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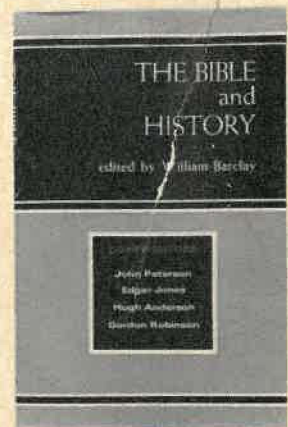
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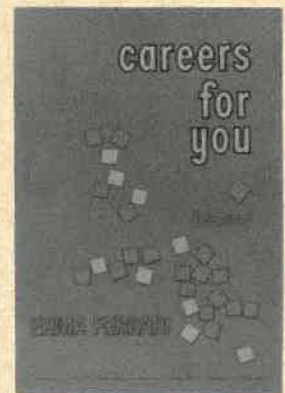
CYCLES AND RENEWAL

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Around



& About

— With the Editor —

I LIKE THE WAY that the Rev. **John Lane Denson**, rector of Christ Church in Nashville, states an important distinction in his parish bulletin thus:

"The confusion between 'peace' on the one hand and 'good feeling' on the other consumes more energy in today's society than the law, perhaps even grace, ought to allow. Surely Satan it was who led us to believe both are the same, who hammered into us that the Prince of Peace is, in fact, the Prince of Good Feeling. Surely he enjoys the rigors which hobble our mission as we entertain ourselves pursuing 'harmony at all costs'—except the price of peace. Good feeling ignores reality, glues veneers over the hardwood, acts as if things are other than they are, represses feelings, paints smiles over troubled hearts and minds. Peace suffers, seeks reconciliation, dares face facts, honestly assays authentic feelings, works not so much for the resolution as for the enlistment of tension in the cause of God. A community in peace puts people and justice, judgment and fair play, before individual tastes and prejudices, and loves, but is not finally swayed by, those who do not. What other way can we receive 'the Peace of God', except to realize with the old hymn (*The Hymnal 1940*, #437) that it is no 'peace'?"

Apparently there are many more wonderful Spoonerisms than I realized when I asked for free specimens. I'm almost drowned in the response. We shall have to concentrate in our anthologizing upon the more ecclesiastically relevant ones. This beauty just came in: "Sheep will always follow a shoving leopard." Maybe that is a more defensible proposition, on the evidence, than it would be if de-Spoonerized.

I don't get a commission from any publishing house that produces Prayer Books for what I am about to say, but I happen to know of two such houses which are suffering a heavy loss of business because so many people are saying that there's no point in getting a new copy of the present edition of the Book of Common Prayer since the Prayer Book is about to be revised. The parish

Midway question: Is there one person I love more than when Lent began?

Jean Dalby Clift

clergy should be diligent in telling people that it is not so because it cannot be so. Expert opinions differ as to when an official new edition of the BCP will appear—indeed, if ever. The one certainty is that it is years and years in the future: 1979, as I figure it, at the very earliest. Meanwhile, we have only one Prayer Book. People should be reminded also that there is no "trial Prayer Book" now in use—only a trial liturgy of the Eucharist. If you buy a new Prayer Book for yourself or for your child or friend being confirmed, don't worry about that new model that will be coming out the next day—because it won't.

Our appeal on behalf of **Thomas J. White Hawk** (TLC 2/23) has brought a spirited rejoinder from a lady newspaper publisher in South Dakota who raises some searching questions with me and all who share my hope that this young man of 20 can be saved from the electric chair. I will not challenge her contention that it was a peculiarly heinous and atrocious crime. I am no witness for the defense legally. My correspondent wonders whether we should be so wrought up about his plight if he were not an Indian and an Episcopalian. A fair question. I first learned of the case through Episcopal Church channels; and as a native of (North) Dakota myself I have long felt that our Amerindian minority suffers much discrimination in courts and elsewhere. Yes, this could be a subconscious factor in my response. But I do not consciously hold that Tommy deserves any kind of break simply because he is an Indian Episcopalian. Under this head I offer two comments: (1) It is part of the meaning of membership in the Church, the Body of Christ, to bear one another's burdens, and because Tommy belongs to our part of the body Episcopalians are more aware of him as a fellow member; (2) Notoriously, almost all who suffer the death penalty in this land are poor, and a disproportionate percentage of them belong to minority groups.

However, I believe that capital punishment is wrong and unjust for anybody, and especially for one so young as this. (N.B. the crime was committed two years ago, and he is only 20 now.)

One question that another reader puts to me has me fumbling quite helplessly for an answer: "Why haven't you and your fellow Churchmen started a collec-

Continued on page 23

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Volume 158 Established 1878 Number 11

*A Weekly Record of the Worship, Witness,
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THE KALENDAR

March

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22. James De Koven, P.
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Gregory the Illuminator, B.

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

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BOOKS

THE CHRISTIAN IN MODERN STYLE. By Henry E. Horn. Fortress. Pp. 184 paper. \$2.50.

Protestantism, says Lutheran pastor Henry E. Horn in *The Christian in Modern Style*, has inherited a tradition of heroic leaps into the future. But the shoe no longer fits. The rhetoric continues, but the leap of faith never comes off. The experimentation one sees is often "a superficial game being played in the lounge while the Christian ship is sinking." What is needed, he says, is a new pattern of Christian living native to this country and time, open to science and technology, at home in the structures of power yet caring about people. It must be directed toward developing the realm of intuition, art, imagination, to balance the formidable dominance of the intellect which has got us so near to some final computerization.

The first step toward remaking the Christian community is to find new liturgies—small, family liturgies, habits, routines—to offer our time and place to God through the day, as our own Prayer Book Offices were originally meant to do. Certainly this "essential stuff" of the life of the Christian family has almost disappeared. But I wish Mr. Horn had made even one concrete suggestion for the kind of thing that might do the same work today. Second: with this "office discipline" re-established, our church services can become true celebrations of God's presence with us, "family parties." Third in the proposed life style is private prayer, and here Mr. Horn is very concrete. In what is really the heart of the book he maps out, as a modern form of prayer, a technique of living on the alert for moments in one's life and in one's reading when something new seems to break through. Then, attention to the new experience and reflection on it, and an alteration in the "intention," or conscious general direction, of life. Each such moment becomes part of the future in a process of constant reshaping. This requires an effective storage and retrieval system (there's that computer again); and Mr. Horn's suggestion—almost decreed—is the keeping of a Day Book. The whole structure—personal discipline (a word much overworked here), celebrations, the new "office"—is to shape the unconscious assumptions, habits, and emotions of the Christian and form a new life style.

It's impossible not to have reservations and doubts about all this. At times Mr. Horn seems to be setting up guidelines for a very special, intellectual Christian. And is the practice of attention, reflection, and revision really so new? (But as a matter of fact, he says it is not. It is a return to the old ways of the People of God who found the living God in the

events of their own lives.) There seems to be a downgrading of the sacraments and a sad distrust of the Psalms as a vehicle for modern conversation with God; and there is no mention of a direct, simple relation with God which is basically nonconceptual and timeless. Most of all, I miss some notion of what those little family liturgies are going to be.

But never mind, this isn't a book to settle anything, but to start something, and for that I wish it well. It has illuminating and useful things to say on many subjects—for instance, imagery and language—plus a generous collection of relevant, stimulating, readable quotations which are almost a book in themselves.

FAE MALANIA
St. David's Church
Cambria Heights, N.Y.

* * * *

HEALING THE WHOLE PERSON. By Genevieve Parkhurst. Morehouse-Barlow. Pp. 156 paper. \$3.

Healing the Whole Person is important reading for those interested in the ministry of healing.

I was deeply interested in chapter 8 entitled "The Great Psychiatrist." We are accustomed to thinking of Jesus as the great physician, but it is seldom emphasized that He was also the world's greatest psychiatrist. He knew how to reach into the subconscious motivations of people and bring them into the light. Mrs. Parkhurst brings out how often He mentions forgiveness in connection with healing, which is part of the healing of the subconscious. Her comments on the importance of the repetition of great affirmations as a means of healing the subconscious is most interesting, as well as her comment that the wise old Church in its repetitious liturgies has accomplished this for hundreds of millions of people through the centuries.

Chapter 13 entitled "Healing Through the Eucharist" is impressive. Mrs. Parkhurst says in one paragraph: "In literature wine symbolized spirit. So the wine of the sacrament may be a symbol of the Spirit of Christ. The bread which represents His body may also have reference to ours. As we partake of the bread we may think that He is saying to us, 'Since I have no physical body, will you carry on in yours the work I began on earth?' As we receive the wine we may hear His call to allow His spirit to fill us. This can be a meaningful purpose for partaking of this Sacrament, and as Christ's Spirit fills every cell of our bodies, they should become like His—whole" (p. 123).

What Genevieve Parkhurst says about healing the whole person is most important. Far too many people engaged in spiritual healing and healing movements, as well as members of prayer groups who pray for healing, very often address themselves entirely to the healing of the

Continued on page 30.

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LETTERS

Most letters are abridged by the editors.

Marriage

It seems to me that one of the difficulties of Jesus's words is that they are most fruitful and piercing when taken to himself by an individual as addressed to him in his situation, and most deadening when used legalistically to judge other people. When the words on marriage are read as applied to himself, one sees that they are not so much "law" as recognition of the basic truth about the human person. If *A* has been married to *B*, he simply can never again live as if that relationship did not exist. Thereafter, though legally separated, the two may find fruitful other relationships only if they are willing to face the truth that they carry the old relationship into the new one, however unwillingly. This is betrayed in small habits of speech. The new mate is not simply kind, or neat, or generous, but "kinder than . . .," "neater than . . ."

" . . . let not man put asunder" has pregnant meaning if each member of the marriage takes it as being an admonition for behavior within the relationship. Two people marry each other and the union is blessed sacramentally. In the same way, the "man who puts asunder" is not the court which grants the legal divorce, not the Church which recognizes it, but the two people themselves, who divorce each other (sometimes over the course of many years) in a series of small and cumulative sundering actions.

ELIZABETH W. DOUGLAS
Shaker Heights, O.

The Church's canons on marriage must of necessity be predetermined by God's law on marriage: "Wherefore they are no more twain, but one flesh"—which leaves the problem of people. For, (Mt. 19:11) ". . . All men cannot receive this saying . . ." and so there are broken marriages and divorce. The same word can mean "grasp, accept (receive), comprehend, understand"; and likewise something like "make room, in your heart"; according to my lexicon. Broken marriages are simply one of the consequences of the Fall.

When we have with some unanimity fully determined that the Church in her canons does intend to proclaim and administer God's law on marriage, then it will be time enough to rewrite the canon, making a way for mercy to be shown on penitent souls and allowing their remarriage while firmly insisting on the indissolubility of a marriage: not on the grounds that certain pre-conditions and formularies were adhered to, but on the grounds set in God's law: "This is now bone of my bones, and flesh of my flesh. . . . And they shall be one flesh" (Gen. 2:23,24).

(The Rev.) WARREN C. CAFFREY
*Vicar of St. Luke's Church
Hot Springs, S.D.*

Tennessee Williams

You may know that Tennessee Williams grew up largely in his grandfather's rectory. I last saw Tennessee's grandfather, the Rev. Walter E. Dakin, then past his 90th birthday and completely blind, when he and Mrs. Williams, his daughter, spent the

summer at Tuckaway Inn at Sewanee in 1953. Hunter Hall, a new dormitory, was under construction at that time and was just across the park from Tuckaway. Late in the summer Mr. Dakin told me that he would like to "see" the new building. So I walked over there with him, giving a careful description of the exterior of the building. When we arrived at the entrance, he passed his hands over the fine stone work of the mountain artisans and said, "I am glad to see what it really looks like!" and we returned to the comfortable chairs of the Tuckaway porch. When Mr. Dakin died in 1955, Mrs. Williams and her son, Tennessee, endowed a room in St. Luke's Hall of the Theological School at the University of the South in memory of Mr. Dakin.

Tennessee must have been very close to his grandfather who told me of trips he had made to New York for the opening of his playwright grandson's early Broadway plays. It was always understood that he had taken the name because of his grandfather's early associations with Tennessee. Mr. Dakin came to the theological school at Sewanee in 1895 after several years in business. He also began his ministry in Tennessee before going to St. George's Church, Clarksdale, Miss., where he served from 1917 until 1931. He died at his daughter's, Mrs. Williams's, home in St. Louis.

