

December
28,
1969

The
Living
Church

Price
25 cents

CATHEDRAL LIBRARY
CATHEDRAL HEIGHTS
NEW YORK N Y 10025
MAR 28-71 REN-3



E is for Excellence . . . Education . . . and Episcopal Colleges

To learn how you and your parish can help support all eleven Episcopal colleges with one gift, write to

ASSOCIATION OF EPISCOPAL COLLEGES
815 Second Avenue • New York, N. Y. 10017

A diverse group including two overseas, three predominantly negro, two experimental, and three endowed colleges.



OSBORNE
147 Victoria Street
Westminster
London, SW1-Eng.

BROCHURES
FOR ALL CHURCH
SILVER & METAL
WORK

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4427 Santa Monica Blvd., Los Angeles, Calif. 90029

Remember

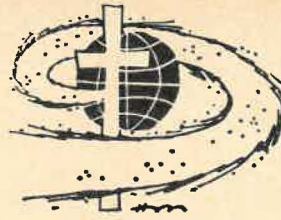
THE LIVING CHURCH FOUNDATION

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH.

A suitable form of bequest is: *"I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."*

Around



& About

With the Editor

Between Christmas and New Year I find myself, a low-grade but functional philosopher, wondering whether I am happier than a year ago or shall be happier a year hence. Yes, I know that it's selfish to indulge in this hedonistic anxiety, but we all do, so come now and let us sinfully reason together. Aristotle has a timely word about this in his *Ethics*: "Happiness cannot be achieved in less than a complete lifetime. One swallow does not make a summer; neither does one fine day. And one day, or indeed any brief period of felicity, does not make a man entirely and perfectly happy."

Of course he's right. So the next time some grinmaster calls out "Is everybody happy?" be prepared with the retort sagacious: "I don't know; I'm not dead yet." You may want to add, unpretentiously of course: "Aristotle."

On June 13, 1751, the Rt. Rev. William Warburton, Bishop of Gloucester, wrote to a friend: "The Church, like the Ark of Noah, is worth saving; not for the sake of the unclean beasts and vermin that almost killed it, and probably made the most noise and clamor in it, but for the little corner of rationality, that was as distressed by the stink within as by the tempest without." Here is a word of hope—and admonition too—at the year's end. Let every churchman, beginning with myself, ask on bended knee: Do I contribute to the stink or to the rationality?

A liberal Roman Catholic professor of English literature, James P. Degnan, writing in *Christianity Today* (Nov. 21), criticizes what he calls "the nonsense of liberal Catholics." The nonsense for which he taxes his brethren is confusing speaking resulting from confused thinking. Mr. Degnan, a teacher of advanced writing courses at the University of Santa Clara, holds that anybody who respects the integrity of language should be able to see the vagueness of such a statement as: "Pre-marital sex (either heterosexual or homosexual) is not sinful if it is 'humanly integrated' or 'directed toward a total human relationship'." Phrases like "humanly integrated" or "directed toward a total human relationship" vie in meaninglessness with RC theologian Leslie Dewart's stupefying definition of God as "that which lies in the openness of the

transcendence which we grasp in consciousness as constituting the spiritual substance of man."

In *Look* magazine early in 1968 two RC theologians spoke to the question, "What is a Catholic?" Said one: "Being a Catholic is the experience of human unity related in one way or another toward the person of Jesus of Nazareth." Said the other: "Belonging to the Catholic Church is not determined by sociological or sacramental criteria but by one's awareness of community." Mr. Degnan comments: "By such answers, by such 'definitions,' Baptists, and Methodists and Quakers, Hindus and Buddhists and Jews, Holy Rollers and Satanists and members of the YMCA and of the Ku Klux Klan, are all Catholics."

I would have sworn that Episcopalians invented this word game. (Maybe, as a matter of history, we did; we invented the "Roman" collar, you know.) But the RC liberals are coming on strong. This is one reason why their church, like ours, is not growing apace with the population. The world is as full as ever of souls thirsting for the living God; but the church which would draw them into the fold of Christ's found-ones must talk plain sense, not liberal (or any other kind of) non-sense.

As good Bp. Warburton said: It is that little corner of rationality in the Ark of Salvation that makes it worth saving, and also capable of serving the Lord in saving others. One specific renewal the church sorely needs is renewal in rationality, in clarity of thought and simple directness of speech. May the new year of grace see a healthy beginning of it.

To the person who wrote me the letter marked "Name Withheld on Request," re the moratorium on baptisms: please identify yourself. We can't publish your letter until we know who you are.

Thought at the turn of the year: "The common cognomen of this world among the misguided and superstitious is 'a vale of tears' from which we are to be redeemed by a certain arbitrary interposition of God and taken to Heaven—what a little circumscribed notion! Call the world if you please 'The vale of Soul-making'. Then you will find out the use of the world." John Keats, 1819.

ON THE COVER is an etching by the German artist Albrecht Dürer (1471-1528), entitled "Virgin and Child with Monkey." The photo is courtesy of the Milwaukee Art Center.

The Living Church

Volume 159 Established 1878 Number 26

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Bishop Coadjutor of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross*†; Messrs. Jackson Bruce, Jr.*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt,† Prezell R. Robinson.†

*Director †Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Busch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation manager. Grace Jeffery, editorial assistant.

DEPARTMENTS

Around and About	2	Deaths	15
Booknotes	14	Editorials	13
Books	14	Letters	3
Briefly	9	News	5
Church Directory	16	On the Cover	2
People and Places	15		

FEATURES

Man, Moon, and Maximus	10
NCC Report	6
Who Will Get to Bethlehem?	12

THE KALENDAR

December

28. Holy Innocents
Christmas I
- January
1. The Circumcision of Our Lord Jesus Christ
4. Christmas II

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

December 28, 1969

LETTERS

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

Clergy and Politics

Religious people of my acquaintance are all crying out in the wilderness of our misdirected world for a clarity of thought, an objective approach, and a weighing of the emotions as represented by Dean Sayre's "Probity and Protest" [TLC, Nov. 16].

The lesson he preaches of the shortcuts of violence and escape applies as well to clergy who contribute much to the disenchantment of churchmen looking for examples of Christian attitude to guide their own behavior. Faced with a church diverted to political purposes, small wonder we find our congregations wandering away to seek seclusion free of pratings of our short-cut clergy.

These men ignore the wars which were fought for political purposes, and the destruction and schism which their shortcuts have perpetrated on the present-day church. Immersed in their dedication to political ends they forget the purpose of their ministry. Let us hope they all read Dean Sayre's sermon and recognize that restoration of the individual parish depends on an end to action for purposes of shortcut and escape.

LEONARD O. HARTMANN

Evanston, Ill.

How the Church Lives

Being accustomed to depending on religious periodicals for instruction rather than challenge, I have found myself disturbed and annoyed by the variety of religious concepts and backgrounds represented in your pages. Lately it has dawned on me *THE LIVING CHURCH* means not "The Tenants of the Living Church," but "THE LIVING CHURCH: The Congregations of Christians Trying to Live Righteously in a Confusing World." Now the very variety shows me the church lives in this world—on many levels and in many groups—with great vigor and enthusiasm, if also with varying concepts. This is the church as it reacts to life, evolves and grows—as it is making me.

JEAN HARPER SELCH

Providence, R. I.

From Vietnam

Hurrah for Fr. Roberts's article [TLC, Oct. 19]. He tells it "like it is" from "where it's at." Stationed in another part of Vietnam and in a different branch of the service, I would like to add the following to his testimony: Our brigade alone gave medical care to 44,615 Vietnamese as of Nov. 1. That's for this year only; in addition it provided dental care for 1,416 Vietnamese during the same period. For the month of September only, 14,964 pounds of food were distributed to people to supplement their diet. While engaged in military action to keep the VC off their backs, we have introduced new breeding stock, built dispensaries, and helped them build fish farms. So meaningful has this program of service and example been that the VC have attempted to imitate parts of it so as to detract from American efforts.

I have travelled our area of operations extensively by foot, by road, and by air; I have been to our night defensive positions and seen every facet of our military operations, and nowhere have I noted the absurd allegations of the Minnesota group [TLC, Oct. 5] concerning the use of "anti-personnel weapons to demoralize the villagers of Vietnam." The only weapons that deliberately "maim women, children, and older people in violation of the Geneva Convention" are the indiscriminate use of booby traps and the terror tactics of the VC.

Precipitate withdrawal as urged by some in our church will write a new ending to the parable of the Good Samaritan. When the poor wretched man fell among the thieves, the thieves were doing their thing. Those who passed by did so of their own free will. But the Good Samaritan, the man with the conscience, did what he ought to have done by helping. Who was this neighbor to the man who fell among the thieves? Did he leave the man to his fate because the burden got heavy? Did he argue about the price? The story is beautiful in the original but had the Samaritan abandoned the man, he would have been worse than the thieves or those who passed by in the first place.

(Maj.) JAMES H. HYNK
Chaplain, U. S. Army

APO San Francisco

Who's Conservative?

In several of your news articles for Nov. 16, you referred to the Foundation for Christian Theology as "conservative." As one who considers himself "conservative" on many issues facing the church today, I strongly object to your calling the FCT "conservative." The Presiding Bishop accurately labeled them as "extremely conservative," which is an understatement, and the point is an important one.

It does great damage to the conservative position to lump in the FCT, which rabidly opposes any effort to alleviate social injustice, with conservatives who are quite interested in facing the issues of the 20th century. The true, responsible conservative is interested in seeing that the liberals don't rush in with programs which will cause even more severe problems. Urban redevelopment's tendency to evict people before there is adequate housing for them is a case in point of liberal progress; conservatives have the role of defending people from the liberals, who have the role of bringing the conservatives along with them. Liberals and conservatives can work together; ultra-conservatives are mere obstructionists allied with such strange bed fellows as slum landlords extorting fantastic rents.

If the P.B.'s phrase is too long for journalistic use, you can shorten it to "radical rightists," or "ultra-conservatives," etc., with equal accuracy as far as the Foundation for Christian Theology is concerned. Please don't call the FCT "conservative"; they aren't.

