earth, and its denial of the universal brotherhood proves its own disaster. We hope, for the sake of the black people who have suffered too much as it is, that this Black Theology will not prevail among them.

Black and white together, all men need the theology of the God who so loved all the world that He gave His only Son.

## WCC Aid Program: A Plus

DOES the World Council of Churches really do much of anything except to sponsor occasional conferences at which are said some things that not all Christians like? Many churchmen wonder. It is a pleasure to refer them to some pertinent evidence reported on page 8 of this issue. The World Council's interchurch aid program means the difference between life and death for many thousands of people in Biafra. It would be not only ungenerous but remarkably difficult, in our opinion, to find fault with that program.

There are some works of Christ which His followers can do better together in this way than individually or denominationally. We have criticized some statements on social and political issues made by WCC spokesmen. It is a welcome diversion to be able to report and commend the council's interchurch aid program. More power to it.

## Thanks, Mr. Kaplan

JACQUES KAPLAN has done it again. Several years ago we were moved to express our gratitude and heartfelt support for a public service advertisement he published in *The New York Times*. Mr. Kaplan is chairman of the board of Georges Kaplan, a wealthy furrier business in New York City. What he did at that time he has done again, in an appeal that begins: "If you respect life, wait twenty years before you buy your next leopard coat from us." The ad goes on to speak of the danger that unrestrained killing of the big wild cats in Africa, for the American and European fur markets, will end in the total extinction of these animals.

"We are, today, one of the world's finest furriers," says Mr. Kaplan, "and we fully realize that to refuse to sell leopard and cheetah coats will cost us many sales and many customers. Yet there has come a point in my life when decency and reason must prevail over monetary profit."

It is refreshing, as this rather soiled old year hastens to its end, that there are still people who think that way.

# SCHOOLS

FOR GIRLS

## SAINT AGNES SCHOOL

Jefferson Park, Alexandria, Virginia 22302  
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12: day school kindergarten through 12.  
Roberta C. McBride, Headmistress



## St. John Baptist

Episcopal Country School  
Girls, Grades 9-12  
Accredited college preparation. Strong faculty. Individual programs, advanced courses. Some coed classes with nearby boys' school. Fine CEEB record. Native language teachers. Music. Art. New chapel and gym, all sports. 30-acre campus, 35 miles from N. Y.  
Sister Superior  
Box 756, Mendham, New Jersey 07945

## ST. MARY'S SCHOOL

Established 1868 — Episcopal  
Grades 9-12. Fully accredited Small Classes.  
Music, Art, Dramatics, Sports, Pool.  
Sister Superior, C.S.M., St. Mary's School  
Peekskill, N.Y. 10566

## HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

# BOOKS

**IN SEARCH OF FOUNDATIONS: English Theology 1900-1920.** By Thomas A. Langford. Abingdon. Pp. 319. \$6.95.

"To be aware of the sensibilities of an age, to see things as those in that era saw them . . . is not easy" but Thomas Langford has helped us toward that goal in his book *In Search of Foundations*. He sketches the cultural and political history of the first two decades of this century and relates the contemporary developments in English theology to this background. The main body of the book is organized around the three problems of authority, the nature of the church, and the person of Christ, which the author holds to be the key questions for the entire period. Both Anglican and Nonconformist theology are treated, and English Roman Catholicism is dealt with separately in an appendix.

The book is certainly most pertinent, since it traces part of the rise of what has come to be a kind of modern Anglican orthodoxy in the thought of Gore, Moberly, Sanday, Bethune-Baker, and others. Inevitably it will raise some very real questions about the adequacy of their theology for such purposes and often, too, about the completeness of their grasp either of historic Christianity or of human nature. Much of our mid-20th century theological predicament was shaped in these two decades.

One could wish that an author who manages to write quite clearly in his historical chapters had paid more attention to style in the more strictly theological chapters; but on the whole the book is quite readable and this deserves applause.

(The Rev.) L. W. COUNTRYMAN  
St. Paul's, Logan, Ohio

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**OUR BED IS FLOURISHING: A Gynecologist Looks at Sex, Love, and Marriage.** By Robert B. McCready. Sheed & Ward. Pp. 211. \$5.50.

Give this for Christmas to any young married or about-to-be married you know. It is easy to read and it says some things that can't be said too often. Dr. Robert McCready, in practicing obstetrics and gynecology for 20 years, has obviously listened well and understandingly to his hundreds of women patients. When he discusses the everyday pitfalls and sexual problems of a modern marriage, he knows what he is talking about.

*Our Bed Is Flourishing* is not an "in-depth" sort of book. The writing is conversational, sometimes rambly and occasionally obscure, but full of common sense and enlivened by case reports from the author's practice. In dealing with sex and love, Dr. McCready concentrates not on techniques (though there is some helpful material here) but on attitudes, emphasizing always that sexuality is part of the total personality which grows and

develops throughout a lifetime. A chapter on religion and sexuality includes a fine authoritative commentary on *Humanae Vitae* and its effect on Roman Catholic marriages. I wish this could be published as a separate booklet for distribution among interested church people.