CHARLES E. THOMAS
Greenville, S.C.

R. I. P.

We have just made available intercession slips. No one paid any attention to them for several weeks despite repeated announcements in the bulletin. Finally I found the following. Do you think it means anything? (The Rev.) EDGAR M. TAINTON, JR.
*Rector of St. Thomas Church
Eugene, Ore.*

INTERCESSION SLIP

I wish intercessions made for:

God

Who is: In the Armed Forces ()
Sick () In Trouble ()
In need () Deceased (x)

Mission to the Poor

May I add a word to the volume of opinion on the California grape picker situation? The other day the bell rang; when I went to the door, there stood ten little girls whom I took to be a Girl Scout Group. One of them held out a can and pitifully begged me to give her some money for the "starving grape pickers." I asked the children who put them up to this, and they were very vague about it. When I told them that there were no starving grape pickers, and that there were two opinions as to the validity of the grape boycott, some of them agreed with me.

Another angle I see is this: I live very near the Mexican border. I have been in Tijuana and seen the lines of truly pitiful and starving Mexicans waiting for a chance to get into the United States to pick tomatoes or beans or lettuce or grapes or anything which will give them some income. I have travelled widely and I can honestly say that only in Egypt and in the refugee settlements in the Holy Land have I seen worse poverty than I frequently see in Tijuana.

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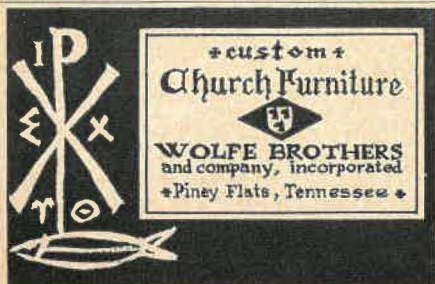
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ana. In the sight of our Lord the Mexicans are of worth, are they not? Yet please tell me one thing that the Episcopal Church is doing for Baja California. Our current mission is to the South Seas, but it seems to me that our Lord said something about helping your neighbor. Aren't the people of Mexico the neighbors of the Episcopalians of the Diocese of Los Angeles?

JEAN W. ELLIS

La Jolla, Calif.

Bp. Pike's "Chauvinism"

While a refutation of the peculiar interpretation placed by the *ci-devant* Bishop of California on certain biblical passages in his letter [L.C., Feb. 16] may safely be left to scholars, a few comments on the implications of his hypothesis are in order.

First of all, there is the remarkable chauvinism expressed in the last paragraph of his letter. Does the bishop really believe that George Washington, the Minutemen, etc., were better Christians than their Loyalist neighbors? Were the slave-holding Episcopalians of Virginia, who supported the Revolution, more Christ-like than, for instance, the Loyalist Episcopalians in New England? Every American citizen is surely duty-bound to honor and maintain undimmed the memory of the Founding Fathers, but it is for their political and military achievements that we honor them and not for any particular theological insight to which, I suspect, most of them would have been the last to lay claim.

More generally, the implications of the doctrine expressed in the letter are certainly no credit to the historic role of Jesus Christ. If this doctrine be true, Jesus Christ would be one of the greatest flops in history. For what greater mockery, than that—if these postulates be correct—the followers of an otherwise obscure guerilla leader, executed after three years of activity, should not only fail to prevent the utter destruction of the state which that leader was trying to revive, but transferring their headquarters and taking over the nation which was oppressing the guerilla leader's people, the Jews, should, throughout the succeeding centuries oppress the Jews a thousand times worse than they had ever been oppressed by Rome, a history of persecution through the centuries which finally culminated in the great exterminations in Europe a quarter century ago, but which by no means has yet run its course.

But I doubt very much whether the bishop himself puts much credence into his new hypothesis. For, assuming of course that he still maintains a connection with Christianity, he would in that case urge that it is the duty of every able-bodied man, wherever his home, to volunteer for the armies of Israel, for, with his postulates, it is only the Israeli army which is doing Christ's work and not the various bishops, priests, and Christian laymen throughout the world. If he feels too old himself for such rough duty, he would surely be urging his sons and other young people to go forth in this cause. But of course he does nothing of the sort. So we may safely assume that he does not believe this hypothesis himself, and merely urges it as a novel way of gaining publicity now that he has milked the full journalistic mileage from his necromancy.

ERNST E. SCHNABL

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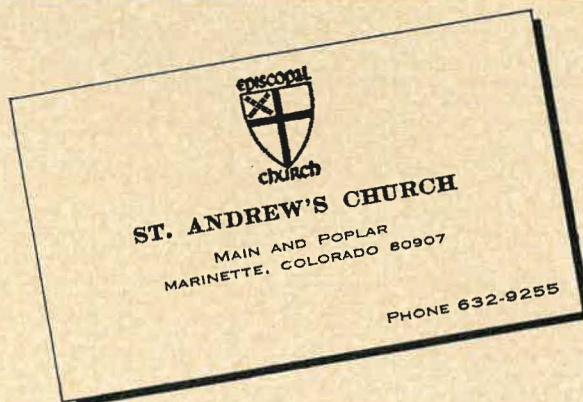
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A more complete list of grants approved under the General Convention Special Program at the last Executive Council meeting includes the following in addition to those mentioned in the Executive Council story in THE LIVING CHURCH, March 9:

(✓) **Poor People's Corporation**, Jackson, Miss. ["one of the most successful cooperative black enterprises in the country"], "another grant" of\$75,000

(✓) **Survival of American Indian Association**, Tacoma, Wash., a group concerned with Pacific Northwest Indians (Plus a \$5,000 grant on a matching basis) ..\$25,000

(✓) **Hayes Valley School Committee**, San Francisco, (Plus a \$10,000 grant on a matching basis)\$20,000

(✓) **Build Black**, Wash., D.C. ..\$5,000

(✓) **La Junta**, Los Angeles, for Mexican American Youth\$5,000

(✓) **Household Utility Workers Union**, New Rochelle, N.Y., a union composed of domestic workers, whose main purpose is to establish collective bargaining, minimum standards, and benevolent protection for its members. Grant will establish an office and provide for the employment of two organizers\$15,000

(✓) **Taylor Residents United**, Chicago, to provide for a program of community betterment in the complex of 28 buildings, 16 stories high, housing 160 families each\$5,000

(✓) **Allies For A Better Community**, Chicago, to provide an organizing base for Blacks and Puerto Ricans under pressure to move from their area in northwest Chicago\$15,000

(✓) **Western Addition Community Organization**, San Francisco, (interim financing), a major goal is to put an end to forced exodus of Blacks from the western addition of San Francisco\$5,000

(✓) **Afro-American Culture Center**, Columbus, Ohio\$10,000

(✓) **Bootheel Agricultural Services, Inc., Cooperative**, Hayti, Mo., seeks to stabilize the uncertain economic existence of farm workers who average about \$700 annually. Assistance from Delta Ministry, O.E.O., and other groups has been inadequate. The project was originally supported by the Diocese of Missouri under the Joint Urban Program\$20,000 (Plus a matching grant of \$5,000)

(✓) **Free Southern Theatre, Inc.**, New Orleans\$23,645 (Plus matching grant of \$10,000)

(✓) **Topeka Citizens Alliance for Better Health Services**, Topeka, Kan., a union of non-professional mental health aides seeking to improve the lot of its members

through better pay scales, a contract, union recognition, and improved grievance procedures, plus upgrading members' professional skills\$30,000 (Plus matching grant of \$10,000)

(✓) **Indian Training Conference**, Gallup, N.M., will include Indian representatives from all western states as well as Black and Mexican consultants up to \$8,000

(✓) **Union of Black Clergy and Laity**, Wilmington, Del., an Episcopal Church organization, up to\$25,000

(✓) **Panther's Den Training Component**, Milwaukee, Wis., coalition of four youth organizations and the Reading Academy which has had financial assistance from the Diocese of Milwaukee\$8,000 (Plus a \$4,000 grant on a matching basis)

(✓) **The United Bronx Parents**, Bronx, N.Y., a training program for parents on information about school decentralization in poverty areas of the Bronx\$10,000

(✓) **The United Organization for Community Improvement**, Durham, N.C.\$25,100

(✓) **The Mothers' Club**, Roanoke, Va., for continuation of a day-care center, so black mothers are free to work or seek employment\$19,272

LONG ISLAND

Diocese Launches Ghetto Program

The Diocese of Long Island has embarked upon a new program in the predominantly black section of central Brooklyn. Upon recommendation of the diocesan urban work commission, a priest serving as a full-time community worker has been appointed by the Rt. Rev. Jonathan G. Sherman, bishop, to assist local secular and religious organizations in meeting community needs, crises, and issues as they arise. Bp. Sherman announced that he has designated the Rev. Louis F. Ferrara, former vicar of St. John's Church, Springfield Gardens, as director of social action.

Operating out of the office of General Brooklyn Coordinating Council rather than from a local parish, Fr. Ferrara will also be responsible for reporting to the diocese significant local developments in order that the Church may plan and act responsibly in its urban commitments.

Fr. Ferrara also serves as diocesan coordinator for Project Equality, as a member of the diocesan commission on political and social issues, and as a board member of the Youth Consultation Service family counseling section. In addition, he is an instructor in New Testament at the George Mercer School of Theology.

WESTERN NORTH CAROLINA

Bishop's Challenge Accepted

Because a bishop challenged the men of his diocese, a good neighbor council has been formed in a small North Carolina valley. The Rt. Rev. M. George Henry, Bishop of Western North Carolina, presented the men with such questions as: "Do you know how a person feels who is on relief?" and "Do you know accurately how the Negroes in your community think?" The bishop said he was not urging social activism but was calling for sufficient Christian concern that the men of the diocese become informed about people who live virtually "in a different world."

Following the challenge, the senior warden of St. James' Church, Black Mountain, Dr. J. W. Faucette, a dentist in Swannanoa, who knew some of the Negroes in his community, asked them if they'd be interested in discussing their problems with some of the men of St. James'. The response was favorable. From that first meeting of 11 Negroes and 8 whites talking together in St. James' last year, has come the Swannanoa Valley Good Neighbor Council. Securing official sanction and support was "uphill work," but now the valley's several town councils recognize the bi-racial group as a *bona fide* organization. This public recognition has placed the Good Neighbor Council in a position to encourage fair patterns in employment and education as well as in other community matters.

Someone commented that Good Neighbor Councils in North Carolina had been formed out of fear of community upheaval, but the Churchmen who have worked hard for the Swannanoa council hope its establishment will set a new precedent for councils yet to be formed. They base their hope on the stimulus of one Churchman who listened to his bishop.

ANGLICAN COMMUNION

Consultative Council Urged by Church Assembly

Far-reaching proposals for the formation of an Anglican Consultative Council and the holding of a General Episcopal Consultation on a worldwide basis in the near future were approved in principle in London, at a meeting of the Church Assembly, the Church of England's "Parliament." The Assembly, which included bishops, clergy, and laity, also agreed

that the Archbishop of Canterbury and the Archbishop of York, the two province primates, should appoint the Church representatives on the new council after consultation with the Assembly's standing committee.

Both the new consultative council and the holding of a General Episcopal Consultation were proposed at last year's Lambeth Conference. As recommended by Lambeth, the proposed general consultation would meet on the initiative of the Archbishop of Canterbury, with invitations to be sent primarily to those Churches having bishops which are in full or partial communion with Canterbury or other provinces of the Anglican Communion. The consultative council had been proposed because it was believed a more integrated pattern is now necessary in which Anglicans might fulfill their common inter-Anglican and ecumenical responsibilities. The hope was also expressed that the new council might hold its first meeting in 1970.

At the recent meeting of the Church Assembly, Dr. Ramsey stressed that the Lambeth Conference had no authority to bind the Churches and provinces of the Anglican Communion and any body set up by it could have no more authority. Lambeth did recommend that whenever the assembly of the World Council of Churches meets (normally about every seven years) a joint meeting should also be held of the new consultative council and of Anglican participants in the WCC assembly "in or near the place where the assembly is held."

ABORTION

"Guilt and Compassion" Involved

Guilt, as well as compassion, motivates protestant involvement in abortion reform efforts, according to John Lassoe, Jr., a member of the New York State Council of Churches' legislative commission and president of the New York State Abortion Reform Association. Interviewed on a CBS radio program, "The World of Religion," Mr. Lassoe said that "by and large," protestant bodies do not believe that abortion involves the killing of a human being. He charged that the "guilt" motivating protestant involvement in the issue stems from the "fact that the protestant Churches are responsible for the existing abortion laws in every state in the union."