(The Rev.) JOHN W. PRICE
Rector of St. George's Church
Austin, Texas

A Plea for Leadership

It has always been my understanding that, by definition, the church is the Body of which Jesus Christ is the Head and all baptized people are members (bishops, other clergy, and laity included). Is it not also true that the bishops and other clergy upon

ordination are charged with the responsibility of leadership in the spirit of "shepherd of the flock"? By Christ's example the "good shepherd knows his sheep and is known by them." Thank God I can count myself as a member of one of the few parishes in the Maryland diocese whose rector is aware of the voice of his people and has kept them alert to the issues bearing on their Christian commitment in this world. The vast majority of Maryland Episcopalians are not so fortunate.

Since General Convention II, it has become obvious that many a shepherd has failed in his responsibility to know his sheep and the flock is scattering. Many Episcopalians, who till now have placed a great deal of faith in the leadership of the church, feel that their trust has been betrayed. Suspicion and distrust were first aroused by our black clergy at the convention because of their unqualified demand for support of an anti-Christian organization as evidence of Christian responsibility! This has led naturally to a sweeping distrust of any church leadership that would stand behind such a demand while offering only a most nebulous explanation for its attitude and actions.

At a time when church unity is so desperately needed, I am convinced that we risk a debilitating split should our representatives stubbornly pursue the course initiated at South Bend. It is vital that clergy and lay deputies to the convention in Houston next fall be certain that they honestly represent the whole body of Christ in order to act responsibly. They are surely not required to bind themselves to a past decision which, in the opinion of many, will not only cause dissension in the Episcopal Church, but also carries the awesome responsibility of setting a precedent that other communions may well unquestioningly follow (and, indeed, some already have)! As for the rectors who have not felt it important to present all the facts to their congregations (and an unbelievable number in Maryland never even made copies of the Black Manifesto available to their people), their negligence must weigh heavily on their consciences.

We have "erred and strayed" many times before, but if we trust in a merciful God, we can find the strength at Houston to repudiate unequivocally the likes of any such destructive action as we endorsed at South Bend; and, with His help, take the very live option to turn all our energy to the implementation of the positive Christian spirit initiated through the Special Program of the General Convention in Seattle in 1967. The criteria established at Seattle, which must be met by all grant recipients under this program, must certainly be questioned if in fact they are so lax as to allow the NCBC, endorsers of the Black Manifesto, to qualify!

ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

A Family Matter

Regardless of the wisdom of General Convention II's action in authorizing an offering for black community development, I am distressed to hear of the response of some of my fellow churchmen. Threats of dropping out of the church or canceling pledges when events do not go according to our wishes is a coercive tactic with which parish clergy are familiar. We have been making decisions in the life of the church "under the gun" of such displays of naked

power long before James Forman was born. The threat of withholding money to get our way is more subtle perhaps but equally as offensive as the Black Manifesto's threats of violence. I do not like operating under such coercive tactics, whether they come from the BEDC or middle-class whites.

The church is very much like a family. There is seldom complete unanimity in the family but this does not mean that the husband cuts the family's food allowance to starve them into submission. This is practiced in some families but most families work out their differences and problems on a more mature level. If things happen in the church we do not like, we should raise our voices in protest and attempt to reach understandings. This often means going along with the majority, which is the way some issues must be decided. In any case we do not desert the family.

I continue to support the church, as I do my family, and urge my fellow churchmen to do the same.

(The Rev.) WILLIAM H. STRAIN
*Rector of Calvary Church
Summit, N.J.*

Wanted: Scriptural Warrant

I wonder if there is a situation in scripture which can compare with that which recently transpired at St. Mark's in-the-Bouwerie [TLC, Nov. 16]. I am unable to find an instance of Jesus forming a red-yellow caucus for the purpose of presenting a list of demands to the elders, among them that four of his disciples be installed immediately in the Sanhedrin; that the temple turn over a huge sum of money to be used at the discretion of the caucus; that the Jews cease and desist their pharisaical service, conceived solely to help themselves over their "hang-up" of pride and self-righteousness; that the Star of David, being associated with racism and oppression against the Gentiles, be immediately removed from the interior of the temple; and that the service be changed so as to become relevant to the Arabs and Romans; etc., etc.

EDWIN D. JOHNSON
Washington, D.C.

A Parable

I'll bet more than \$200,000 has been or soon will be spent in postage and stationery alone from official Episcopal convention apologists attempting to convince me and everybody who wasn't at South Bend that:

1. We did not accept the principle of reparations;

2. The \$200,000 was not given to James Forman and company;

3. The aforementioned funds are not coming out of budgeted moneys; and

4. We do not accept the revolutionary principles of the preface to the Black Manifesto.

All which reduces by way of parable to this: Once upon a time there was

1. A storekeeper who gouged his customers, but they submitted to his depredations because he had cannily convinced them that their fathers had stolen from his father who kept the store before him;

2. But because they recognized the merchant as a thief, they would not pay his prices but traded instead with his wife knowing she charged the same prices in the same place for the same items;

3. Since these customers felt that it was poor stewardship to use household money for items so extravagantly priced, they paid for them out of their savings, reserves, and moneys begged from other people;

4. But worst of all was the ultimate self-deception involved in the sale of a feature of the house, a sandwich using black bread, called the manifesto, which sold for the price of a regular sandwich. The customers bought it, throwing away the bread, top and bottom, because it was unpalatable, but ate the meat with gusto, paying for the whole of the sandwich, but never admitting they had bought the bread!

(The Rev.) M. JOHN BYWATER
*Rector of St. Paul's Church
Quincy, Fla.*

Collective Guilt

I have difficulty understanding your "hang-up" concerning collective guilt and collective repentance, beginning even with the custom we have of saying a general confession together and receiving a "collective" absolution.

Jesus weeps for a collective entity called Jerusalem, and not just a few which killed and stoned the prophets (Luke 13:34). And what will God do with the well-tended vineyard which brought forth wild grapes when He looked for grapes? He will take away the hedge, and the wall, and the vineyard will be eaten up and trodden down (Isaiah 5). The vineyard is Israel. How, if there was collective punishment, was there not collective guilt?

What is Israel if not a corporate entity? While you are thinking nice individualistic thoughts about Luke 15, who shall be thinking about the corporate punishment promised by God upon Israel in Amos 3:1-2? Is not a spiritual famine and thirst suffered by all in the land as in Amos 8:11-12? It appears to me that holy scriptures speak continuously and often in terms of collective sin, guilt, and repentance.

If the white race as a whole is not guilty of crimes against blacks, then who is? If reparation cannot be made collectively on the part of whites, how can forgiveness ever be given collectively by blacks? Am I not a member of the *Body of Christ*? And do I not rejoice when the body rejoices, and suffer when the body suffers? Your uncompromising individualism cuts me right out of the fellowship!

I think you are saying "Peace, Peace" at the very time you should be saying "Repent!" In short, while I hear you are a very fine fellow, I think you are not speaking for God.

(The Rev.) ROBERT G. HEWITT
*Rector of Grace Church
Colorado Springs, Colo.
P.S. In this matter.*

Information, Please

This is a request for information.

On page 6 of THE LIVING CHURCH for Nov. 16, I read: "the Rev. Muhammad Kenyatta." How does a "Muhammad" come to be "Rev."? I have lived among authentic Moslems (Arabs, in Lebanon and Jordan) and have great respect for them. None of them mixed allegiances.

JEAN S. DAVIS
Aurora, N.Y.

{ These days, who knows? Ed.

The Living Church

December 28, 1969
The Holy Innocents

For 91 Years,
Its Worship, Witness, and Welfare

CENTRAL FLORIDA

Episcopal Election Held

Delegates attending a special convention in Orlando, Fla., Dec. 2, elected the Rev. William H. Folwell, rector of All Saints' Church, Winter Park, Fla., to be the first Bishop of the new Diocese of Central Florida.

Earlier, delegates on the east and west coasts of Florida held founding conventions to set up governing bodies and to elect their bishops of the jurisdictions created when the Diocese of South Florida was given permission to subdivide into three parts—Southeast Florida, Central Florida, and Southwest Florida.

Fr. Folwell, 45, has been rector of All Saints' since 1959. Except for his service as chaplain of St. Martin's School, New Orleans, 1955-56, he has spent his entire ministry in the Diocese of South Florida. He holds the BCE degree from Georgia Institute of Technology and LTh and BD degrees from Seabury Western Seminary. He was ordained to the priesthood in 1952 by the Rt. Rev. Henry I. Louttit, who is retiring as Bishop of South Florida. In April 1949, Fr. Folwell was married to Christine Elizabeth Cramp, and they have three children.

LONG ISLAND

Bishop and Black Leader Meet

The Bishop of Long Island has reported on his meeting with the Rev. Calvin B. Marshall III, chairman of the Black Economic Development Conference (BEDC) and pastor of the Varick Memorial A.M.E. Zion Church in Bedford Stuyvesant. The Rt. Rev. Jonathan G. Sherman said that his reason for seeking a meeting with Mr. Marshall was to learn first hand certain facts from the head of the BEDC. The meeting lasted over two hours.

BEDC's chairman characterizes himself as black and Christian and as working within that context. He also considers himself a man who does not advocate violence.

Mr. Marshall said that BEDC does not advocate violence, and its board of directors includes churchmen, educators, social scientists, legislators, and community people, "all of whom classify themselves as pacifists."

On the subject of communism, Mr. Marshall said: "There is no way in the

world that you could hint that we are Communists or Marxists or that we intend to do anything that is not consistent with the concepts of the Christian Gospel. I'm not happy about socialism from the standpoint of what the Russians are doing, because they are still killing the Jews, and they're still suppressing people who want freedom to worship and govern themselves. I can't agree with what the Maoists are doing: they just slaughtered millions of Chinese in the name of reform. I won't buy it. I believe in a sort of socialism, but within the context of the American system. Black people still have hope in the American dream."

The chairman of the BEDC stated that there is a close working relation between BEDC and the National Committee of Black Churchmen (NCBC, the organization receiving at least \$200,000 voted at General Convention II) since some of the concepts of the Black Manifesto have been advanced by NCBC for a number of years. Mr. Marshall added: "The programs of the manifesto, I would say, serve as a guideline . . . in developing a viable economic system within the black community with the overall view toward broad development of an economic structure for all poor people."