The book, as a whole, is recommended for young people of marriageable age and for those who counsel them.

ANNE HIGH  
Christ, Whitefish Bay, Wis.

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**THE SAME SEX.** Edit. by Ralph M. Weltge. Pilgrim Press. Pp. 164. \$5.95.

*The Same Sex* is a book which covers its subject in most important aspects better than any I have seen in recent years, during which so much has been written on the subject of homosexuality. It is possibly due to the inclusion of essays carefully selected from those who are experts in the fields of ethics, psychology, and law, as well as members of the homophile movements. It gives it a wide coverage, all in a generally objective manner, exhibiting attitudes which are neither condemnatory nor patronizing.

The first section covers research, and is well done. The second is the ethical approach, which asks the church not to pronounce God's no and abandon the homosexual to condemnation, or to justify him with some improved and better human yes; but to say God's yes to man, which is His sovereign grace, His final word to every man.

The third section on law is quite excellent. So many sexual laws on our books are both unenforceable, and, what is worse, dehumanizing in their inhuman presumptions. As in other primarily private moral spheres, our books are loaded with ancient, puritanical laws which must be examined and discarded. To say we can't legislate morals, my Jesuit friend Tom Wassmer reminds me, is a half-truth. However, so many areas of our laws need to be rewritten!

The final section written by members of homophile movements gives a very good report of their feelings and particularly the activities in which they now engage to try to safeguard homosexuals in matters of the law, social ostracisms, and job-seeking.

This is a good book generally, and certainly for those in the church, both clergy and laity, who may not be well informed on the subject of homosexuality. It does appeal to the sensitivities that "warn against condemnation and evoke compassion."

(The Rev.) JUDSON S. LEEMAN, M.D.  
Holy Trinity, Philadelphia

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**MAKING MORAL DECISIONS.** Edit. by D. M. MacKinnon. SPCK. Pp. 91. 8s paper.

*Making Moral Decisions* is a paperback reprint of four open lectures delivered in the Senate House at Cambridge, England,

The Living Church

on four successive Friday evenings during the Lent Term in 1968, under the auspices of the Faculty Board of Divinity. Prof. D. M. MacKinnon discusses "Moral Freedom"; Prof. Leslie Banks, "Ethical Problems Associated with Recent Advances in Medicine"; Dean J. W. Bowker, "The Morality of Personal Relationships"; and Prof. Michael Howard, "Morality and Force in International Politics."

The lectures were designed mainly to promote serious discussion, and they achieve their purpose admirably. They are deeply theological, in the best sense, especially Dean Bowker's, where he stresses that "Christian moral decision is formed by allowing Christ to become effective within it at the level of motive and response—that is, by trying to understand and to appropriate for oneself the implications of Christ as the disclosure of God."

(The Very Rev.) M. W. ECKEL  
Christ Cathedral, Springfield, Mass.

## Booknotes

By Karl G. Layer

**DISCOVERING FREEDOM.** By Hans Hofmann. Beacon Press. Pp. 100. \$6. The author accepts what he regards as the vision of youth, as just criticism of society's problems, and offers his own thoughtful approach to the search for meaningful personal values. Sections concern themselves with "Awakening to the World," "Awakening to the Self," and "Awakening to Life." The volume, however, does not justify its excessive price.

**TO BUILD A CHURCH.** By John E. Morse. Holt, Rinehart, & Winston. Pp. xviii, 171. \$5.95. Here is a very valuable book for all vestries and building committees. It is an incisive examination of the problems faced by architects, clergy, and committees, in the process of planning and bringing to fruition a new church edifice. All questions—from the initial site selection to final debt analysis—are thoroughly and competently covered.

**GROUP COUNSELING.** By Edgar N. Jackson. Pilgrim Press. Pp. ix, 129. \$2.95 paper. This volume of "Dynamic Possibilities for Small Groups" is not a collection of theories, but is a sharing of insights and wisdom of a successful practitioner. Leaders of youth, adults, camp counselors, and others might use it as a handbook. "It is designed," says the author, "less for the formal classroom than the busy group leader."

### The Living Church Development Program

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

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# PEOPLE and places

## Retirement

The Rev. William H. Langley, Jr., rector of St. Mark's, Louisville, Ky., since 1934, retired Sept. 1, when he was named rector emeritus. Address: 4324 Comanche Trail, Louisville (40207).

The Rev. Charles R. Stires, rector of Trinity, Syracuse, N.Y., since 1956, retired Dec. 1. Address: Amagansett, L.I., N.Y.

The Rev. Canon Harold B. Whitehead, rector of St. John's, Springfield, Mo., since 1948, retired Nov. 1. Address: Box 401, Pineville, Mo. 64856.