"This is all part of the Comstock blue stocking wave of puritan reform 80 some years ago," he explained. But compassion has also caused the Protestants to act, he said. "I say compassion comes into it because there are so many hideous and horrendous cases of women who are forced to seek abortion illegally, unmedically, and unsafely because they cannot get a legal abortion in their states."

Mr. Lassoe was asked whether he feels that in seeking repeal or reform of abor-

tion laws, the Church is changing "its basic position on what abortion is, that is, the killing of a human being?" He responded that he thinks protestant Churches and Conservative and Reform Jewish bodies "by and large" do not believe a human being is killed in abortion. "Of course it is a potential human being," he said, "but it is a fetus, and I think we are making the judgement that the mental and physical health — the well being of those we know to be living — may take precedence, and perhaps should take precedence over the potential life that is in the womb." He also said he feels there is a "realistic hope" for repeal of abortion laws during 1969, in the states of Washington and Minnesota.

WASHINGTON

Visiting Fellow Program Held

Four professors from Episcopal seminaries experienced firsthand some of the complex ethical dimensions of men in power when they took part in the Visiting Fellows Program sponsored by St. John's Church, Lafayette Square, Washington, D.C. The program, begun three years ago as part of the parish's outreach planning, brings faculty members to Washington for an intensive study of the problems of people who face ambiguous issues.

The four — the Rev. FitzSimons Allison, Ph.D., of Virginia Seminary; the Rev. Frederick Borsch, Ph.D., of Seabury-Western; the Rev. James A. Carpenter, Ph.D., of General Seminary; and the Rev. David Scott of Episcopal Theological School — attended sessions of Congress and visited city officials and members of the Executive Branch. They spent an hour with William Bundy, assistant Secretary of State for Asian Affairs; talked with K. Dun Gifford, legislative assistant to Sen. Edward Kennedy; and had lunch with Rep. James Symington, a vestryman of St. John's. Thomas Fletcher, Deputy Mayor of the District, met with the clergymen to discuss problems and opportunities of city government.

The Rev. Peter J. Lee, community minister of St. John's, is coordinator of the Fellows Program.

ENGLAND

Ordinations Drop Again

A further drop in the number of Anglican ordinations in England — from 496 in 1967 to 479 last year — has just been reported by the Advisory Council for the Church's Ministry (ACCM). The decline has progressed steadily since 1963 when there were 636 ordinations. The yearly totals since then have been respectively 605, 592, 576, 496, and 479. ACCM also reported that the number of men recommended or conditionally recommended for ministerial training in 1968 was also the lowest total in the same period — 431

last year as against 673 in 1962. In 1967 the total recommended was 515.

ACCM also warned that if the number of ordinations continues to decline, then the Church of England "will probably be driven to look for new forms of ministry, that is, a self-supporting ministry." This refers to the ordination of men who would continue in full-time secular employment.

ECUMENICAL RELATIONS

Urge Joint Meetings

The national executive bodies of the Anglican Church of Canada and the United Church of Canada held their first joint meeting in Toronto, on the planned merger of the two bodies in 1974. They voted to recommend that their parent agencies—the Anglican General Synod and the United General Council—hold simultaneous meetings in 1970 or 1971. Union negotiations have been slowed down because the Churches meet biennially, but not in the same years. The two executive groups decided that no further acts of unity should take place between the divisions of communication and between the *United Church Observer* and the *Canadian Churchman* until a general plan of union has been produced.

The Most Rev. Howard H. Clark, Anglican Primate, said after the meeting that "we have reached a stage in our negotiations where certain difficulties, both theological and organizational, loom larger than they did a year ago or five years ago."

Larger Australian Merger "Set Back 25 Years"

Hopes of Australia's Anglican Church uniting with the Methodist, Presbyterian, and Congregational Churches has been set back 25 years.

The Most Rev. Frank Woods, Archbishop of Melbourne, who made the statement in his see city, said that the delay has been caused by the refusal of the other Churches to accept bishops. "It is disappointing from the Anglican viewpoint that they have gone back on their original proposal to have bishops," he stated. "This has meant a great setback for Anglican hopes of joining the uniting Church."

Prof. Norman Young, secretary of the Joint Commission for Church Union, disagreed with the bishop. "To have had bishops in the uniting Church from the outset would be no guarantee that they would be acceptable to Anglicans," he said, and added that although the uniting Church would begin without bishops it was quite possible it would decide to have them later.

The Rev. D'Arcy Wood, another official of the Church union commission, said the three protestant bodies had

Continued on page 23

GET by with A LITTLE
HELP FROM MY
FRIENDS

LENNON
McCartney

LENNON
McCartney
FRIENDS

It's
As
LO

O. C. Edwards, Jr.

CORITA KENT: Sign Painter

"Yes, I think Corita would like very much to be called a sign painter. The term would have only this disadvantage: it would suggest that the works are not to be taken seriously as works of art. That would be very misleading."

PERHAPS AT SOME TIME or other you have been leafing through *Time* magazine and have noticed an advertisement for Westinghouse Broadcasting Company: it is a double-page ad with one side taken up by the ad copy and the other by what appears to be a painting, but one which is not a picture of anything, nor is it merely abstract; a major element of the design is the words of a slogan that have been lettered into the composition. You may have even noticed the signature of the artist who has turned into paintings such words as "To have great poets there must be great audiences" "If a man does not keep pace with his companions perhaps it is because he hears a different drummer," or "To do a common thing uncommonly well brings success." It reads "Sister Mary Corita." Having paused this long over the ad you may have gone on to wonder about it, to ask, "What is a nun doing illustrating advertisements?" and "Is it art?" The question of whether it is art or not has been answered in the affirmative by a number of the leading museums and private art collectors in the country who have been proud to acquire her works. And as to what a nun is doing illustrating advertisements, well, anyone who knows anything about Corita Kent is never surprised at anything she does.

Head of the Art Department at Immac-

The Rev. O. C. Edwards, Jr., a frequent contributor to these pages, has recently been advanced to the rank of Associate Professor of New Testament at Nashotah House.

ulate Heart College in Los Angeles and for some time symbol of "the new sister" who manifests all the renewal that the religious life has been undergoing since Vatican II, and having been involved in her order's struggle with Cardinal McIntyre over the experiments the Sisters of the Immaculate Heart of Mary are making in updating the life of a nun, Miss Kent has recently surprised the world again by leaving her order and not renewing her vows. Yet those who have followed her career know that she has not lost her faith in the struggle to make it relevant; rather her new secular life will be a new response to the faith that calls us on. As she said: "Maybe what distinguishes the artist from the un-artist is the un-nervousness or nervousness about change . . . Only God is totally un-nervous. In this speedy world of ours when facts are multiplying rapidly and giant rearrangements are happening all around us, it seems dangerous to be made nervous by the new."

Whatever new awaits Corita, we can be sure that she will not be nervous about it.

IN TIME for the Christmas season this year Pilgrim Press (United Church Press) published what is more a surprise package than just a book, and the whole thing is called *Corita*. It all comes in a sturdy but soft cardboard box which has a small plastic eye on the opening edge that winks at you as it moves. Inside are 32 color reproductions of her serigraphs, as the silk-screen prints that she does are called;

they are 10" x 14", and each is separate and can be framed, scotch-taped to the refrigerator, or displayed in any other way that appeals to the owner. There is also a five-foot reproduction of the mural she created for the wall of the Vatican Pavilion at the New York World's Fair which inter-twined the Beatitudes with sayings on the same themes by John XXIII and John F. Kennedy. Next is a poster especially designed for the package and finally there is a book which looks like an ordinary art book but is not. Instead of having the usual critical essay which analyzes the artist's work and tells of her development, this book has three articles: One is by Corita herself and was her contribution to a collection of articles on *The Changing Sister*; it is entitled "Art and Beauty in the Life of the Sister." The second is by Harvey Cox and in it he says that "Corita stands for a kind of festive involvement with the world" and her joy is the basis and source of her creativity. The third article is a report by Samuel A. Eisenstein on an "Art and Communications Workshop" held by Corita and two other I.H.M. sisters at their order's retreat house in Montecito, Calif. Everyone at the workshop was given scissors, paste, and old magazines, and told to prepare a table blessing collage which was to employ advertising slogans that could be interpreted spiritually. The three essays together certainly show more of what Corita's work is about than any art historian's turgid technicalities. The last two-thirds of the book consists of black and white

photographs of the prints that Corita did between 1952 and 1967.

Not surprisingly, her work shows a great deal of development during the period. One accustomed to such catalogues of the works of the impressionists and their successors will remember that they usually started with the academic beginnings of the artist when he was doing quite realistic representational painting. The catalogue of Corita also shows that she began by doing the conventional sort of thing and only gradually acquired the style and technique that would be distinctively hers. Her earliest work is the kind of good, modern religious painting that appears on the best Christmas cards one receives. It was only gradually that writing was introduced into her compositions. The one word, *benedictio*, for instance, would be the content of a picture, or a liturgical text would appear on what might almost be a large, economy-size holy card. Bit by bit, however, the words took over and a new kind of painting — by now already much imitated — took shape.

ONE WONDERS how to categorize it. Obviously it is not calligraphy where the emphasis is on the beauty with which the letters are made rather than on what they say. Nor can it be classified as illumination which seeks to embellish writing that is done for some other purpose. There are those who would question that it is art at all and would dismiss Corita as a sign painter. She would probably be delighted with the term. To begin with, she loves billboards. Then she would like the idea of a sign as pointing the way; the last page of her book *Footnotes and Headlines* has a photograph of a highway marker which indicates the exit for the propitiously named town of Pleasant Unity. Add what a New Testament Greek lexicon has to say about its word for sign and you would have Corita's work down to a "T." A *sēmeion* is either a distinguishing mark or it is "a sign consisting of a miracle or wonder" such as the signs which St. John reports Jesus doing when He revealed Himself. Yes, I think Corita would like very much to be called a sign painter. The term would have only this disadvantage: it would suggest that the works of Corita are not to be taken seriously as works of art. That would be very misleading. Her work is first and foremost graphic art, the arrangement of pigment on a surface. As such it has qualities that would be recognizable to the person who could not read English but who did have aesthetic sensitivity. Her paintings are very successful as paintings before they begin to try to be anything else. It is only after this achievement is guaranteed that anything else is attempted.

While Corita's art is good painting, it is also more. It is a marriage of the arts in which graphic art, in addition to being itself, takes on the extra function of being

the handmaid of writing. The way in which she accomplishes this can best be expressed in terms that biblical scholars have borrowed from the German philosopher Martin Heidegger. Heidegger regards serious writing as a self-disclosure of Being to the writer. The disclosure occurs, not by way of the writer's arriving at a concept and then expressing it in appropriate language. No, the concept does not exist independently of the language in which it is couched. To say that one has a thought that he cannot put into words is to say that he has no thought at all, or at best an ill-formed one. The concept is formed in the very process of phrasing it. For an author to write a truth is for him to discover and even, to an extent, create that truth. Heidegger calls such a "coming into language" of a truth a Word Event (*Wortereignis*, in German). Now

the point is that all Word Events are not those of writers. Readers also experience Word Events. When they repeat the experience and understanding of the author, they undergo a Word Event. Or, more properly, they repeat the Word Event of the writer.

There are two senses in which Corita's paintings are Word Events. The first is that the very selection of texts used in her paintings shows that she has understood the meaning of their writers perfectly. The second is that by her using the texts in her works she makes it possible for us, too, to appreciate what is being said in a way that we probably could not have done without her help. For several years now there has been on the market a great boon to thoughtful readers, a kind of felt-tip pen that can be used to coat words one would formerly

The thought is from H. J. Heinz. The interpretation is by Sister Mary Corita.

It wasn't long ago that broadcasting seemed a miracle. Today it is a universal form of communication. But it can be used with varying degrees of skill.

Naturally, the man who brings to this craft new techniques, new ideas, new visions, will make the most lasting contribution to his profession.

To do this he must have an interest not only in his audience, but in the world. And he must realize that broadcasting can help improve both. Motivated by this ideal, he achieves excellence. And through excellence, success.

It is a simple cycle of cause and effect. And, happily, it is the audience which profits.

For a broadcaster to do a thing well assures nothing more than his continued existence. For him to do it uncommonly well, brings success.