BEDC's aim, according to the black leader, is the establishment of programs to eliminate the kind of dehumanizing poverty and powerlessness that are so much a part of the black scene. The funding of these programs will be through a United Black Appeal—"something like a community chest—a fund-raising organization to solicit funds by every honest means," he said.

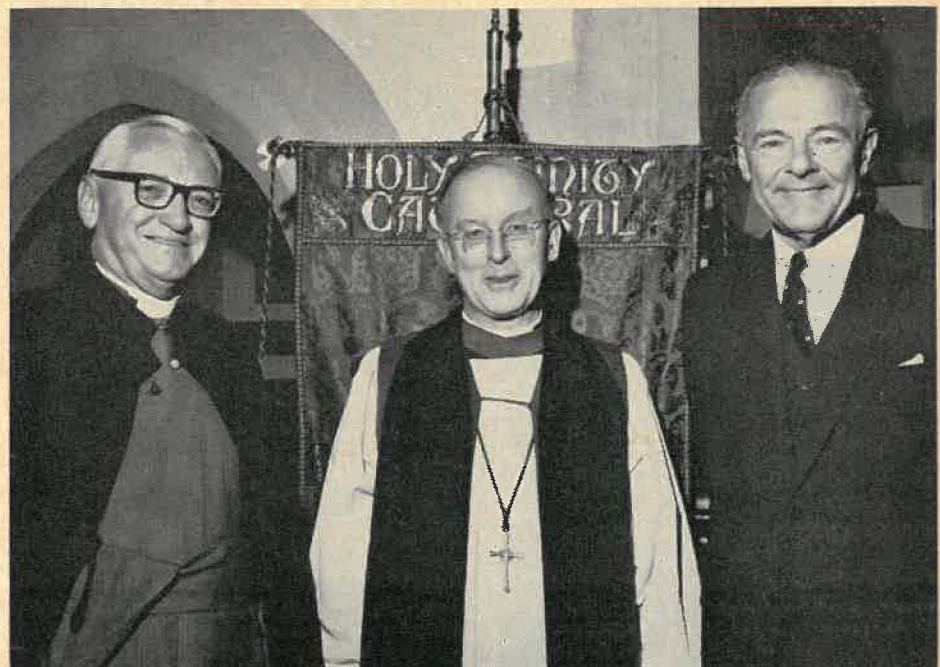
Bp. Sherman said that "in light of Mr. Marshall's remarks, my own impression is favorable."

MISSOURI

Bishop Aids Rent Strike Settlement

A rent strike that began in February 1969, when a number of tenants in St. Louis housing projects operated by the St. Louis Housing Authority withheld their rent payments, demanding that a ceiling be placed on the rates charged them and that certain maintenance practices be corrected, has been over for a number of weeks. After its inception, the Authority reacted by filing eviction notices.

Religious forces throughout metropolitan St. Louis took notice of the situation



THE ARCHBISHOP OF YORK, the Most Rev. Donald Coggan, was a recent visitor to the American Cathedral of the Holy Trinity in Paris. While there he addressed the men's club and preached at Sunday morning services in the cathedral and Sunday evening services in the British embassy church. Dr. Coggan is seen here with the Very Rev. Sturgis L. Riddle, Holy Trinity's dean (l), and Ambassador Henry Cabot Lodge, who read the lessons at Morning Prayer during the prelate's visit.

and urged both sides to negotiate. The Bishop of Missouri, the Rt. Rev. George Cadigan, appeared at a meeting of the striking tenants and expressed his support of their position.

In the autumn the mayor of St. Louis asked an official of the Teamsters Union, Harold J. Gibbons, to form a body to straighten out the situation. Assured of civic support, the teamster's official asked a number of persons from civic, political, religious, and business circles to join with him in forming a coalition which would operate the housing projects under contract with the Housing Authority. In mid-October, the coalition was formed with Mr. Gibbons as chairman. Bp. Cadigan was named to the executive committee which elected him secretary.

In recent developments, the coalition has become incorporated and is prepared to operate the several Housing Authority projects under contract. Several facets of internal management have been changed and one of the demands of the tenants, a rental ceiling, based on tenants' incomes, has been met by placing a limit of 25% of the family income that may be charged as rent.

EXECUTIVE COUNCIL

Indian-Eskimo Committee Organizes

As the National Committee on Indian Work met (NCIW), the first step was taken to involve Eskimo and Indian Episcopalians in the life of their church. Membership of the committee includes those elected at regional meetings of both groups throughout the U.S.

Members worked on the setting of guidelines for allocation of the \$100,000 grant for community development established by General Convention II. Grants, which will be limited to \$10,000 in any one instance, are to go for projects sponsored by Indian or Eskimo groups for community self-determination within or beyond the church and for social, political, or economic development; for programs of service designed and controlled by Indians and Eskimos; or for community leadership training. Such grants may not be used for the benefit of any individual or group which advocates violence as a part of its program. Applications for grants may be obtained from Kent Fitzgerald at the Executive Council headquarters. Projects will be screened by a seven-member committee, five of whom are members of the NCIW, and then will be acted upon by the national committee as a whole.

Chairman of the committee is the Rev. George Smith, Cass Lake, Minn., a member of the Ojibway tribe. Vice chairman is the Rev. Webster Two Hawk, Mission, S.D., a Rosebud Indian and chairman-elect of the Rosebud Tribal Council. Mr.

Continued on page 8

NCC REPORT

At its triennial General Assembly meeting in Detroit, the National Council of Churches elected Mrs. Cynthia Wedel, 61, an Episcopalian, to be its first woman president. She defeated the first black candidate for the office, the Rev. Albert B. Cleage, Jr., of Detroit, by a vote of 387 to 93. When the vote was announced, Mr. Cleage addressed the assembly and castigated it for its "white racist establishment. . . . This is an organization of Antichrist and until young people or oppressed people take it over, you'll remain Antichrist," he declared. "Time is running out for you. The black people are the basis for whatever hope there is for the future of the church."

The assembly re-elected the Rev. R. H. Edwin Espy as general secretary of the NCC, over a black challenger, the Rev. Leon Watts of New York.

After her election Mrs. Wedel said that she would do all she could to heal the racial breach. "It may hurt when hard feelings are expressed, but it's better to bring them into the open so that we can listen and respond," she said. Mrs. Wedel, wife of the Rev. Canon Theodore O. Wedel, has an earned doctorate in psychology. She is an ardent advocate of woman power in the church. The presidential term to which she has been elected is for three years.

Opening Sermon

An atmosphere of tension and anticipation prevailed as delegates heard the opening sermon of the assembly, by University of Chicago theologian Dr. Joseph A. Sittler, Jr. Marching behind the regular procession of delegates came a group of younger white churchmen calling themselves "Jonathan's Wake," on hand to ask the NCC to deemphasize denominationalism and to try to pressure churches to devote financial endowments to minority development.

"Therefore choose life"—a phrase from the Book of Joshua—served as assembly theme. Choosing life in the midst of "facts-toward-death," said Dr. Sittler, means putting more stress on love, which

is more important even than justice. In his sermon he said that black separatism will not do for Christians because it does not have "the finality of love." Yet, he said, white Christians must "in shame understand why black men" are advocating separation.

After the opening service the "Wake" sponsored its own "celebration" and vigil. Among the leaders was the Rev. Malcolm Boyd, Episcopalian.

New Council Proposed

A "general ecumenical council" in the U.S., including Roman Catholics, Pentecostals, and others not now in the council, was proposed by Dr. R. H. Edwin Espy, NCC general secretary at the opening business session. This would be a major ecumenical overhaul, a new structure differing significantly from the 20-year-old NCC. Membership, as Dr. Espy described it, would be open to churches, their agencies, and para-ecclesiastical groups of various sorts. It would consist primarily of autonomous units committed to tasks such as education, social action, theology, worship and liturgy, and communication. This "general ecumenical council" would have no authority to enforce priorities except in broad policy terms; an annual legislative assembly would make only those decisions which reflected agreement of constituents.

In the next decade, said Dr. Espy, the NCC should "reorganize its life and labor . . . to offer all the Christian churches in this country a common home for the sharing of reflections and concerns, and (to offer) all the vital forces among the people of Christ the specialized channels they need to carry forward together their diverse ministries to humanity." Dr. Espy called his plan a "'United Nations umbrella' for a wide diversity of mission now related to fragmented boards and agencies. . . ." He praised the work of the NCC over the past two decades, but noted that the council is based on the "psycho-spiritual world of the 1940s."

The Espy presentation seemed to take account of recent criticisms of the NCC voiced by the "Jonathan's Wake" group of young white churchmen. Dr. Espy had earlier been in contact with the Rev. Stephen Rose, spokesman for the "Wake." A major "Wake" goal has been to urge council recognition that denominationalism is a vestige of the past. The "Wake" favors turning over denominational endowments for minority development.

Aware in advance of the contents of Dr. Espy's address, members of "Jonathan's Wake" were not enthusiastic about it. They felt it was only a reshuffling of top-level structures and would not serve a genuinely ecumenical Christianity. The



Rev. J. Metz Rollins, executive secretary of the NCBC, called the Espy plan a "dodge." He said that the black churchmen are pushing for more black decision-makers.

John Cardinal Dearden, Archbishop of Detroit and president of the U.S. Conference of Roman Catholic Bishops, said that he will "certainly study" the Espy proposal of a "general ecumenical council."

"Exorcism"

Disregarding its agenda, the assembly devoted the entire afternoon of the first day of its session to hearing minority and special interest groups.

Climaxing the afternoon was an "exorcism" of the assembly, carried out by "Jonathan's Wake." As a great white balloon was bounced around the hall, a "Cry for Justice" was chanted in litany form. "On strike, shut it down, out demons out," cried a line of running youths against a background reading of history's injustices. The "exorcising" group then declared the NCC "decontaminated" and freed from the "fallout of religion and pride, reconsecrated to hope and life and love." They asked the delegates to exchange the "kiss of peace." Some did.

The "exorcism" was written by the Rev. John Pairman Brown, Episcopalian and theologian in residence at the Berkeley (Calif.) Free Church.