## Religious Orders

Order of the Holy Cross—Bro. Cyprian William, OHC, took his final vows during a concelebrated Eucharist in the monastery chapel, West Park, N.Y.

## Church Building Fund

The Rev. Harry R. Johnson, rector of Good Samaritan, Paoli, Pa., and the Rev. Robert Bizzaro, rector of Trinity, Cranford, N.J., are new members of the board of trustees of the American Church Building Fund Commission. The Rt. Rev. Jonathan Sherman is president of the board. The commission, itself, was authorized by the 1880 General Convention and its sole responsibility is to provide financial assistance for churches that must be built, expanded, or repaired.

## DEATHS

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

The Rev. William Wallace Lumpkin, 59, rector of the Church of Our Saviour, Rock Hill, S.C., died Nov. 6 from a heart attack.

He was a trustee of the University of the South and had held many offices in Province IV. He was also a trustee of the Diocese of Upper South Carolina and had served as president of its standing committee. During WW II he saw continuous action in the Pacific, received the Legion of Merit medal, and attained the rank of captain, USNR, before his retirement. Survivors include his widow, Dallas, and eight children. The Bishop of Upper South Carolina, assisted by the Rev. J. R. Borom of the Church of Our Saviour, officiated at services held in the church. Interment was in Trinity Church Cemetery, Edisto Island, S.C.

The Rev. Francis Edward Williams, 43, rector of St. Anne's Church, Stockton, Calif., died Sept. 30.

He had been headmaster of St. Michael's Parish Day School, Tucson, Ariz., prior to his going to St. Anne's last July 1. Survivors include his widow, Charlotte, and three children. The Bishop of San Joaquin officiated at the burial service.

Virginia May Jones Buntaine, wife of the Rev. Raymond E. Buntaine, rector of the Church of St. John the Evangelist, New Brunswick, N.J., died Oct. 29.

She was the college nurse at Middlesex County College, Edison, N.J., since the inception of the school, and was coordinator for several audiometric workshops there. Other survivors include four children. The Bishop of New Jersey officiated at the Burial Office and Requiem.

Nellie West Harris, 87, widow of the late Rev. Henry Harris and the mother of the Rev. Leon P. Harris of San Francisco, died Oct. 11, in St. Jude's Home, Sandy, Ore.

After her husband's death in 1923, Mrs. Harris became an X-ray technician and was on the staff of Iolani School, Honolulu, and then Annie Wright Seminary, Yakima, Wash. She lived with her son for a number of years before going to St. Jude's. Services and a Requiem Mass were held in St. Jude's Chapel with the rector of the Society of St. Paul officiating. Interment was in the monastery garden.

# CLASSIFIED

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## LIBRARIES

**MARGARET PEABODY** Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis. 54935.

## 1970 SUMMER SUPPLY

**PRIEST** for holiday relief wanted July-August 1970. House and modest honorarium for necessary parish duties in frontier town near Alaska border. **ADDED BONUS:** Use of homesteader's log cabin, no modern conveniences, 50 miles out of town. For details write the Rev. Peter Horsfield, 4726 Lazelle Ave., Terrace, British Columbia, Canada.

## 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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**CLERGY:** List your church services on our Church Directory Page! Church people appreciate the listings and like to visit other churches on their travels. Write to the Advertising Manager for the very nominal rates.

# 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;  
Wkdays 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, 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, 9:30; 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 Torpan 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  
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

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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appl, 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.

## 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

## 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. D. E. Watts, locum tenens  
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. Crothers, 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; 4 Ev  
Special Music; Weekday 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. Voillant, 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

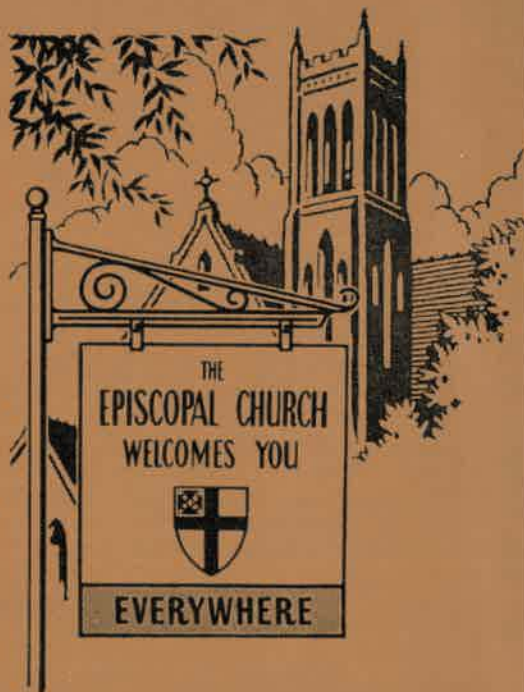
**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Gartfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP B 6.  
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C  
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**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; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

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



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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
12:05, 1:05; C by appt Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The Rev. Leslie J. A. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP; C Sat 12 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
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 EPHANY** 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

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

**MÜNCHEN 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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