WESTINGHOUSE BROADCASTING COMPANY

BOSTON WBZ-TV
NEW YORK WINS
PHILADELPHIA KYW-TV
BALTIMORE WJZ-TV
PITTSBURGH KDKA-TV
FORT WAYNE WOWO
CHICAGO WNDZ
SAN FRANCISCO KPX
LOS ANGELES KPWB

have underlined, with a yellow ink that makes the words so treated almost jump off the page at one. Corita's work does the same kind of highlighting. Or, to put it in the language of the biblical scholars we mentioned, Corita not only repeats an author's Word Event herself, she also makes it possible for her viewers to repeat it too. She thus is engaging in an interpretive task, or, as the biblical scholars would say, she is engaged in hermeneutic. And all of this boils down to what we meant before when we said that she is a sign painter.

THE QUOTATIONS Corita uses come from everywhere; the Westinghouse ads use words of Thoreau, Whitman — and H. J. Heinz. She has painted a long poem by Joseph Pintauro which has been published as a book called *To Believe in*

God. In her serigraphs, though, she normally combines several quotations. It is this combination of thoughts as well as colors and forms which has led Harvey Cox to say that the key to her work is juxtaposition. Camus and Rilke may be quoted on one print while Alan Paton and Mrs. Medgar Evers may show up on another. Still another may employ the dialogue of a *Peanuts* strip. One of my favorites combines the religious slogan that "Jesus never fails" with the line from a song by the Beatles which goes, "I get by with a little help from my friends" and part of an advertising squib, "It's not easy," all spread out over the word OPEN. A symposium occurs within the picture.

Not only does Corita repeat the Word Events of serious writers, she also experiences them where they never existed be-

fore. One of her favorite tricks is to take an advertising slogan and read into it a wealth of religious meaning. A case in point is: "Fly the friendly skies of United!" What started out to be a sales pitch has ended up as a program for the world. As she said, "Playing around with words, taking them out of one context and putting them into another, is a way of preserving or restoring their life" (*Footnotes and Headlines*, p. 40). Her way of restoring words to life is to take captions from advertisements and by an almost allegorical interpretation turn them into the basis for a meditation:

*in a way all the words we need are in
the ads
they can be endlessly re-sorted and
reassembled
it is a huge game a way of confronting
mystery
unless you're so poor you think you
need all the things
they say you need and take them on a
single meaning level
a way of seeing
the medium becomes the message as
mcluhan says
all the words for all the views of all the
common experiences are there
pain words joy need and help words
and some of the phrases are already
quite good as they are
come alive get with the action
(Footnotes and Headlines, p. 29)*

The whole process is illustrated in the poem that Sister Claude wrote on the brand name *Sunkist*:

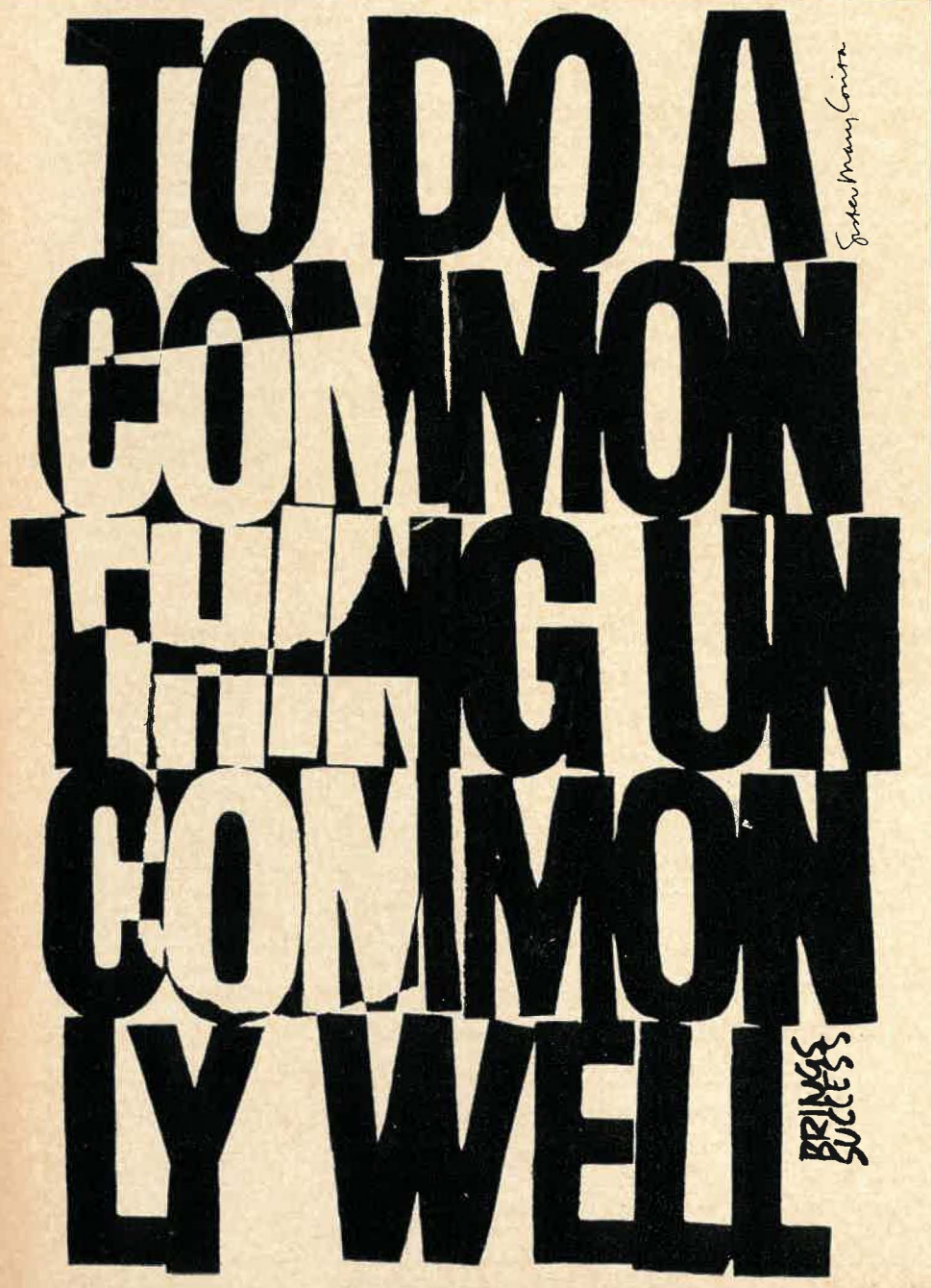
SUNKIST
*Another way of saying
"Blessings"*

*God
of all gold
shine us in
lots of you
you us
with lovelight*

*Sunkist oranges
Sunkist lemons
Sunkist grasses
Sunkist food and wines
to warm man's heart and
you (a heart is drawn here) him from in-
side out to glow him in rich light
Sunkist people
mornigized with sunglory free*

Not all of Corita's good words were strung together by somebody else. From the quotations we have had from *Footnotes and Headlines* that should already be obvious, but to make the point unmistakable, let us listen to some of the things she says in "Art and Beauty in the Life of the Sister":

Art means going in a direction that nobody has ever been before.
It is like the Eskimo mother who was asked if her baby could speak and answered that he could — she just couldn't understand him yet.
The commonplace is not worthless; there is simply lots of it.
We suspect that the man who is able to find



Maybe what distinguishes the artist from the un-artist is un-nervousness or nervousness about change. We all have areas of un-artist and areas of artist in us. And some have so much artist in them that they can not only leap in their own rearranging but can get insights from watching leapers in fields other than their own. Only God is totally un-nervous. In this speedy world of ours when facts are multiplying rapidly and giant rearrangements are happening all around us, it seems dangerous to be made nervous by the new — to want what we can never have, to want things not to be rearranged. It would be better to be able to take the leap, which is to be able not only to live with change and newness but even to help make it.

from
Art and Beauty in the Life of the Sister

by Corita Kent



Corita Kent: sign painter

beauty in the billboards and the mountains receives a deeper delight from the mountains than does the man who hates billboards.

Our time is a time of erasing the lines that divided things neatly.

Artists make pictures (or books or music or buildings) with the stuff that comes out of their own time.

A sister is the same as any other woman. She wants to be beautiful and human and Christian — not less beautiful, less human, less Christian than any other woman.

This, then, is Corita: sign painter and sign herself, creator and celebrant of Word Events. Isn't it about time someone celebrated her?

Books mentioned in the article

FOOTNOTES AND HEADLINES: A Play-Pray Book. By Sister Corita. United Church Press. Pp. 50. \$6.

CORITA. By Sister Mary Corita Kent, Harvey Cox, and Samuel A. Eisenstein. Pilgrim Press (United Church Press). Pp. 80, plus 32 color prints, etc. \$20.

TO BELIEVE IN GOD. By Joseph Pintauro and Sister Corita, Harper & Row. Pp. not numbered. \$3.95.

from *To Believe In God*

to believe in God
is to have some body
who knows you then and then
and likes you still
and all.

"The 'sacrifice of the call' is a lame excuse to pauperize the clergy."

Stipend or Salary?

John H. Goodrow

IN THE last year a great deal of attention has been focused on the matter of clergy salaries. The Pusey Report has done an admirable evaluation of this matter, and recently the editor of *The Episcopalian* addressed himself to the problem in an editorial entitled "A Scandal We Can Stop" (March 1968).

There is good reason to believe that the change in the Social Security law affecting clergymen will turn the economic screws even tighter on many clergy, for one clergyman in four has not entered the Social Security program, evidently for lack of money to do so. With participation becoming mandatory for the clergy on April 15, 1968, clergy stipends, already strained, now have still another economic burden to absorb. The time has come for the Church at large, individual congregations, vestries, bishops, and diocesan conventions, to lay effective plans to alter the clergy salary picture as quickly as possible. Tragically even our thinking at this time about clergy salaries, as positive as it is in many quarters of the Church, is woefully unrealistic and uninformed.

Funk and Wagnalls College Standard Dictionary defines the word "stipend" as "a salary that affords a bare living." "Stipend" is the word that we use in the Church when we refer to a clergyman's base salary; it is a niggardly and tragic word, a word that we should drop from our vocabulary and thinking when we address ourselves to the matter of paying the clergy proper salaries. A clergyman receives what we should properly call a "base salary," many times fairly generous and realistic at the beginning of his ministry in a particular congregation. But times change and months pass and invari-

ably that base salary is subjected to economic dissolution by a combination of factors. Additions to a clergy family may bring about economic disaster. Even without such additions, every clergyman, just like every other wage earner in our society, is faced with the yearly rise in the cost of living. This is usually about \$300 a year. Industry, business, and education make up for this by granting their people "cost of living" increments, and a person working for, say, the automobile industry may expect to receive, usually on a quarterly basis, an extra check known as the "cost of living differential." This is not a prize, or a gift, or a bonus, but rather an honest recognition on the part of business and industry of the moral and ethical obligation of employer to employee. Anyone serving on a school board, or teaching in a school system — particularly where teachers are organized into professional associations for purposes of contract bargaining — is quite familiar with the demands legitimately made by members of the teaching profession for cost of living raises each and every year.

BUT WHAT about the clergy? How often do they receive salary increases? How much are such increases? Evidently not enough and not often enough, for we discover in the Pusey Report that the major way in which our clergy get salary increases is by moving, and it has been demonstrated by this report that the man who moves most often ends up with the largest salary! This very fact is a scandal! A man serving in the ministry of this or any Church must have an annual cost-of-living raise. The clergy live in the economy right along with their laity: They shop in the same stores, go to the same doctors, buy gas at the same service stations, and replace worn out automobiles at the same dealerships. When we come up with a raise of around \$300 every three years or so for our clergyman, and then think that we are "doing right by the preacher," we are in reality being dishonest — both to ourselves and to the

clergyman, and loosening only slightly and only temporarily the economic slipknot about his neck.

If the principle of the annual cost of living raise for the clergy means that we must curtail other projects in the Church, such as buildings, upper-echelon staff expansion, or new business gadgets, then this is what we must do, because the single most important and valuable person in a parish church is the clergyman, and to replace him every other year or every third year is bad and wasteful economy and business. He is the most valuable person in the parish for we are a priestly Church, and without a parish priest there can be no effective proclamation of the word, no sacraments, and above all, no person around through whom loyalty and concern for God's work can be gathered and made productive and effective. When there is no priest in a cure, the church and her ministry will suffer and falter and regress, and any bishop or priest or church warden or vestryman knows this to be true.