Grapes, Youth, Grievances

The assembly heard the case for the grape growers of California presented by a grower, Kelvin Larson, who spoke in opposition to the NCC's endorsement last year of the grape pickers' strike. He spoke as a member of a panel. Mr. Larson said that the boycott had caused all but about 45 growers in his valley to go out of business; in 1963 there had been 295 growers. He charged that the NCC obviously did not care about the small growers and said that most pickers do not support Cesar Chávez's union. He favored union rights for farm workers under the National Labor Relations Act, which does not cover agricultural leaders. Elisio Medina, a union leader, countered the charges, arguing that it was large growers, not the union, which were forcing small farms out of existence.

The General Board of the council recommended to the assembly that the member churches name one-third of their NCC representatives to council policy units from the under-30 age group in the 1972-75 triennium. A task force on youth concerns urged also that the board add four persons under 25 to its membership.

The assembly heard expressions of grievance from various groups and elements within the nation.

James D. Rubins, 21, a student at Hope College in Michigan, presented his selective service card to the NCC to hold in "trust" for him.

A "Palestinian Manifesto" was delivered by the Arab-American Council for Palestine. A spokesman asked NCC backing for the return of Arab refugees to their homes in Israeli-held territory.

American Indian Movement leaders said they were concerned about "Americanizing" white people. The original Americans, the Indians, were said to have a respect for "their brothers' vision" which Americans who migrated from Europe need to learn. Dennis Banks, chairman of the Minneapolis-based movement, said the Indians have a historical religion of their own as good as the white man's. He and others of the group said the churches were partly responsible for the near-destruction of Indian culture. Mr. Banks asked \$750 million from the NCC for Indian improvement programs.

Also heard was the National Welfare Rights Organization, which blasted the Nixon administration's welfare reform program as "illfare."

Budget Problems Faced

The NCC's finances are "essentially sound" despite 1969 income expected to be \$500,000 less than last year, reported Dr. Leroy Brininger, associate general secretary for administration. He noted that although some of the 33 member churches have reported budget cutbacks, denominational giving to the NCC general fund is up this year over 1968. However, denominational giving is down in the category of special projects and departmental operations.

Most of the funds handled by the council go through its program divisions and departments. Two priority programs, peace and crisis-in-the-nation, and the division of Christian life and mission, have the greatest resource reduction, Dr. Brininger said. A \$250,000 budget for the crisis program will probably receive only \$152,000 in 1969. The peace priority will probably be cut from \$165,000 to \$145,000. A 1969 budget of \$22 million will be underspent, said Dr. Brininger, to compensate for the reduction in income. Reductions in spending are also expected in 1970.

Some council officials have attributed the decline in gifts to special council programs to a combination of conservative backlash against the organization's statements on war and peace, race and poverty; and criticisms of the council by others for moving too slowly on social issues. In both conservative and liberal groups there have been expressions of growing mistrust of large bureaucracies and a feeling that funds might be better used on the local level.

Forman's "Second Coming"

James Forman appeared in what was called his "second coming" to the NCC. One of the most dramatic of many assembly occasions focusing on the theme of racism, the Forman appearance was

climaxed by a degree of confusion of the floor and a brief loss of the gavel by NCC president Dr. Arthur S. Flemming.

The Rev. Calvin Marshall, BEDC chairman, introduced Mr. Forman as "standing in the line of the prophets" and identified the occasion as a "second coming." It was in Detroit last April that the Black Manifesto was issued. A few days later Mr. Forman went before the NCC's policy-making General Board in New York to read the document.

In his remarks, Mr. Forman restated the demands for church funds to carry out manifesto programs for black development. He alleged that churchmen have cooperated with the FBI in attempts to collect data for injunctions against BEDC leaders, and he scored officials of church agencies in the Interchurch Center for legal moves against disruptions in the building early last summer.

It was in relation to the use of injunctions by church groups that some assembly floor confusion marked the BEDC hour. Following Mr. Forman's comments, the Rev. Leon Watts, a candidate for NCC general secretary, was given an opportunity to speak, by Mr. Marshall. Immediately after Mr. Watts finished, the Rev. Baxton Bryant, head of the Tennessee Council on Human Relations, rose to introduce a resolution asking both for the suspension of assembly rules and for action discouraging church use of civil actions such as injunctions. Mr. Bryant, a white United Methodist but not an assembly delegate, could not under the rules introduce a motion. Dr. Flemming said that if a delegate would sponsor the measure on civil authorities it could be referred to the proper committee, for possible reporting to the floor. There was a willing delegate.

Cries of "no" came, especially from the sidelines where manifesto-sympathizers were standing. Mr. Marshall returned to the microphone, temporarily taking over the presiding from Dr. Flemming. The vote was called, a majority voting against the motion, according to Dr. Marshall.

The meeting was then returned to Dr. Flemming's direction, and the action of the interim had no standing. It was unclear whether the vote was taken on suspension of rules or on the substance of the motion.

Later reports indicated that NCC officials feared the assembly might become uncontrollable when Mr. Forman appeared. A top Council executive affirmed that some "feelers" for meeting spots in local churches had been put out, should there be a need for relocation.

Mr. Forman suggested that the NCC might be dissolved and funds spent on council meetings be directed henceforth to "reparations." He predicted, of the manifesto: "It is timeless and will always be a plague on racist Christian churches and synagogues."

FitzGerald is secretary. Other members are: Bps. Gesner of South Dakota, Kinsolving of New Mexico and Southwest Texas, Masuda of North Dakota, McNairy of Minnesota, and Powell of Oklahoma.

Members elected by five regional conferences of Indian and Eskimo Episcopalians are: Francis Riggs, Lubbock, Tex.; Oscar Lee House, Window Rock, Ariz.; Alfred Ward, Fort Washakie, Wyo.; David Tybo, Nixon, Nev.; Mrs. Jocelyn Ninham, Oneida, Wis.; Innocent Goodhouse, Fort Yates, N.D.; the Rev. Titus Peter, Chalkyitsik, Alaska; and Alfred Grant, Alaska.

Ghetto Loans Aid Entrepreneurs

As of Nov. 1, the Episcopal Church had made loans or loan commitments of \$1,300,000 in 11 different cities for ghetto businesses and it has pending applications for \$1,100,000 more.

In addition the Ghetto Loan and Investment Committee of the church has made deposits of \$750,000 in 50 minority owned and controlled banks and savings and loan institutions. These deposits in turn are channeled to ghetto businesses and home owners to strengthen the economy of minority communities.

In the beginning it was the combination of two facts which helped the investment project get underway: The Episcopal Church had \$3 million in undesignated trust funds which could be used to assist ghetto entrepreneurs and businesses to get started and to be successful; and preliminary work done by the Urban Coalition and others disclosed that there was a great need for financial and technical assistance to indigenous business enterprises to strengthen the economic life of the ghetto communities. Eventually the Ghetto Loan and Investment Committee was formed and has been at work since the spring of 1968. Chairman is Mr. Charles F. Bound, vice president of Morgan Guaranty Trust of New York City.

ORGANIZATIONS

ESCRU Affirms "Reparations"

The Episcopal Society for Cultural and Racial Unity (ESCRU) has criticized Episcopalians who seek to reject the action of the South Bend Special General Convention and channel funds to other black organizations than the one selected by the convention.

At its national convention in St. Louis, ESCRU delegates passed unanimously a resolution supporting the new coalition of black church organizations which includes the National Black Economic Development Council, the Interreligious Foundation for Community Organization, the Southern Christian Leadership Con-

ference, and denominational black caucuses. The resolution stated:

"ESCRU affirms the concept of paying reparations to black people as laid down at a recent meeting of the General Convention . . . at which the Episcopal Church agreed to raise \$200,000 to be given to the National Committee of Black Churchmen—and we continue in our efforts in assisting the church to raise this money. ESCRU notes with regret efforts by dissident Episcopalians to reject what transpired at South Bend. Some are engaging in fund raising for other black organizations, such as the NAACP and the Urban League, labelled as more 'responsible.' While it is to be noted that all black organizations can find uses for new money, all Episcopalians are committed to the South Bend program and we endorse all efforts within the church to understand reparations as a necessary process to eliminate racist principles and practices."

GRANTS

BEDC Gets First \$43,000

The first \$43,000 of the Special General Convention's \$200,000 special fund for black-determined programs will finance the opening of the *Black Star Press* in Detroit. This is the first effort to launch one of the programs for black development called for in the Black Manifesto of the Black Economic Development Conference (BEDC). In its demand for "reparations" from "white" churches and synagogues the manifesto includes four black publishing houses among other objectives. The Rev. Calvin Marshall, BEDC chairman, made the announcement.

The Rev. J. Metz Rollins, executive director of the National Committee of Black Churchmen (NCBC), said that this organization was "conducting" the first \$43,000 of the Episcopal Church grant to BEDC. He said he had been told by Episcopal Church officials that the \$200,000 is not expected to be presented all at one time.

Mr. Marshall reported that the BEDC has received only about \$20,000 from churches, apart from this contribution from the Episcopal Church. He said that the black press planned for Detroit will try to develop capital for additional BEDC projects. The press is expected to be a \$150,000 venture. A newspaper is planned, specifically as a way to implement calls for a "United Black Appeal."

ALABAMA

Black Muslim Land Purchases Contested

A public storm has been caused in a rural area north of Pell City, Ala., over the purchase of two large tracts of land by the Black Muslims. In the thick of the

fight to invalidate the property transfer is a white Baptist clergyman, the Rev. James H. Bishop, who said that he was willing to lay down his life if need be to prevent the Muslims from moving in.

Last July, J. Ray Wyatt, a Pell City automobile dealer, sold a 376-acre farm to the Progressive Land Development Corporation, a Black Muslim affiliate. He said he did not know the corporation was Muslim-owned. In October, Mr. Wyatt and another man obtained a 541-acre tract in an auction and sold it to the Muslims, reportedly at a \$20,000 profit. Since these transactions, Mr. Wyatt said, he has received many threats and his business has fallen off 90 percent.

Meanwhile, Jimmy Holmes, a black man from Dawson, Ga., was arrested when he tried to plow part of the Muslims' land. He was charged with failure to register with police as a Black Muslim, as Alabama law requires. Bond was set at \$10,000 for failure to register and \$3,000 for trespassing. Mr. Wyatt posted the bond.

The county district attorney filed four suits against the Progressive Land Development Corporation, charging it is an out-of-state corporation unauthorized to conduct business in Alabama. It was not immediately known whether the state corporation laws require registration of the Muslim project.

Black Muslims reportedly are planning land purchases in Mississippi, Florida, Texas, and both Carolinas. A 2,000-acre farm at Dawson, Ga., launched in 1966, has been successful. Some whites help to operate it. According to a Muslim spokesman, special programs have produced excellent results in the cattle and dairy operation.

ENGLAND

Visit to Cardinal Explained

Speculation over the "mass transfer" of a group of Anglican clergymen to the Roman Catholic Church and the possible creation of an English "uniate church" has been denied by a high Anglo-Catholic spokesman in London: the Rev. Alfred Simmons, master of the Anglican Society of the Holy Cross. In a statement to the *Church Times* he denied that his organization approached John Cardinal Heenan of Westminster, Roman Catholic Primate of England, on the matter of a uniate church, one that is self-governing but recognizes the supremacy of the Pope.

Fr. Simmons was among 50 members of the Holy Cross group who visited Cardinal Heenan some weeks ago [TLC, Dec. 21]. (The English Society of the Holy Cross is not related in any way to the American Order of the Holy Cross. *Ed.*) He said in his statement that he much regretted the misleading reports about what had been a private meeting with Cardinal Heenan by some members of the society who had wanted for some

time to meet him. Admitting that the idea of a uni-ate church has certainly been considered by the society along with other possibilities, Fr. Simmons explained that the "responsibility for whatever steps we take in the future must rest with those who resurrect the Anglican-Methodist scheme (union plan) in its present form." The Society of the Holy Cross had reportedly served notice in the past that it intended to prepare for a "continuing Anglican Church" if Anglican-Methodist unity proposals are accepted.

ROMAN CATHOLICS

Jesuit Theologian Quits

The Rev. Bernard Cooke, S.J., considered one of America's leading theologian-scholars, has resigned as chairman of Marquette University's theology department and has asked his superiors for a release from the Jesuit Order and the priesthood. The resignation has been accepted to be effective June 30.

Fr. Cooke, on leave since June and engaged in research at Yale University, cited personal reasons for his decision. But in a statement released by *The National Catholic Reporter*, he said he was looking for "new avenues" to make his contribution to his church.

His superior, Fr. Joseph D. Sheehan, S.J., head of the Wisconsin Province of the Jesuits, said Fr. Cooke's request for release from the priesthood might require a year for processing, but added he had no doubt it would be approved.

At Marquette, Fr. Cooke is credited with leading a move to upgrade theological studies among students in colleges. Last year he joined 12 other Marquette priests in a statement criticizing Pope Paul's reaffirmation of the traditional Roman teaching against birth control. He joined in saying that "no consensus exists in the church today among either the hierarchy, the body of the faithful, or the church's professional theologians" on the birth control issue.

Fr. Cooke said he sees his release from the Jesuits and the clerical state not as one of leaving the priesthood, "but of searching for new avenues of expressing it outside the ordinary clerical structures as we know them, though not in opposition to them." He plans to continue teaching and research in theology in an ecumenical context, if possible, he said.

MASSACHUSETTS

Clergy Seek Petition Signatures

Among supporters of a letter critical of President Nixon's Vietnam policy speech made early in November are the Very Rev. Harvey H. Guthrie, dean of the Episcopal Theological School, Cambridge, Mass., and the Rev. Arthur E.

Walmsley, also an Episcopal priest and head of the Massachusetts Council of Churches. One of the initiators of the letter, which offered a "reasoned challenge" to the President's "commitment to a continuation of mistaken assumptions and policies," was the Rt. Rev. Anson Stokes, Bishop of Massachusetts.

According to the letter, putting the fighting in the hands of the Vietnamese but supplying good materials will perpetuate an "unjust war which no side can win." It also stated: "We believe the 'silent majority' in our churches and synagogues urgently want to end the war, not continue it under a new name. We believe the 'vocal minority' increasingly speaks for the 'silent majority,' but we too think we must choose the 'right way'."

IOWA

Des Moines Church Burns

One of the oldest Episcopal churches in the Diocese of Iowa lost its home to fire Nov. 13, beating a bulldozer by only a few weeks. St. Mark's Church, Des Moines, a building in continuous use since 1884, at the site near the state capitol, was destroyed when a blaze of undetermined origin started near the altar or the sacristy and quickly spread throughout the building.

The church building had been sold to the State of Iowa in 1968 in connection with a statewide expansion project and since then, the parish has rented the building from the state. Demolition of the old church was scheduled for early 1970.

SOUTHWESTERN VIRGINIA

New Group of "Concerned Episcopalians"

The Alliance of Concerned Episcopalians (ACE), a group of churchmen in the Diocese of Southwestern Virginia, has been formed to combat the "overly liberal tendencies" within the church. The group has had two meetings, the second of which was open to the public. A co-chairman, Dr. Earl S. Johnson, Jr., of Roanoke says the group seeks to encourage a more conservative approach without advocating an open split in the Episcopal Church. He also said ACE seeks to influence delegates to the diocesan convention to be held in January.

The conservative group placed an ad in Roanoke newspapers calling on Episcopalians to withdraw "substantial financial support" from the national church. In rebuttal more than 25 families supporting the action of General Convention II—\$300,000 in donations for economic aid—placed a full-page advertisement in Roanoke papers several days later.

ACE is made up of laymen and a few clergymen of the diocese which covers 32 counties in southwest Virginia.

Briefly...

■ Anglican services were criticized for often being "desperately serious" and "mournful" by the Rt. Rev. John Moorman when he addressed his diocesan conference in Harrogate, England. "The services also sometimes put a fearful strain on the worshipper. Some of the lessons from scripture are so long and complicated, and many of the hymns are tedious and the tunes so high that people have great difficulty in singing them," he said.

■ Over the many years the act of sending church contributions "overseas" has become automatic to many churchmen, but it has usually been to places west of California—to the East—Philippines, Japan, China, Korea. Once again money has been sent "overseas" for church work, but this time it came from Japan to the United States. St. Margaret's School, Tokyo, has sent \$500 to the Rt. Rev. John M. Allin, Bishop of Mississippi, for help in rebuilding churches destroyed during Hurricane Camille.

■ Denver's oldest school of nursing will close when this year's freshman class is graduated in May 1972. St. Luke's Hospital will not change its curriculum or lower its standards in light of the decision to close. Enrollment has dropped from a full class of 65 in 1966, down to 38 this year. Established in 1881, St. Luke's Hospital opened its nursing school in 1892, and since then 1,830 graduates have received nursing diplomas from the institution.

■ "Take Courage" will be the theme of the 1970 World Day of Prayer observed March 6 by Anglican, Roman Catholic, Orthodox, and Protestant women in 130 countries. The theme was chosen by an international committee headed by Miss Gudrun Diestel of Germany, and including a housewife from Egypt, a social worker from Guyana, a church worker from the Philippines, and a woman from the United States.

■ An editorial in the Russian journal, *Leninist Banner*, has attacked some Soviet party organizations for "slackness in the fight against all forms of religions" and called upon all party and public organizations "to work harder at the elimination of religious superstitions and prejudices." The editorial strongly condemned party leaders who "actually participate in religious activities and who are known to hold superstitious beliefs," and said that religious superstitions and prejudices "still exist in the consciousness of a percentage of our people." The editorial concluded: "The influence of religion prevents (people) from becoming active members of our communist society."

William H. Dunphy

MAN, MOON, and MAXIMUS

When I consider the heavens, even the work of thy fingers,
the moon and the stars which thou hast ordained; what is man
that thou art mindful of him, and the son of man that thou visitest
him? Thou makest him to have dominion of the works of thy hands,
and thou hast put all things in subjection under his feet.

Psalm 8: 3, 4, 6

SO man has reached the moon; he has walked on the surface of the moon. That we admire the astronauts goes without saying; that we admire their exploit and all who made it possible, likewise goes without saying. But what about the deeper problem—the problem of man, and what part scientific and technological advance play in it?

In his summing up of *Christians in a Technological Era* Dr. Scott I. Paradise emphasizes the fact that while the United States of America possesses great technological power, we are slow to realize the theological corollaries of such power, or even that science and technology raise theological issues. He points out that the technician, the engineer, and the manager may say grace at meals, may send their children to Sunday school, may even attend church themselves. But when they are thinking about their work, the issues of economics and politics are likely to confront them and not the theological or even the religious issues. In fact, most of the essays in that book are contributed by Europeans, not by Americans. The same issue is raised in acute form by our conquest of space and by the landing of our astronauts on the moon.

The comments generally made on this remarkable achievement are not very enlightening. One Unitarian minister has voiced the opinion that the deeper man goes into space, the more superstitions collapse. He said nothing of course about

the superstition of science converted into a religion (scientism)—a religion which is not that of our astronauts—or of the superstition of man living a certain number of years on this planet, and then being shovelled into the grave without hope of immortality or of resurrection. One commentator, who was none other than the President of the USA, even gave utterance to the view that the week of the first moon landing was the most important since that of creation. The Incarnation—the becoming man of God—was apparently relatively unimportant, if we were to take him literally.

But apart from such exaggerations, is it the case that as Karl Rahner, S.J., puts it (without acceptance on his part, needless to say): “The higher development of humanity seems only to reach its ultimately intended realization in a mastery of the material world, the unification of men in society and their planned, i.e., rationally ordered life in common” (*Theological Investigations*)? The landing on the moon raises at least the first issue.

ST. Maximus the Confessor, who wrote about 630 AD—i.e., about the time when Islam was rising into prominence—sees more clearly than most of his contemporaries (one is tempted to say most moderns) the problem of work, the problem of scientific and other progress, in the light of God’s truth revealed. He sees and states that God created man to be His vicegerent, and that the command to replenish the earth and subdue it was never withdrawn, even by the fall and sin of man. Man is entrusted with a three-fold task, realized perfectly only in

Christ. He is as prophet to reveal God and His will, not least in the material world in which he dwells, and of which he is the highest visible member. He is as king to subdue the material world, beginning with his own body, to God. He is as priest to offer the universe, including the material universe, to God. Balthazar among our contemporaries has especially emphasized this.