The car allowance is another "monkey on the back" of the clergy. About \$700 per year seems to be the average automobile allowance for the clergy. Predicated on a 10¢ a mile allowance (the standard set by internal revenue), this means that a clergyman can drive 7,000 miles a year on business. In reality most men drive between 15,000 and 18,000 miles a year on business. This means, from a practical view, that a clergyman will make an additional contribution to the work of his parish, of several hundred dollars over and above his stated pledge. This contribution comes from his already limited base salary. A secular business practice that would expect an employee to use his private vehicle and buy the gas and oil to take a trip representing his company would be looked upon as cheap and chiseling. Yet, in effect, this is precisely what the Church does! A clergy car allowance is a business expense, not a part of a man's salary, and it should be looked upon as such. Parish churches would be well advised to set up an honest and realistic budget item for travel, predicated on 10¢ a mile and on an estimate of how many miles the clergyman drives on church business. Or even better, a church could well consider a leased car for the clergyman and a credit card from a major oil company, with a contractual agreement between clergyman and vestry on what the limits of gas and oil purchases in a calendar year will be. The clergy, on their part, should be asked to keep an accurate accounting of how many miles they drive on church business.

THE ONLY area where the clergy seem to be making it financially is in the area of fringe benefits. The credit for much of this should go to the Church Pension Fund. We have a good Pension

Continued on page 22

The Rev. John H. Goodrow is rector of St. John's Church, Mt. Pleasant, Mich., and chaplain to students at Central Michigan University.



Robert W. Cromey

The Church of the

I HAVE jokingly referred to St. Aidan's Church as the "Church of the Experimentation" to characterize the approach we take to church programming. Often parishioners will say, "It's always a delight just to come to find out what you have changed this week." The Episcopal Church, traditionally hidebound in its liturgy, parish life, and style of ministry, can well afford to have one or two churches which will risk experimentation. The City of San Francisco has 16 Episcopal churches. If the people don't like what is going on here, then there are 15 others in which they can find more traditional programming. The San Francisco characteristic of willingness to change and experiment is one of the chief assets of St. Aidan's Church. We have tried new things in the liturgy like Folk Masses, banjo and guitar led, introduction of the Peace—a warm hand clasp between friends and strangers—and a Good Friday service which features taped music and a light show rather than the spoken and preached word.

How did it all start? St. Aidan's was completed in October 1963. It existed at 17th and Belvedere, about a mile and a half away from its present location, for about 10 years. When the Redevelopment Agency offered the diocese some land on which to build a church, the diocese took the opportunity, built the new building,

and transferred the congregation. The Comity Committee of the San Francisco Council of Churches makes decisions about which communion will build where. Several bodies wished to build on Diamond Heights, but no one could agree as to who should build. Finally they actually drew straws, and we Episcopalians either won or lost, depending on how you look at it, and went ahead and built the building. In typical San Francisco style the old church was converted into flats.

WHEN I became Vicar I had a job as executive assistant to the Rt. Rev. James A. Pike and was director of urban work for the diocese. I came to St. Aidan's on a half-time basis. The congregation was small, the community undeveloped; in fact, I was in charge of the only public building in this whole neighborhood for almost a year until the neighborhood liquor store opened in the shopping center across the street. Then there were two of us. The congregation was small at first but had a group of very interested, dedicated leaders who were trained and developed under my predecessor, the Rev. John Harms.

Since I was only half-time it was easy to justify immediate significant changes. We dropped the 8 A.M. service and had a Holy Communion service at ten o'clock on Sunday mornings. Second, I established immediately that since I was pressed terribly for time that we would

certainly begin by not having any parish organizations. I was not going to attempt to develop a Churchwomen's group, youth group, men's club, altar guild, or any such. We would, of course, continue the Church school and have opportunities for adult education during the week. This was immediately widely accepted by the members of the church with, I think, a sense of relief that this was to be a no-nonsense church, untrammelled with traditional mickey-mouse like church bazaars, bingos, card parties, fashion shows, or fund raising events, aside from the stewardship canvass for pledges.

The first adult education was heavily centered on Bible study. We met in people's homes for four- to six-week series, reading a particular book of the Bible and discussing it. As many as 15 or 20 people attended and were interested to hear that the Bible is related to the problems of urbanism, racial prejudice, and personal problems of all kinds. I felt that the newer, younger members of the church particularly appreciated this approach and were really quite dedicated in their attendance and interest in this approach to Bible study. The first lenten season was celebrated by a series called "A Lent With Sex." We used as the text the Quaker report on human sexuality which conveniently broke up into six chapters, one for each Wednesday night in the season. Discussions were held about human sexuality in premari-

The Rev. Robert W. Cromey is vicar of St. Aidan's Church in San Francisco.

Experimentation



tal, teen-age, extra-marital, post-marital, homosexual, etc., situations. We had a group of homosexuals come to be with the study group and provide a first-hand witness to the humanity of the homophile world.

Later on we had a series of programs on the urban revolution using the pictures and a study pamphlet entitled, "The Reluctant Revolution," published by the Glide Foundation in San Francisco. Again this involved some pretty heady and often heated discussions on the Church's role in the city and problem of ministry to the poor and the disadvantaged. We lined the church itself with a photographic exhibit which consisted of enlargements of the pictures in the study book. The photos depicted the Tenderloin, Western Addition, Hunter's Point, and the people of the city.

MEANWHILE, we worked on the liturgy. Lay people participated as much as possible. Laymen and women read the lessons from the Bible. They participated in the offertory by bringing forward the bread, the wine, and the money. We began to use real leavened bread rather than the dime-sized cardboard wafers. At first the people baked the bread. Nice as it sounds, it got to be quite a terrifying experience. A person would sign up to bring the bread, forget, come to church, realize his forgetfulness, and race out in the midst of the sermon to the nearest supermarket to pick up a loaf of bread to

be used at the offertory. My frayed nerves, never knowing whether we were going to have bread or not, ended this experiment. Now I get partially baked loaves from the supermarket and it is baked just before the service on the Sunday morning. Over and over people have appreciated the use of the real bread as the proper symbol of the eucharistic offering. The offertory bearers place the bread and the wine on the altar, then stand around the altar itself until the time they receive communion. They act as the concelebrants of the Eucharist and emphasize strongly the layman's rightful participation in the rite itself. This is no longer "priestcraft" but it becomes the work of the entire congregation.

Another important change occurs early in the celebration. I cultivate a great air of informality. Laymen come up from their seats in the congregation to read the lessons. Children feel free to wander out and around. It is a real delight to have a child wander up the center aisle and call out "Hi, Bob" while looking for her parents. There is an air of relaxation, freedom, and semi-chaos in the fore-part of the Mass. In addition, I try to use the announcement period before the sermon as a time for joke telling, laughter, announcements, and sharing of concerns. Often people will get up and announce neighborhood meetings, gatherings of civil-rights groups, school, and various other meetings. We have fun at this point in the service. This emphasizes all the more the

kind of natural and celebrative nature of the Eucharist. We often introduce guests and visitors and invite all to sign the guest book and come to coffee hour. We also rehearse various parts of the music to be sung in the service.

The singing is very important and I try to get as much participation as possible. I don't hesitate to interrupt the hymns if the people aren't singing adequately. Good singing draws people into community. We introduce some of the new songs and folk hymns like "Joy is Like the Rain," "Today," "Kumbaya," "Let Us Break Bread Together On Our Knees," and many of the other folk hymns which are coming into greater popularity today. The fact that these are not authorized is only slightly disturbing to me. As we have no authorized new music since the year 1940 when the last hymnal was published, I feel the parish churches are going to have to lead the way in the developing of more adequate new music for the times in which we live. I can't imagine getting deposed from the priesthood for introducing some new hymns into the life of an interesting congregation.

Blended with this informality are the sacred prayers for others and the consecration of the bread and wine. The colorful vestments, beautifully hand done by craftsmen who are friends or members of the church, enrich the celebration. The most recent is a saffron colored festal

Continued on page 21

William J. Penny

Interdependence and the Layman

IS IT necessary for the Church to re-vamp her organizational framework in the latter third of the 20th century? Yes, emphatically, yes! If so, in re-vamping the Church's present framework should this be accomplished for the sake of originality or to develop fully the Church's service and witness for effectiveness in the society of our times? Both elements are needed.

The inherited forms of Church life effective in days past no longer serve an interdependent society. There is the realization that poor communication has existed between clergy and laity and "that now it is high time to awake out of sleep" and act by mobilizing our manpower and resources to influence society with Christian values. The Church as "Servant of God's People" must be a ministry to the community. The theological definition of a community is the whole people of God in a given area of earth. The "People of God" in a community must exert a significant role in the life of the Church, and the role of the ordained clergy is a specialized function for "the people of God." Together clergy and laity work hand-in-hand one with another in the unity of the family of Christ.

There must be a more relevant existence as servant-Church with greater accent on effective contact between the Church and the world. Among the most vital aspects of the Church as "Servant of God's People" is the current proliferation of comprehensive ministries for restructuring. Joint planning between clergy and laity has assisted mightily in the birth of such comprehensive ministries. As part of a pluralistic society, members of the Body of Christ need to roll up their sleeves and get into the world of today

and resolve to do a good job in the future.

As Christians we are forced to inquire into the proper stance to be adopted by followers of Christ toward a secularized society with its modern, complex, specialist-dominated world. We live in an urban civilization and we cannot expect to live the Christ life in its fullest in isolation. Interdependence is essential to life where Christians are concerned in contributing responsibly to the social good. If the Church is to be relevant in this modern mass society with all its perils the equal sharing of the priesthood of Christ as a clergy-laity family requires cooperation, unity of purpose, and co-involvement in mission. The faithful laity possess, by virtue of baptism, a priesthood and thus the laity has responsibility in the affairs of the Church. Talents abound among the laity and should be recognized in a way that is more than merely serving on a titled committee of the Church. There is the need to recognize lay persons in industrial and professional careers and utilize such talents within the life of the Church so that the experience which they bring may be meaningful and significant as co-workers in Christ.

OUR laity are more important than the social processes at work and they must be seen and recognized as a part of the total life of the Church. They are the subject of all socio-economic en-

deavors and have a right therefore as a group to be involved in responsible decision-making to ensure their success. The challenge to the Church may be stated in terms of developing new structures that promote cooperation leading to group participation and involvement.

We must put to full use the underused skills and talents of the human resources in the Church. The most tragic feature is our incredible waste of human capacity among the clergy and laity. Talent utilization will help to rectify this condition and, one may hope, bring about responsibility in revitalizing God's people within and outside the Church. The challenge of our age is to work for cooperation that will lead to our witnessing to Christ in the world and to fulfill this responsibility with the people, places, and situations which are our daily lives. It seems that a workable answer to the problem confronting the Church rests in our honest acceptance to develop and to use sufficient clergy-laity manpower to accomplish those tasks most conducive to the strengthening of the household of faith, a faithful home serving a world in which God's people work and live and give their witness. No one is useless, no one can be altogether passive, no one can remain inert and insensitive. All must contribute to the life and strength of our common life in the Body of Christ. All are united in the bonds of Christian life, and the one purpose of proclaiming Christ. Every talent, every gift is important and everyone must do something for the Church. Laity exercise their priesthood in the worshipping Christian community with qualities of understanding, patience, and encouragement for and with one another. "There are diversities of gifts but the same spirit." And all gifts are given by the Holy Spirit and are important in the Lord's work.

WE IN the royal family of Christ are, as Jeremiah puts it, "to execute justice daily, and rescue the robbed from the extortioner's clutch." God is calling the Church to express its mission through an increasing flow of Christian lay persons who encounter the reality of the world day by day, to witness for Him in all of life. We are His Body daily bringing forth life in the world so that the whole human race may be brought into the unity of the family of God. In addition to that which we do to the glory of God, armed with the Gospel and the Sacraments, the man and woman in Christ cannot evade the obligation the Holy Spirit places upon him or her to be in the world saving souls and being concerned with the welfare of society.

The laity can bring to the mission of the Church a new outlook, an enthusiasm, an openhandedness, and a willingness in our work and in our united efforts in our working together in the service of God and our fellowman.



The Ven. William J. Penny is archdeacon of Queens-Nassau in the Diocese of Long Island.