It is significant that Maxim, writing about 900 years before Copernicus, and about a thousand years before Galileo, can yet call attention to the fact that the inhabitant of an insignificant planet, speaking geographically or astronomically, is exalted above angels and archangels. He contrasts the position which the natural sciences assign man, and the position which Christian theology attributes to him—a question which is even more relevant today than in his time: “From the point of view of the physical sciences he holds an insignificant position at the circumference of the universe; from the point of view however of theology he occupies the central position. In Christ, man becomes the theological centre of the universe. . . . Once He has become man we have been deified and placed at the centre” (*Centuries* 14, 8).

In reality there are fundamentally two religions competing for the allegiance of man in the last third of the 20th century. There is the Christian religion, centering in the conquest of death by Jesus Christ who was raised from the dead to the glory which He had possessed with the Father in the unity of the Holy Spirit from all eternity, and the divine life which He shares with the baptized. There is also

The Rev. William H. Dunphy, Ph.D., S.T.D., has had a distinguished career as a seminary professor, church school instructor, and parish priest. He now makes his home in LaGrange, Ill.

the religion of scientism (not science), which is that of many who profess and call themselves Christians as well as many others, western and eastern. There is no question as to which Maximus gives his allegiance. Yet he does not, like so many religious people of a certain type, disparage the scientific and technological work of man. Instead, he sees in it a fulfillment of the task imposed on him by God. He does not on the other hand feel it necessary, with Nietzsche and so many of the "death of God" adherents, to choose between God and man. He sees the God-man, Jesus Christ, as the great Reconciler, fulfilling the threefold task of man, yet offering to God mankind and the creation, subjected alike to man and to God, and revealing God and man as His vicegerent.

The work of this Father has been described as a "Christological anthropology." God and man are counterparts of each other, though Maxim does not sacrifice either the infinity of God or the finitude of man. Man is the revelation or manifestation (*phanerosis*) of the God who is naturally invisible: "By his works, his excellences, and his life in general, man shows and manifests what God is, of what sort He is" (*Centuries 7, 74*). The man Christ Jesus is the full and perfect manifestation, the image of the Father, of the invisible God.

THE coming of Christ manifests and explains all, throws light on the universe. Man had at the beginning given names to God's creatures, and in this Maxim sees the basis of the scientific work of analyzing them all, of finding their part and place in the hierarchy of things. This is part of the prophetic work of man. Man is to convert the totality of things into a cosmos, into an orderly universe. The whole cosmos looks to the creation of man and all mankind. All human history is a preparation for the coming of Christ. By His coming, not only God's thought and the existence or being of all creatures is given meaning, but God Himself, the Second Person of the blessed Trinity, reveals the goodness of the Father, the great plan of God for His creatures. Man is created for no lesser end than participation in the divine life. The kingdom or reign of God means not only the presence to Him of all goods, but the sharing of them with His creatures, particularly with man. What God is by nature, man is to become by grace. He is, as St. Matthew puts it, to be perfect as his Father in heaven is perfect.

But man is not only to manifest the possibilities of the lower creatures, but is also to help them realize these possibilities. He is to enable or help them to attain their destiny, as God has assigned it. The lower creation is to minister to, and to find its self-realization in the rational or spiritual man, the man in Christ. Man is as king not only to attain the mastery of

the external world, but also of himself. The rational or spiritual man has not only the royal task of lifting the veil from the external world—and in this we see the justification of the scientific and technological activity of man—he has also the task of lifting the veil from himself. It is his vocation not only to penetrate the depths of the universe about him, but also to penetrate the depths of his own personality, his own subjectivity, his own being. In Maxim, as Archimandrite Mastrogiannopoulos points out, there is a remarkable balance between the external activity of man and his internal activity—between his scientific activity, as we should describe it, and his ascetical activity, in the strict sense. The two tasks demand each other; the two tasks are complementary. Two dimensions of man's royal office are involved, two directions of his kingly activity, without and within. To neglect or to underestimate either is to upset the balance which is needed, and involves a failure to fulfill the kingly charge of men, and God Himself is the one who has given him this charge.

But man is given not only a kingly but also a prophetic charge by God. As the ikon, the image of God, man is meant to be a creator, to be creative. The deliverance from slavery in Egypt was meant to lead man to Mt. Sinai, was meant to lead to a gathering into God's people. The deliverance from slavery to sin and death was to lead to the Upper Room and to the gift of the Holy Spirit. Redemption is to make creation possible to lead to creation, to creativity. Maxim is as insistent on man's creativity as Nicolas Berdyaev, who in this matter owes so much to him. The man who is redeemed, but does not create, is unthankful according to Maxim; he is like the barren fig tree cursed by our Lord.

But surely man cannot create in the strict sense of the word; he cannot create out of nothing. God alone can do this. Yet man can cause life in those who have died the death caused by sin. Through love, endurance, exhortation or consol-

tion, sympathy and contemplation, he can play the role of the Virgin, bringing forth God, Christ, in the heart of his neighbor.

Man, however, is called not only to kingly and prophetic activity in relation to the lower creatures; he is also called to be priest, to offer all creation to God, to be priest of the cosmic liturgy. Maxim expounds the Hymn of the Three Young Men—which we perhaps are accustomed to call the *Benedicite*—in this sense. The whole creation becomes articulate and offers its praises to God through the mouth of man. The church, the new world, offers the praises of creation to the Creator. Through the church and her members, mankind becomes a go-between, mediates between God and Creation, is the priestess through which the worship of the world is sent up to God, and through which His blessing and grace descends upon His works. Not only does the material world worship God through the man who is in Christ, but also the innumerable world of the angels. Through him takes place the great cosmic liturgy, and through him the Holy Spirit descends upon all the works of the Lord.

Man then receives the threefold vocation, and through Christ and in Christ is enabled to fulfill it. This vocation includes his being the image of God and manifesting God to all His creation; it includes his rôle, as God's vicegerent, over all creatures; his enabling all creatures to take their part in the worship of God. It includes the scientific and technological work of man, on earth or on the moon or anywhere in God's great universe, not in his own name or for his self-glorification (this is the root temptation which finds its supreme portrayal in the third chapter of Genesis) but in the name of Christ and the power of His Spirit to the glory of the Father. It includes the exercise of man's prophetic office, his royal or kingly office, and above all of his priestly office, in that universal liturgy in which all the works of the Lord bless, praise, and magnify Him forever.

Slaughter of the Innocents

Mad Herod's icy breath
Whistled in shrills of panic down the flues,
Screamed bloody footed on the hoofbeat stone,
And pierced with frosted steel the red-tongued dog.

All backs turned.

Turned, too, the trees—
Groaning and leaning in the blast,
Bent on the promise in their curved and boney
limbs—

In crazed belief
That even brutal kings
Spare one green leaf.

Renata V. Schmidt

Who Will Get To Bethlehem?

By MARK KEMP

ON a recent Sunday the gospel reminded us to render to Caesar the things that belong to him. With a shrug we thought, O yes, that means we must pay our taxes. Caesar is the state, the administration, senate, congress, pentagon. In an open democracy we ask him to justify the demands he makes on us, and we may even disagree with him and question some aspect of his authority. He is answerable to us as well as we to him. At the very least, we should ask questions. The recent nationwide moratorium was an example of this interchange, a thoughtful and responsible critique which did not set out to overthrow Caesar. It asked questions and expressed anxiety and also disagreement. The Washington march had the same intentions.

Can Caesar, and can we too, hear the word from Bethlehem and learn its meaning?

One of the penalties of a divided church is that it is difficult for governments to hear a clear Christian voice protesting at what is happening to mankind in the 20th century; for this is not only the problem of war and peace, but the larger question of the kind of civilization we are building: the danger of a mass-produced man, a puppet manipulated by mass media and caring only for material ends. Certain aspects of the youth rebellion take into account this larger question of "What is civilization?", as well as the more obvious one of a threatened total war. But just as the church has no one voice for Caesar to hear, so the marchers and protestors too are divided and do not command the respect they hope for. It would, however, be a terrible thing if no one at all were protesting.

THE older churchgoing laity brush off the moratorium people as "whippersnappers." Amongst the whippersnappers we must, however, include the entire assembled bishops of the worldwide Anglican Communion at Lambeth Conferences.

The Rev. Mark Kemp is vicar of the Church of the Epiphany in Mt. Morris, Mich.

The Lambeth resolutions, repeated with increasing clarity and firmness from 1930 onwards, mean that Caesar is not above criticism: "War as a method of settling international disputes is incompatible with the teaching of our Lord Jesus Christ" (1930, 1948, 1958, 1968).

If today's young ever hear of such massive things being said by our church, or any other part of the church universal, they are skeptical. The restlessness and distrust on their part is as much directed against the church as against the state. We cannot dismiss their protests with the word "irresponsible." The young people themselves find they are living in a highly irresponsible adult world. For example, our young people know that in 1945, after the Nuremberg trials, we (the allies) executed the director of a German firm at Hamburg for making poison gas—for making it, not for spreading it. He was a civilian, had been making the stuff for his government, and we executed him and his assistant. And here in the 1960s we have been making poison gases and germ gases, although we have signed the Geneva Convention against this practice. In Britain \$1,000,000 has been given by the US Army and the Royal Air Force for experiments in 26 universities.

Should not all of us ask Caesar, more than we are doing, what he is doing and why he is doing it? Can only the young be enraged by these things? Should we not all be deeply impatient with the pseudo-statesmanship on both sides of the Atlantic when it gives stock 19th-century answers about keeping up the "balance of power"? Lambeth Conference resolutions from sincerely troubled bishops are not enough even when we add to them the courageous voice of the Bishop of Rome, whom we may regard as the senior bishop in western Christendom.

IT was this latter voice, speaking to the assembled Caesars at the United Nations in 1965, which said:

Peace is not built up only by means of politics and by the balance of forces. Peace is constructed with the mind, with the ideas, and with words of peace. . . . Let the arms fall from your hands, . . .

those terrible arms which modern science has given you. Long before they produce victims and ruins they nourish bad feelings, create nightmares, distrust, and somber resolves. . . . They falsify the very psychology of peoples. . . . The hour has struck for our conversion, . . . we must get used to thinking of man in a new way. . . . The hour has struck for a halt, a moment of recollection, of reflection, almost of prayer, to think anew of our common origin, our history, our common destiny.

In a subsequent Christmas message the Pope made a similar plea, with the words "war never again."

THOSE last three words should be noted as representing a significant change of position on the part of traditional Catholic theology. The Pope did not say "war is justifiable in certain circumstances," which had been traditional Christian teaching before, during, and after the Reformation, right down to the world wars of the 20th century. Most Anglican ratifications of the Thirty-nine Articles have reflected that classic attitude, commonly known as the Principle of the Just War. It was a clearly defined teaching.

Roughly it covered points such as: to be "just" a war must have limited objectives; the intentions of those waging it must be declared beforehand; the benefits resulting from it must be greater than the suffering involved; civilian populations must not be punished and must be able to resume their way of life afterwards; it must be seen to vindicate justice in some way; those initiating it must show a reasonable expectation of bringing it to a successful conclusion. And it has always been taught that best of all is to avoid warfare altogether.

It is the task of theologians to think out in depth what Christian teaching is and what it means in the circumstances of each age. There may be a ray of hope in the new emphasis more and more being heard since two world wars, and especially since World War II. It is now being urged, by catholic and protestant teachers, that "whereas war, however regrettable, was once regarded by the church as being justified in certain circumstances, we find ourselves bound to say that in the modern world the circumstances do not exist in which a just war could be fought."

THE ray of hope could be that if all of what we call the historic churches would together make an outright and unequivocal declaration against all war, with a single voice, the Caesars might yet hear and heed what so far they have ignored from unilateral spokesmen. But the terrible slowness of the church as a whole to speak is, of course, related to the terrible willingness of the majority of its members to believe that nothing can be done. So perhaps the marchers and the protestors will get to Bethlehem before anyone else.

EDITORIALS

Holy Innocents At Songmy

THERE were holy innocents in the days of Herod the King: the male infants of Bethlehem who were slain in the course of Herod's pacification program. "Holy innocents" are victims of such programs by those who wield temporal power. They are innocent because they are victims; they are holy because they are precious to God.

Before and since Herod, the blood of innumerable holy innocents has cried to heaven from the ground. As these words are being written, with Holy Innocents Day and with the ghastly news of Songmy (Pinkville) both in mind, we feel moved to express not only our anguish and horror but also a conviction. The helpless mothers and infants massacred by American soldiers are not the only holy innocents of Songmy; so are the boys who gunned them down. These boys are victims of an education that failed.

Who is to be blamed? The easy answer is, of course: "The military, the accursed war system; who else?" The mother of one of the accused says bitterly: "I sent them a good boy, and they made him a murderer!" The last thing we want to do is to take issue with her; she has not only our sympathy but our assent. "They" did make a murderer of a good boy. But we question whether "they" consist solely of military people. How good was the job his parents did with this good boy; his church, his school, his whole community, which includes us?

These "holy innocents with the guns" are holy, because precious to God, and they are victims. Guilty or not guilty as charged of "war crimes," they are victims of an education which was not vicious, in ends or means, but inadequate. It failed to produce men who, in their truly terrible ordeal, could stand up and come through as men.

There is a nationwide surge of shame and revulsion that demands somebody's punishment. We hope that the outcome of the trial will be such as to assure the world that such conduct is not approved for American fighting men, even in war. But we hope also that these soldiers will not be made scapegoats as if the guilt were solely their own. They are victims. No detail of the horror is ghastlier than their unquestioning belief that they were doing their duty. They slaughtered women and infants with a clear conscience; and *that* is the ultimate horror. Man is fallen, man is corrupt, but man is not naturally that way; somehow he has to be made that way—educated down to it. These originally good boys are victims of an education that failed, followed by a dehumanization that hideously succeeded.

This nation spends more money per child on education than does any other nation. Its religious institutions outspend all others in their educational and child-nurture enterprises. The revelation of failure at Songmy calls for some radical reappraisal, which should also agonize with shame at past failure. There is a right and Christian kind of reparation, born of true repentance, and it is needed here. A way must be found so to educate good boys that they cannot become mass murderers for duty's sake.

Mme. President: God Bless

POSSIBLY some delegates to the General Assembly of the National Council of Churches voted for the right candidate for the presidency of that body for the wrong reason. The wrong reason is that Cynthia Wedel is a woman and it's high time the NCC had a woman president. To have voted for her opponent, the Rev. Albert B. Cleage, Jr., because he is a black man and it's high time the NCC had a black president, would have been equally wrong. The right reason for electing Mrs. Wedel is that there is nobody in sight who can match her qualifications of mind, spirit, and experience for the office. It is going to be a very tough job these next three years. It requires a great person; and the council has found one who measures up to it. We congratulate the National Council for its wisdom in choosing her, and we congratulate her upon this opportunity for the service and leadership which she can and will give.

U.N. Opportunity

EVERYBODY with any feeling for humanity welcomes President Nixon's decision to dispose of this nation's stockpile of bacteriological weapons and to halt further development of them. Some regret that he did not also ban the use of chemical weapons. But there is a substantial difference here: germ warfare affects entire populations, even those not belonging to belligerent countries at all, while chemical warfare can be restricted to military targets.

All can hope that the communist powers will follow the American lead. But whether they do or don't, the United Nations has an opportunity now to act positively by denouncing the use of germ warfare by any nation under any circumstances. This would force all member nations of the UN to declare themselves openly on the issue.

PRAYER OF confusion

LoRD, we doN't know
much abouT WHO YoU are
or where weR'e going
but t ogETHER
we'LL muddlethrough
s^om^eh^ow?

Robert Hale

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades 7th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-
Country, Tennis, Wrestling.
Learn to study, work, play on 1,700 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

P.O. Box S, Paoli, Pa. 19301

FOR GIRLS

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited Small Classes.

Music, Art, Dramatics, Sports, Pool.

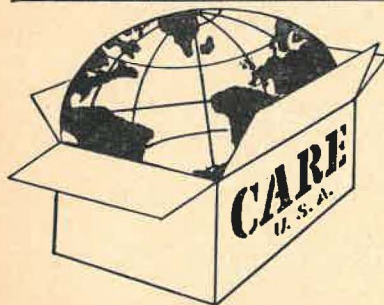
Sister Superior, C.S.M., St. Mary's School
Peekskill, N.Y. 10566

Every Church School should have a copy of **THE LIVING CHURCH** in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Send a gift subscription to your Church School!

One year . . . \$10.95

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wisconsin 53202



Do a world of good for hungry people. One check will feed, heal, educate.

CARE — New York, N.Y. 10016

BOOKS

MAN AND WOMAN. By Karl Wrage. Fortress Press. Pp. 259. \$8.75.

The subtitle of *Man and Woman* is "The Basics of Sex and Marriage." That essentially is what this book is about, but its scope is far more inclusive than that subtitle would suggest. Karl Wrage is a German physician whose interests lie in the areas of marriage and family counseling. He is also director of the medical bureau of the Lutheran Church of Hanover, Germany—a position which apparently has considerable influence in the utilization of medical information within the context of the church.

The book, translated from German by an experienced medical translator, is a remarkably informative and medically sound manual, replete with numerous useful and accurate illustrations. It is distinctly unusual, indeed rare, to find any kind of book on marriage and childbirth intended for lay reading to be so precise and accurate, both in text and illustration, in its presentation of anatomic and physiologic information. This accuracy and careful detail, particularly evident in the diagrams, make this book quite outstanding among books of its kind. In spite of this, however, it should be quite readable for a lay person, though there are certain areas, e.g., that dealing with cell division and maturation, where, both in text and in diagrams, he may temporarily "get lost."

Dr. Wrage begins with a discussion of sexual development through childhood and adolescence, then goes on to an analysis of the physiology of sexual function and its implications within the marriage relationship. There are sections on human genetics—the biologic mechanisms of inheritance, embryology, and conception, all of which should be very helpful to a non-medically oriented person because of the explicit manner in which they are presented. Fetal development, childbirth, and the post-partum period are considered, and an excellent discussion is devoted to contraception, including up-to-date information on methods of contraception. Underlying all of the objective anatomic, physiologic, and psychologic data presented here is a spiritual and emotional interpretation that integrates the book into a distinctly Christian outlook.

This book should prove useful to many diverse groups of people, including marriage counselors, clergymen, and physi-

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.

Previously acknowledged\$17,853.75
Receipts Nos. 9632-9674, Dec. 3-Dec. 9 682.05

\$18,535.80

cians as well. As a physician, I can recommend this in particular to married couples and those preparing for marriage as probably the most complete and medically sound source book of its kind, and one that does not neglect the spiritual and deeply emotional aspects of sex and marriage.

ROGER DEAN WHITE, M.D.
St. Luke's, Rochester, Minn.

* * * *

LET YOURSELF GO: Try Creative Sunday School. By Charlotte W. Edwards. Morehouse-Barlow. \$2.95 paper.

This author presents a delightful account of her approach to Sunday school teaching on the kindergarten level. It is commendable that not only did the children in her class enjoy themselves through the now-essential program of shared experiences, but they also learned a good deal about their religious heritage. Charlotte Edwards acknowledges that her spontaneous, often physical, class activities are difficult to manage with older children, but her book contains good suggestions that teachers may find helpful. *Let Yourself Go* definitely belongs in any parish library.

ANNE S. HEADLEY
St. Matthew's, Hyattsville, Md.

Booknotes

By Karl G. Layer

THE PARABLES OF JESUS IN MATTHEW 13.

By Jack Dean Kingsbury. John Knox Press. Pp. xii, 180. \$5.95. Chapter 13 is pivotal in Matthew's gospel since it signals a turning point in the evangelist's presentation of our Lord's teaching and ministry. Dr. Kingsbury, a Lutheran seminary professor, analyzes this chapter using the redaction-criticism method.

THE SYNOPTIC GOSPELS: A Commentary.