Some Good News for a Change

NOT ALL THE NEWS these days about the Episcopal Church is bad news. Bp. Hines was able happily to report to the Executive Council at its last meeting that Episcopalians had substantially oversubscribed his appeal for the needy in Nigeria-Biafra. The goal of his appeal had been \$200,000. When all contributions are in and counted they may reach \$350,000. Not bad; quite tremendous, in fact. This happens at a time when Church budgets on the national, diocesan, and parochial levels are badly undersubscribed; Bp. Bayne's apt word for it is "shortfall." Nobody who loves the Lord and His Church can be complacent about the general situation. Yet, in the midst of all this, stands that rousing response to the appeal for Nigeria-Biafra.

Is there here a readable message for those who run? We think so. Episcopalians will give cheerfully for any enterprise which they clearly see as a mission of Christ. Oh, not all of them, to be sure; let us say, most of them, the general run of them. We read here in this bit of good news something else important: Episcopalians are sufficiently incarnational to see that the corporal acts of mercy are as truly *gesta Christi* as are the spiritual works of mercy. Feeding the hungry is as much a Christian imperative as preaching the Gospel. Almost all Episcopalians are clear and sound on that, so when you go to one of their assemblies you don't really need to wear that button that reads HELP STAMP OUT GNOSTICISM!

But it is equally clear, on the evidence, that very many Episcopalians will no longer support a program or policy simply because their leaders in convention

have set it up. We do not say this in defense of such recalcitrance, or contumacy, or passive resistance, or whatever it is; we simply observe the fact. They will gladly and generously pay for feeding the hungry, and for propagating the Faith, and for anything that is unambiguously a Christian ministry or mission. But they are less willing than they used to be to underwrite such Christianly questionable things as the building of lavish churches and parish houses in a world in which countless millions go hungry and homeless. They are increasingly reluctant to pay the salaries of such bishops, clergy, and seminary professors as have taken the "not" out of the Commandments and put it into the Creed. Our belief is that if our Church leadership will become more clear-headed, tough-minded, and boldly communicative in dealing with the membership, it will find that what happened in the case of the Nigeria-Biafra appeal may yet become Standard Operating Procedure.

There is one more fact that needs to be faced. (At any rate we think it is a fact.) Episcopalians want the Church to be the Church, which means, among other things, that they don't want it to be the Welfare State also. They belong not only to the Church but to a nation which is committed to serving human needs. A massive majority of card-carrying, dues-paying Episcopalians do not expect and do not want their Church to try to do absolutely everything that needs to be done for people. They figure, rightly or wrongly, that since they pay taxes as well as pledges they should be "getting the most for their money" from both Church and state. In this they may be wrong, but that they do so reason is quite unquestionable to anybody who will question them about it.

In the Blue River

Since modernity came we have hummed with a
limp weariness,
No Housman-Masefield-Kipling stridentness.
And a hymn that would fit Stuttgart is uncouth. . . .

Wrenbreasts throb in breezes though,
And brisk and hairy men still bleed and know they
bleed
And know self-pity's blessing.

And men still Tennysonially work and women
weep;
Rocks break like sailor's bones;
Embracings are.

And hate and love endure, and fear and hope and
doubt and trust
Outpoint the most astute of do-not-mutilate com-
puters,
And water hyacinths and crawfish grow
In the blue river, yet,
In the blue river.

Henry Hutto

Report on "Huey"

WE HAVE SEEN *Huey* and now present our report. At its December meeting, the Church's Executive Council approved a grant of \$7,000 to American Documentary Films, Inc., the producer, to help finance its distribution [L.C., Jan. 19]. American Documentary Films charges a base rental of \$75 for this film, so we imagine that it pays its own way, though we may be wrong about that. What is more certain is that many Churchmen wonder why the Church should subsidize it. We have shared this perplexity from the beginning, and having seen the picture we still do. Our misgivings are more about this use of Church money than about the film itself.

Huey is a documentary which it would be well for all Churchmen and citizens, but especially those of the white middle- and upper-classes, to see. In a good documentary, people speak for themselves and "tell it as it is" from their point of view and from within their skin and shoes. Judged by this criterion, *Huey* is superbly effective. In it the anti-white revolutionary militants of the Black Panther party speak to us to tell us how they

feel about the world as it is, what kind of world they want, and how they intend to move from the one to the other. These people live by a single gut philosophy: All the institutions of American society as by law established are merely control devices of the white oppressor, and the only way to have it out with The Man — if he won't surrender — is to shoot it out. When they talk about the freedom revolution they don't mean what Christians mean by the freedom revolution. In *Huey* they tell us just what they do mean. And so we recommend this film to all who want this information, and particularly to all Churchmen willing to spend 30 minutes trying to *hear* these embittered and embattled neighbors who see no possibility of our ever becoming good neighbors by free, voluntary, peaceable effort. Incidentally, scatology buffs will find *Huey* very disappointing. There isn't a single one of those four-letter words. Sexually it is as undocumentary as Louisa M. Alcott's *Under the Lilacs*. It is good to know that, for we must not allow any cause for maidenly blushes to invade our parish halls.

But will *Huey* get into our parish halls at all? We polled about 40 diocesan chairmen of Christian social relations to ask what plans they were making to promote the showing of *Huey* within their dioceses. Only three expressed any positive intention or even desire. One respondent suggested that *Huey* might well be aimed at "special target audiences." We now say, having seen the film, that we cannot imagine a better "special target audience" than Episcopalians in general. Any Churchman who won't even listen to what his angry adversary has to say to him is dense of head, hard of heart, thin of skin, and probably gospel-hardened.

We regret that we cannot end this report with a tidy conclusion of Yea or Nay. We question the wisdom of this grant of Church money to the film producer. At the same time we think this is a film that Church people should see, and *try to hear*. We urge bishops and other diocesan leaders to beam *Huey* at their charges as a "special target audience." If the Episcopal Church is going to put money into a film which it wants Episcopalians to see, that makes some sense to us; otherwise, none whatever.

— A Guest Editorial —

Silence

The Lord is in his holy temple: let all the earth keep silence before him. Habakkuk II, 20.

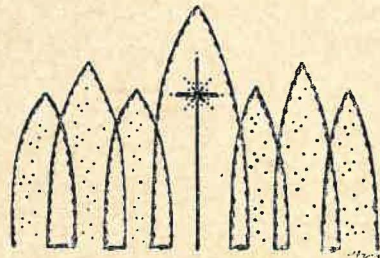
HOW MANY TIMES have you been in church and heard this opening sentence, only to have it followed by one hour of constant sound: speaking, reading, singing, organ playing? While one should make a joyful noise unto the Lord, he should also wait upon Him in silence. Can you imagine a monastery or convent without the rule of silence? Certainly not! It is one of their most important rules. Why then should the people in the world, so to speak, be wholly exempted? *Let all the earth keep silence before him.*

I would like to make a plea for silence: in public life, in private life, and in our liturgical or worship life in church.

First, silence in public life: The United States Supreme Court has ruled that there cannot be public prayers in public schools. I personally think that this is an extremist position, and such a ruling was not necessary; but for the time being it is the law. What can be done? Perhaps in our schools, in political life, and possibly even in factories and offices, there might be moments of silence for special intentions. The recent inaugural was beset by the type of prayers which are really not prayers at all. Listening to the various ministers, I was shocked because they were using the occasion of prayer to preach mini-sermons, even worse, to tell the Deity what was happening that morning in Washington before the Capitol. Billy Graham's prayer seemed the most appropriate with his note of penance, but even Dr. Graham could not resist the temptation to be a bit "preachy." How politicians can stand this sort of prayer is difficult to tell. For me it would be a form of torture.

Might the answer be a minute or two of silence? This is the tradition of the United Nations, and it might be well to follow this custom in national and public life. It is the custom in the District of Columbia schools.

Recently, I heard a lecture on the ill effects of too much noise. It seems that the body can take only so



much noise, then strange behavior is noticed. Especially in the poor neighborhoods, fire and police sirens along with crowded living conditions make sound sleep impossible. No wonder some people have "gone ape" and rioted. We need silence. It is important to our mental and spiritual lives. If silence is needed in heaven, it is certainly needed here upon earth.

Secondly, think of private silence. Most homes in the 19th century had a private oratory, a small room apart from the rest of the house where the mother or father could get away from it all and enjoy solitude. Modern living doesn't provide this necessity. I would recall that many churches are always open for prayer and meditation. Possibly the time for personal silence could come from a walk or even a ride in the car. Everyone needs moments of silence to possess his soul. The Lord speaks not in the whirlwind, but in the still small voice, in a whisper.

Finally, there is liturgical silence. Modern organs have made it possible for the organist to play continuously, even in moments when the priest or congregation is silent. In the 19th century the boy pumping the organ would not have permitted this. Might the organist keep certain moments of silence, especially during the administration of the sacrament, and not "doodle monotonously" until the last communion? It is being proposed that in the next revision of the Eucharist a moment of silence, for self-examination, will precede the general confession. That is progress indeed toward worship "in spirit and in truth."

(The Rev.) JAMES BRICE CLARK
Rector of St. Barnabas Church, Omaha

EXPERIMENTATION

Continued from page 17

chasuble with a fern and a lotus embroidered on the back and front. Incense is used to please the eye with its smoke arching heavenward and to entice the nose with its rich wafts of odor. The joyous solemnity of people coming forward to eat bread and drink wine in the divine presence is always moving and elemental. The people eating together proclaim for a moment their love for each other and the city and the world.

Easter 1968 was a happening that could have taken place only in San Francisco where blends are really possible. The children processed into church led by Larry Woodbridge who played a wind instrument version of "When the Saints Go Marching In." The congregation was delighted to see this bunch carrying "God's Eyes" they had made and eggs they had dyed, to place them about the altar as their Easter offering. Some of the hymns were led by three banjos rather than the organ. During the time people were receiving communion, a harmonica played by the assistant manager of Brooks Brothers, pleaded, "Let Us Break Bread Together On Our Knees."

WE HAVE also tried to have new programs in church life. Branching out from the Bible study and traditional discussion groups we've had sessions in body and sensory awakening, meditation, and encounter or T-groups. Leaders come from San Francisco's Esalen Institute for such programs. This whole new area of the exploration of inner space is deeply religious. It is an attempt to help people explore their own creation and creativity. God created us and gave us all our gifts including our bodies, minds, spirits, and emotions. Many people today are dead to their bodies. Familiar expressions for bringing up children are, "hands off," "don't touch," "stay away," "keep out." We try in these programs to be in touch with our feelings and our emotions, try to cultivate and understand how our emotions affect our thinking and how our habits affect our spirits. A deeply sensual experience of people washing each others' feet in silence helps human beings know each other on a non-verbal level which they never before thought possible. T-groups in which people can freely express their emotions and say and do anything that they feel they want to in a community of friends is something that has brought out significant personal creative growth in individuals. Zen and Yoga meditation is a way of being in contact with the oneness of the body, universe, and, therefore, with the power of God Himself. Learning how to be silent through the uses of the Eastern mystical practices can be of enormous benefit to people in urban America.

One program that has been very popular has been the Good Friday service. We

have the reading of the Passion with enlarged photographs of great paintings of the Passion of Christ flashed on the back wall of the Church. Then follow recordings of jazz, folk, popular, symphonic, and sacred music accompanying the various sections of the Passion of Christ. This has been an experience to which many people from outside the Church have been attracted, and in which they have been deeply moved.

We also have had two Seder and Eucharist meals. We went through the traditional Jewish rite with children reading parts of the service, eating the traditional food, and then the final passing of bread and wine was done after a reading of the sacred words of Jesus

Himself at his Last Supper. This combination of a meal and Eucharist was tremendously moving, reminding us of our Jewish roots and proclaiming a continuity with the past that could only be done through an action liturgy such as the Seder and Eucharist.

The bishop's committee functions quickly and efficiently, serving to take care of the usual temporalities, advising the vicar on education, adult education, and programming, and looking after the buildings and grounds. We try to make the meetings brief and as much fun as possible. The stewardship campaigns have always done very well. We average \$6.50 a week in our pledging, as high an average as any bay-area Episcopal

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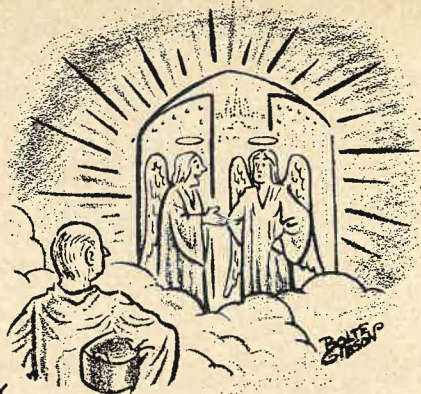
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church. The giving has increased from some \$8,000 a year three years ago to almost \$18,000 this year.

Both the bishop's committee and the members of the parish have become active and deeply involved in the peace and the civil rights movement and concern for people in ghetto areas. For a while some people from the church ran an art program for children in Hunter's Point. We've had the Young Men for Action Council as guest preachers at St. Aidan's, as well as novelist and critic Kenneth Rexroth and newspaperman and radio and TV priest Lester Kinsolving; Malcolm Boyd and James A. Pike. Baptisms, instead of being prefaces to cocktail parties, are administered at the public services on Sundays. I get to the person's home beforehand to talk about the purpose and meaning of the sacrament. After the service the parents of the child have their baptismal party at the church during the coffee hour with some wine and food for the celebration. The festival entrance of the child into the church, the body of Christ, is a joyous community activity.

Calling in an urban church is difficult. I get around to see all newcomers and visitors and those who are ill. I seldom call without an appointment. People are so seldom home during the day that I do most of the calling evenings or weekends. I try to keep up with the old members by seeing them, too, from time to time. I take advantage of the fact that the church is 15 minutes from downtown and often have lunch with some of the men of the church.

Because of our experimental programming we have many interested friends of St. Aidan's. They are on the mailing list, contribute money from time to time, and occasionally attend church or some special program. This list includes Jews, Roman Catholics, bishops, lay Church workers, social workers, psychiatrists, and members of other churches interested in our church. Numerous art shows have been held in the very handsome contemporary structure in which the congregation worships. So the "Church of the Experimentation" tries things and works toward ministering effectively to the people in the contemporary American city of San Francisco where there is a freedom to preserve the best of past traditions and enter fully into the joy of the future.

SALARIES

Continued from page 15

Fund for our clergy, particularly since the last General Convention when retirement grants were upped and a new way of computing pension benefits was introduced. Many dioceses have hospitalization/major medical programs, along with life insurance plans for the clergy, established either on a shared contribution

basis or with the parish church paying the whole premium. The Church and her leaders are to be congratulated on these victories, but she should also be reminded in all fairness that business and industry have been and are the leaders in such matters, not the Church.

Housing for the clergy is getting better. In my diocese we have replaced more old rectories and vicarages in the last eight years than we did in the entire previous history of the diocese. But again, in spite of such advances in decent housing for the clergy, we are penalizing the clergy with the rectory system by making it almost impossible for them to buy homes and to build up equity in such structures. Where do the clergy go when they retire or become invalidated? Laity go to live in homes that they have been purchasing during their earning years. Parishes and vestries should consider living allowances (equal to the cost of monthly house payments, utilities, insurances, and taxes) for the clergy so that they may buy or rent where they wish like anyone else in our society.

The "sacrifice of the call" is a lame excuse to pauperize the clergy! Our Church, along with the other Churches in America, is in serious trouble on this one item. Perhaps in all honesty, we should re-examine and re-arrange our priorities as a national Church, as dioceses, and as parish churches, and move clergy salaries and other remunerations up.

AROUND & ABOUT

Continued from page 3

tion for the widow of the murdered man?" I can only answer with shame mingled with astonishment: The thought never occurred to me; and that is a reflection upon both my sense of justice and my quality of mercy. If the widow of the victim has been left destitute, then those who would bear Thomas White Hawk's burden must take up *her* burden as part of *his*. (I have no knowledge that in fact the loss of her husband has left her destitute or in any other plight for which human reparation is possible.) It is humiliating to reflect that we (or at any rate I) do not as a rule think about this clear implication of bearing the wrong-doer's burden when we are asking what is our duty toward him. Certainly we should. But while we are thinking, belatedly, about the widow of the victim, it is pertinent to ask those who approve of capital punishment what good they think the execution of Thomas White Hawk would do for her. Mercy for the wrong-doer is never a denial of mercy for the wronged. And mercy can never be overdone, there is never too much of it in human life, there is never in fact enough. If we are Christians we believe that and we know it. In one of **Laurence Housman's** *Little Plays of St. Francis* there is this exchange which seems to me to touch upon the case of Tommy White

Hawk—and every single one of us in the final analysis:

First citizen. "Is there to be no such thing as justice?"

Francis. "With God, Brother: but with men the only justice is—mercy."

Our thought for this week is from **William Blake:** "Every criminal was once an infant love."

NEWS

Continued from page 9

officially expressed willingness to discuss unity with the Anglican Church.

The comments followed a consultation between the Anglican Church and representatives of the other three Churches to inform Anglicans on progress in forming the new Church.

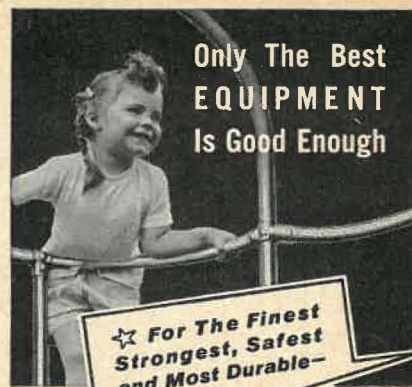
Laity Gives "Grudging" Vote for Merger

Lay members of the Church Assembly (Church of England's "Parliament") gave what one observer called a "grudging vote"—favorable—when the current plan for Anglican-Methodist merger was discussed. It was the first time the Assembly's laity had discussed the merger publicly and the result of their voting is certain to heighten speculation as to what the outcome will be when the two Churches make their crucial decision July 8.

The House of Laity has 347 elected members but only just over half of these—186—took part in the voting. Of these, 104 voted in favor of the union by two stages, 81 voted against, and 1 abstained. This represents a fraction under 56% being in favor, whereas the recently published voting by the laity at all 43 diocesan conferences on the same point showed 70% in favor of the merger. Conclusions are impossible to draw as the laity are not represented in the Convocations of Canterbury and York which will make the final decision at the July voting.

Prior to the laymen's vote at the Assembly, members heard several critical speeches. In one, Sir John Best-Shaw said he would "not touch the scheme" and was angry that the laity were forced into controversy by having to vote. "If the scheme goes through, we are in a mess; if it does not, we are in a mess," he said. One of those favoring the merger, T. S. Horan said that "having got as far as we have in ten years, it seems unthinkable that we should reject it. It is a pity this debate centers on the mechanics of the scheme and not the means and the end."

In a press conference called by the Church Union, the Rt. Rev. Graham Leonard, Bishop of Willesden, said that a considerable number of Anglicans cannot accept the scheme (merger) and if it goes through he would have to disasso-



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ciate himself from it, and a considerable number of clergy would adopt the same position. Any question of his resignation would have to be considered in the light of the decision of the convocations [Canterbury and York], he said. Bp. Leonard also feels that the most important question is involved in the proposed and highly controversial service of reconciliation for integrating the ministries of the Anglican and Methodist Churches. If the service, which is integral to the whole plan, is not acceptable, he said, then the scheme could not even begin.

WEST VIRGINIA

Statement on GC II

The executive board of the Diocese of West Virginia has adopted a statement concerning the purposes of the 1969 Special Convention to be held in South Bend, Ind. According to the 1967 resolution adopted by the House of Bishops (pages 497 and 498 in the *Journal of the 1967 General Convention*) the Special Convention would be generally for the purpose of completing unfinished business of the 1967 G.C. and to discharge anticipated legislative responsibilities, or so the West Virginia delegation to the 1967 Convention understood. The board states:

"Now, according to the advisory committee on the agenda for the 1969 Special

Convention, it appears that the purpose of the 1969 Convention is a preparatory one for the 1970 General Convention. This is a startling new development and could set a precedent for all future triennial conventions. For a number of years a serious effort has been made to restructure General Convention. One of the main concerns was to reduce the number of delegates. Now the committee on agenda is asking all dioceses to raise the number of lay delegates from four to seven—nearly double—although three would have a voice but no vote.

"The function of General Convention, in accordance with Article One of the Constitution, as well as by canon and custom, is legislative. According to the advisory committee on agenda, legislation will be minor and incidental. Rather, the program for the 1969 Special Convention will resemble an Anglican Congress on a provincial basis; or a provincial synod on a national basis. The delegates will listen to addresses, break up into small discussion groups, and then report back group thinking. The group can take no action. Such 'feed back' would be more effective if congregations received the printed addresses and studied them in depth and at leisure. The reaction of congregations could be given to diocesan leaders and referred to the General Convention by duly elected delegates. The proposed purpose and agenda of the 1969 Special Convention seem to exhibit poor stewardship of time and treasure. . . ."

The executive board of West Virginia has recommended to the diocesan convention meeting in May that it elect the

full slate of delegates as provided by canon, for the 1970 General Convention. The clergyman and layman receiving the highest number of votes shall be declared delegates to the South Bend convention. The president of the Churchwomen will be a special delegate with seat and voice, but no vote. The diocese will pay the expenses of these three, but the other elected delegates by canon will be entitled to attend as official delegates paying their own expenses. The board also voted to notify the Presiding Bishop and the committee on agenda of its decision.

SCOTLAND

Churches Study New Unity Move

Members of the Church of Scotland (Presbyterian) and the Episcopal Church in Scotland will become "associate members" of each other's Church committees if a new unity move just initiated is approved by their highest courts. The plan was advocated by the Church of Scotland when "unity panels" appointed by both Churches held their latest meeting in Edinburgh.

A Presbyterian announcement said the plan was welcomed "unanimously and warmly" by both sides. It will now go to the General Assembly of the Church of Scotland and to the Representative Church Council of the Episcopal Church, both of which are scheduled to meet in May.

A joint statement emphasized that many details must still be arranged and "that there must be flexibility" in the use of the details. It was reported that the associate members would have full participation but no voting rights. The statement also said that it is hoped that if the proposals are adopted they might be extended to the courts of the two Churches. This would mean that the Churches would work together at the local level and at the planning stage before decisions were taken. It was also announced that the unity panels had a "lively discussion" on proposals, which came from the Church of Scotland, on joint authorization for certain ministries in defined areas of ecumenical experiment.

CONVENTIONS

California

Delegates to the 119th convention of the Diocese of California heard their bishop, the Rt. Rev. C. Kilmer Myers, denounce Pope Paul VI's encyclical *Humanae Vitae* as "dismal" and call upon "all persons of whatever religious or non-religious persuasion" to take a stand against it. Bp. Myers, who in 1967 urged all Christians to accept the Pope as "chief pastor of the Christian family," told the nearly 700 delegates that the birth control encyclical was "a position paper created by a bachelor-oriented clergy supported by a benighted understanding of



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human sexuality." He said further that "All Christians should be concerned with the unhappy spectacle of an uncertain Paul surrounded by an even more uncertain, and, indeed, frightened Curia. . . . Current Roman Catholic leadership fears and rejects even the thought of personal unity, preferring rather to rely upon canons and the anathema as the means whereby institutional unity is preserved."

Bp. Myers appeared to reaffirm his idea of Christian unity under papal leadership, however, by adding that "despite the justifiable revolt of the 16th century, Peter the Fisherman belongs to us all, and we to him." He expressed his admiration for the sincerity of the leaders of COCU but went on to express a lack of basic confidence in its expressed objectives. The bishop included in his opening address a last-minute insert in view of the arrival of the Rt. Rev. James A. Pike and Mrs. Pike. He spoke of "the pain which recent variances with my brother Jim have visited upon me" and declared his hope that they might work through their common concerns "in equity and love."

The air of the convention was electrified by the introduction of a resolution, near the end of the session, urging Bp. Myers to withdraw his request that Bp. Pike be barred from officiating in the diocese. It was extensively amended, vehemently debated, and finally tabled by an estimated 2 to 1 count. Bp. Myers told the convention: "I will con-

tinue to apply a basic theological approach to marriages and remarriages in the diocese. I have tried always to be a pastor and I include among my objects of concern Jim and Diane Pike. I feel quite wounded about this but I know I'll get over it because I love you all very much." He was then given a standing ovation by most of the delegates. The convention also:

(✓) Voted down, by 289 to 282, a resolution supporting selective conscientious objection, despite a special plea by Bp. Myers, as well as a resolution opposing all military conscription;

(✓) Voted down (by a close standing vote) a proposed memorial to General Convention asking for a change in canon law which would allow a priest of the Church to determine in his discretion whether he will marry persons who have been divorced;

(✓) Voted to eliminate voting by orders and to admit as delegates to diocesan convention any elected person 14 years or older.