By D. B. Campbell. Seabury Press. Pp. 166. \$2.25 paper. First printed in 1966, this commentary is compact, carefully organized, and up to date. Summed up are the conclusions of relevant biblical scholarship. Related synoptic passages are dealt with both individually and comparatively. The author approaches the records constructively, states the problem involved, and makes mention of conflicting theories. The first section deals with the standard problems of dating, authorship, and interrelation of the gospels and their individual characteristics. The remainder of the volume follows the life of Jesus, giving a comparison of the material presented by each of the three evangelists. Supplementary sections at the end of the book deal with the parables and consider some of the central themes and issues of the gospels. Recommended for those beginning a systematic study of the first three books of the NT, and also as a reference tool for students, pastors, and teachers. The author is an English scholar.

PEOPLE and places

Appointments Accepted

The Rev. Robert Askren, former curate, Christ the King, Orlando, Fla., is rector of St. Agnes', 4000 Lakeview, Sebring, Fla. 33870.

The Rev. John B. Chapter, former assistant, Christ Church, Tarrytown, N.Y., is rector of Good Shepherd, 322 Cress St., Punta Gorda, Fla. 33950.

The Rev. C. Harry Christopher, former assistant rector of St. Michael and All Angels', Denver, Colo., has been named canon to the ordinary of the Diocese of Colorado and also elected assistant treasurer of the diocese. Address: Box M, Capitol Hill Station, Denver, Colo. 80218.

The Rev. J. Grafton Cockrell, former vicar of St. Mark's, Raleigh, N.C., is associate rector of Christ Church, Charlotte, N.C. Address: Box 6124 (28207).

The Rev. Stuart P. Coxhead is associate rector of St. Stephen's, Columbus, Ohio.

The Rev. Nelson Daunt, former rector of St. Paul's, Albany, Ga., is rector of St. Barnabas', Leeland, Md. Address: Box 2355, Upper Marlboro, Md. 20870.

The Rev. Frederick J. Hanna, former director of Churches Crisis Center, Baltimore, is coordinator of Drug Abuse Programs for the Baltimore city health department. He remains associated with Emmanuel Church, Baltimore. Address: 425 Whitfield Rd. (21228).

The Rev. Walter R. Humphries has completed the course work for a Ph.D. from New York University on a grant from the United Negro College Fund and IBM and has resumed his teaching as an associate professor of English, Florida Memorial College, Miami. The college was located in St. Augustine, Fla., for many years. Address: 1330 N.W. 183rd St., Miami (33169).

The Rev. Paul C. Johansen, former vicar of St. Catherine's, Temple Terrace, Fla., is rector of St. Bede's, 2500 16th St. N., St. Petersburg, Fla. 33704.

The Rev. Warren W. Lane is assistant professor of religion, McMaster University, Hamilton, Ont., and assistant, All Saints' Mission, Amherst, N.Y. He has received a Th.D. from Princeton Seminary. Address: 194 Windsor Ave., Buffalo, N.Y. 14209.

The Rev. Willard Lynn, former rector of All Saints', Jensen Beach, Fla., is rector of Christ the King, 26 Willow Dr., Orlando, Fla. 32807.

The Rev. William R. Merrill, formerly with the North Carolina School of the Arts, Winston-Salem, is on the faculty of Oklahoma College of Liberal Arts, Chickasha, Okla.

The Rev. Robert D. O'Hara is vicar of St. John's Mission, Albion, Ill. Address: 28 E. Cherry (62806).

The Rev. Lee M. Schlothauer, former vicar of Christ Church, Newcastle, Wyo., is rector of St. James', Dillon, Mont. Address: 27 S. Pacific St. (59725).

The Rev. Walter H. Taylor, former rector of Holy Trinity, Oxford, Ohio, is rector of Trinity Church, Columbus, Ohio. Address: 125 E. Broad St. (43215).

The Rev. Wilbur H. Tyte, former assistant, St. Thomas, New York City, is rector of St. Thomas', Reidsville, N.C.

The Rev. Anthony C. Viton, former vicar of St. John's, Albion, and priest in charge of St. John Baptist, Mt. Carmel, Ill., is now rector of St. John Baptist, Mt. Carmel. Address: 130 E. 4th St. (62863).

The Rev. George W. Wyer, former rector of St. Mary's, Cleveland, Ohio, is curate, Bethesda by the Sea, Box 1057, Palm Beach, Fla. 33480.

Retirement

The Rev. William F. Hays, rector of St. Sebastian's, Melbourne Beach, Fla., has retired.

The Rev. John W. Mulder, rector of St. Agnes', Sebring, Fla., has retired. Address: Box 1077, Kissimmee, Fla. 32741.

The Rev. Penrose Hirst, chaplain to students at the University of Houston and TSU, has retired. Address: 3611 Graustark #1 Houston (77006).

Canada

The Rev. Canon Randall Ivany, canon pastor of All Saints' Cathedral, Edmonton, Alberta, is to be dean of the cathedral Jan. 1. He had been an interim rector of St. John's, Oklahoma City, Okla., prior to his present appointment.

Furloughs

The Rev. Canon John D. Zimmerman of St. George's Cathedral, Jerusalem, is on furlough. Address until Jan. 6: c/o Canon Peter Chase, Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, N.Y. 10025.

Ordinations

Deacons

South Florida—Robert M. Douglas.

Perpetual Deacons

South Florida—David H. Moore, Sr.

Springfield—Ronald Lee Greeson, science teacher in Springfield, Ill., address, 1427 College (62704); and Harry George Newman, Jr., electrical engineer, address, 1917 Outer Park Dr. (62704).

Armed Forces

Chap. (Maj.) Thomas F. Brereton, 169th Engineer Battalion, APO San Francisco 96491.

Executive Council

The Rev. Robert F. Royster, former dean of St. James' Cathedral, South Bend, Ind., is a diocesan service officer on the staff of the Executive Council. He was coordinator for agenda and arrangements of General Convention II.

Renunciation

On November 7, the Bishop of California, 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 by Gerald Amos Skillieorn. This is for causes which do not affect his moral character.

Restoration

On October 26, the Bishop of Western Kansas, acting in accordance with the provisions of Canon 65, Section 2, 4, and with the advice and consent of the Council of Advice, remitted and terminated the Sentence of Deposition pronounced April 23, 1946, on Joseph H. Chillington. He is restored to the Sacred Order of Priesthood.

Living Church Correspondents

Albany—The Rev. John Ramsey, St. John's Church, 500 Caroline, Ogdensburg, N.Y. 13669.

Colorado—Mrs. Mark Hansen, Diocese of Colorado, Box M, Capital Hill Station, Denver, Colo. 80218.

Eau Claire—The Rev. Charles Cason, Box 364, Menomonie, Wis. 54751.

Washington—Mrs. Dorothy M. Parker, 3040 Idaho Ave. N.W., #313, Washington, D.C. 20016.

DEATHS

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

The Rev. Glen Edgar McCutcheon, 41, rector of St. Matthias' Church, Sun Valley, Calif., since 1963, died of cancer Oct. 25.

He also had served as a chaplain (Capt.) with the USAF, 1961-63. Survivors include his widow, Lois, and his mother, Virginia K. McCutcheon. The Suffragan Bishop of Los Angeles officiated at the Solemn Pontifical Requiem held in St. Matthias' with the Bob Mitchell Singing Boys in the choir. Memorials may be made to the parish for erection of a Shrine to Our Lady of Walsingham.

John Flemming Holder, 25, communicant of St. Philip's Parish, Jackson, Miss., and son of the Rev. Ray Holder, died Oct. 13, of Hodgkin's disease.

A graduate of Duke University, he was an honor student there as well as a varsity letterman and a member of several honorary fraternities. Besides his father, he is survived by his mother, one sister, and two brothers.

CLASSIFIED

advertising in The Living Church gets results.

CAMP COUNSELORS

SUMMER VOLUNTEER service opportunity. Wanted: Counselors for Camp Galilee—owned, operated by Episcopal Church in Nevada. Located at Lake Tahoe. Room, board, medical insurance, \$10/week allowance. (Transportation help if needed.) Staff required from mid-June through August. Write: Camp Galilee, 2390 W. 7th, Reno, Nev. 89503.

FOR SALE

JADSET SYSTEMS Offering Records. Send for free samples and information. Jadset, P.O. Box 23, Dundee, Ill. 60118.

HELP WANTED

HELPFUL companion to handicapped young lady. Experienced car driver, nice home, no housework. Reply Box M-701.*

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

DIRECTOR of Education—either clerical or lay—for large congregation and church school south of Washington. Reply Box S-700.*

POSITIONS WANTED

PRIEST, single, 10 years' experience, desires Eucharist-centered parish or mission. Reply Box E-702.*

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

EPISCOPAL JET FLIGHTS \$275 round trip New York & Chicago to London, Amsterdam, Frankfurt. 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.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

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

LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

LOUISVILLE, KY.

GRACE CHURCH 3319 Bardstown Rd.
Adjacent to three motels on 31E, South of I-264
The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212.

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. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

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

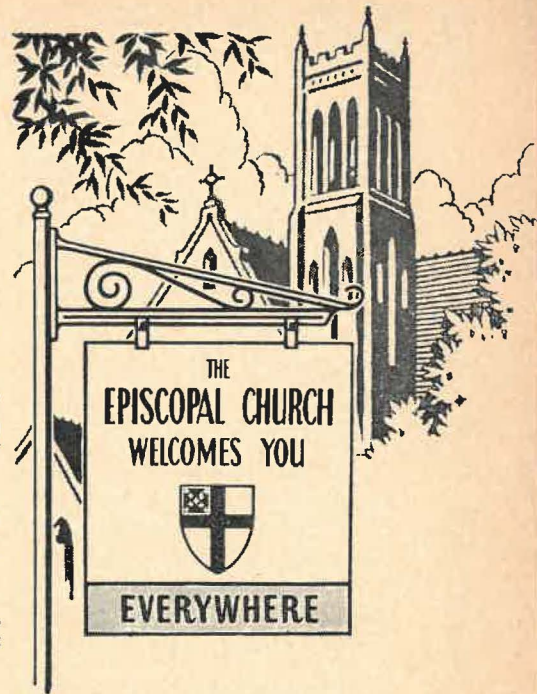
ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP B 6,
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 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



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

THE PARISH OF TRINITY CHURCH

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

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

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

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguait, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

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

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

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat. 1-2, 4:30-5:30

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

MUNCHEN 22, GERMANY
CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.