(✓) Voted to give to all resident deacons, deaconesses, and non-stipendiary priests a full vote rather than one quarter vote — and to establish clergy salary minimums including \$6,000 for a married vicar or rector;

(✓) Elected attorney William Orrick, Jr., of Grace Cathedral as president of diocesan convention in order to ease the burden of the bishop and allow him more participation in convention;

(✓) Revised the structure of diocesan council, eliminating all bishop's appointees and confining all elections to the diocese's 8 deaneries;

(✓) Adopted a budget of \$832,162 — a \$74,576 reduction from 1968, which required termination of a number of staff jobs, suspension of the century-old diocesan newspaper *Pacific Churchman*, and a \$74,000 reduction of last year's pledge to the Executive Council.

Wyoming

The Diocese of Wyoming met this year in two consecutive conventions. The first was called by the Bishop of Wyoming, the Rt. Rev. James Wilson Hunter, for the purpose of electing his successor. The Rev. David Ritchie Thornberry, rector of Christ Church, Shaker Heights, Ohio, was elected on the fourth ballot [L.C., Mar. 2].

The second annual convention of the diocese convened the following day. (Until 1967 Wyoming was a missionary district.) The Rt. Rev. Thomas Wright, Bishop of East Carolina, preached at the opening service. Among the actions of the convention were:

(✓) The adoption of a budget reduced from that proposed by the finance committee. The reduction was from \$229,358 to \$213,720.

(✓) The pledging of \$42,000 to the national Church. This figure is slightly above the assigned quota and is the first step in moving to a pledging program to the national Church.

(✓) For the first time, voice and seat in the convention were given to those officers of the university campus organization and

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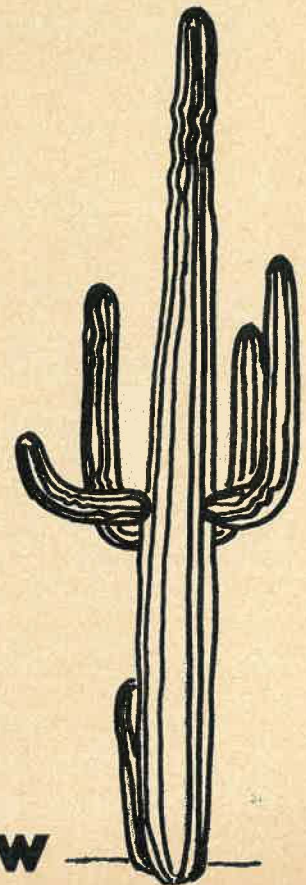
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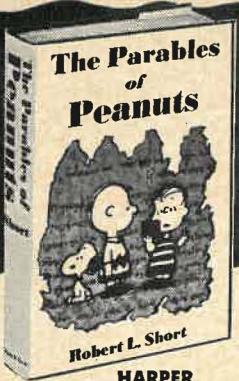
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the Episcopal Young Churchmen who were present. A resolution was adopted approving the reduction of the minimum age for delegates to not more than 18 years.

(✓) A diocesan constitution was adopted and the committee on restructure was continued, charged with working out the basis on which the new canons will be written and the diocesan structure modelled to fit the needs and resources of the diocese.

In his convention address, Bp. Hunter spoke of the need for personal evangelism, for exploring the possibilities of ecumenical ministry in smaller communities, and for greater contribution by local congregations to their own communities and to the diocese and general Church.

Washington

By a vote of 92 to 90, delegates to the 74th convention of the Diocese of Washington passed a resolution calling upon Churchmen to "intensify efforts to end racial and religious discrimination in all social, economic, religious, and political institutions" and for conscientious judgment in their individual conduct, including resignation from any organization in which discrimination is continued. This resolution replaced one, also offered from the floor, which dealt specifically with membership in restrictive social clubs, as did two others that had been submitted in advance to the committee on resolutions which recommended that neither be adopted on the grounds that membership in such clubs is a matter of individual conscience.

One of the original resolutions, proposed by the local ESCRU chapter, asked for the resignation of all Churchmen from such organizations. A nine-man committee from ESCRU, headed by the Rev. Henry Breuel, rector of St. Thomas' Church, had demanded earlier that the Rt. Rev. William F. Creighton, Bishop of Washington, resign several such memberships by Christmas. In the view of the Rev. William Wendt, rector of St. Stephen and the Incarnation, his refusal to do so would be conduct unbecoming a clergyman and grounds for deposition. Bp. Creighton expressed accord with their concern but deplored their manner of presentation. As an honorary non-dues-paying member of the Kenwood Country Club, he had helped secure 350 signatures on a petition to desegregate the club. Some two weeks prior to the convention he resigned from this club, but still holds membership in Burning Tree (a suburban golf club) and the downtown Metropolitan Club, whose policies have not yet been made public. In his convention address, the bishop affirmed the necessity for doing everything possible to break down the walls of separation, "in social clubs, but even more importantly, in education and housing and employment."

Several racial resolutions were offered. Two carried: 1) That an inter-racial task force to investigate race relations in the diocese be appointed by the bishop within

two weeks (black members to be selected by a black caucus); 2) that the cathedral and all parishes and missions be requested to deny use of their properties to racially restrictive organizations. Three others were denied: 1) That the bishop call a special convention to elect a black suffragan; 2) that the convention recommend that the anniversary of Dr. Martin Luther King's death be declared a national holiday; and 3) that the convention urge that MRI funds be ended and used for racial problems.

(✓) The Maryland Legislature and the U.S. Congress were asked to amend the 1798 Maryland Vestry Act and the D.C. Vestry Act which contain obsolete provisions, not enforced for many years, one of which is that vestries shall be "free, white, male, and 21."

(✓) One mission, Ascension Chapel in Lexington Park, Md., was advanced to parish status, and the 170-year-old mission of St. Mark's, Fairland, in Montgomery County, was admitted as a separate congregation.

(✓) The convention adopted a proposed budget of \$748,700. The drop in collections from the parishes for the diocesan "askings" has increased from a deficit of \$8,000 in 1964 to \$80,000 in 1968.

(✓) A Clergy Compensation Guide, accepted for general use in the diocese, recommends a minimum salary of \$6,000, to be increased to \$7,500 five years after ordination.

Mississippi

Construction of housing projects for the deprived by the Diocese of Mississippi was authorized by the 142d annual council. A whole day was devoted to discussion of Bible study and social action. The traditional bishop's address was replaced by a message; night sessions were eliminated; reports were presented by pre-publication in the *Church News*; committees were reduced in size and number; women served as delegates for the first time; voluntary giving was substituted for quotas; and the budget presentation was brief, and adjusted to giving.

The only real division came over the issue of voting by 18-year-olds, which passed its first reading by a vote of 48 to 46. A motion to authorize Churchmen of 18 to serve in council and parish offices was defeated.

The Rt. Rev. John M. Allin, Bishop of Mississippi, called the council to a day of consideration of the Bible and of what the Church is doing, and could do, for hunger, inadequate housing, illiteracy, the aged, alcoholism and other addictions, mental health, divorce, and other human problems.

Western North Carolina

The Church of St. John in the Wilderness, Flat Rock, N.C., probably the oldest parish in the Diocese of Western North Carolina, was host to the 46th annual diocesan convention.

In his opening address, the Rt. Rev. M.

George Henry, bishop of the diocese, referred to the long life of the host parish as exemplifying the timelessness of the Gospel in the face of the changing world. In contrast, he cited the little change in the number of confirmations, in the yearly amount of pledges to the diocese, and in the overall responsibility of the parishes and missions in spite of the increased cost of parish programs and diocesan operations. The bishop urged new dedication to the Church's real task in western North Carolina and requested a year-long campaign of stewardship that will include a new method of subsidizing missions and new opportunities for the diocesan institutions. Bp. Henry also reported that a diocesan task force recommended that the spiritual life of the diocese be strengthened through increased stress on worship, prayer, sacraments, education, and discipline; through courses for post-ordination education; and through the formation of a new division of personal religion.

In convention action, delegates accepted constitutional and canonical changes to reorganize the diocese so that a central executive committee will operate the diocese between conventions. In addition, delegates voted to increase the minimum stipend for mission clergymen regardless of marital status, and adopted a budget of \$229,152.

On the evening of convention, choral Evensong was held in St. James' Church, Hendersonville, with the Rt. Rev. John A. Pinckney, Bishop of Upper South Carolina, preaching. The offering was designated for the Presiding Bishop's Fund for Relief in Biafra.

Florida

In addressing the 126th annual convention of the Diocese of Florida, the diocesan, the Rt. Rev. Edward Hamilton West, reported that for the first time in 32 years the diocese must live on less income than it had the previous year. The 1969 budgeted funds are \$22,000 less than those of last year, according to Bp. West. He called this the "first downward step in 32 years," but stated that this is no time for panic but a time for the family of God to live within its income.

Probably the most important item of business before the convention was the proposal by the Diocese of Alabama to form a new diocese of the southern counties of Alabama (south of Montgomery) and the northwestern counties of Florida (west of the Apalachicola River). The study committee authorized by the 125th annual convention presented a resolution stating that the diocesan council take the necessary action to seed and establish, in cooperation with the Diocese of Alabama, a new diocese consisting of the aforementioned areas. This resolution and a substitute resolution asking that the vote on the Alabama proposal be deferred until next year's annual convention were debated for almost two hours. The sub-

stitute resolution was passed 146-107, allowing time for study by the people involved in the division creating the prospective Diocese of Northwest Florida.

In action on budget matters, a resolution was passed that authorizes the executive council of the diocese to allocate money to various departments as the needs arise throughout the year. Previously convention had approved specified amounts for the separate departments. The amount designated for the national Church is \$136,828. This is the actual quota, but if 32% of the 1969 collected pledges is greater, the higher figure will apply. Convention also passed a resolution empowering the diocesan council to assist each parish and mission in order to raise the \$30,000 necessary to cover expenses for the General Convention which meets in Jacksonville in 1973.

Responding to the need for continuing education for clergy, the diocese plans to give about \$3,000 through the department of college work to support the new Institute for Continuing Studies in Religion at Florida State University. The same department will support financially an experimental project on the campus of FSU for the creating of an indigenous student liturgy.

Delegates heard a report of the work of Urban Jacksonville, Inc., a non-profit corporation serving as a catalyst between the people of the ghetto and the city of Jacksonville as a whole. At present a low-income housing program in the East Jacksonville-Springfield area is being developed. One hundred dilapidated houses are being rehabilitated with an FHA fund allocation. These rehabilitated houses will be sold to the disadvantaged poor with the mortgage payments to be similar or less than rent paid previously. Improvement of educational facilities, job opportunities, and business development are also part of Urban Jacksonville, Inc., which is sponsored by St. John's Cathedral.

Guest preacher at the convention held in the Church of St. Paul's-by-the-Sea, Jacksonville Beach, was the Rt. Rev. Frederick Warnecke, Bishop of Bethlehem and chairman of the board of theological education.

Minnesota

Due to blizzard conditions some 100 delegates were unable to attend the 112th annual convention of the Diocese of Minnesota. Host parish was St. Paul's Church, Duluth, which is celebrating its 100th anniversary this year. The Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, addressed convention during its opening session. He urged the adoption of an endowment fund to finance the bishop's office and staff, giving an estimated figure of \$1 million to be raised within the next five years and \$2 million over the next 25 years. He also recommended a minimum annual stipend of \$6,000 for full-time clergymen. Bp. Kel-

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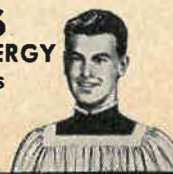


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logg recalled that the delegates last year lowered the parish voting age to 16, but he recommended that voters under 21 should not exercise their privileges when questions of mortgaging church property, contracting for building, or purchasing additional property arise.

Endorsement of the endowment policy was given by the Rt. Rev. Philip F. McNairy, bishop coadjutor, in his address to convention. He also stressed the need for the laity to share in the Church's ministry because of the decline in available clergy. He spoke of the laity training center established recently in Detroit Lakes (Minn.) and said other centers are planned. Bp. McNairy said that a training program to strengthen team ministries is also planned for deacons. He reported that the diocese is working on a program to replace the Church School Missionary Study and Offering which was dropped by the national Church. Minnesota's program will be ready by Spring 1970.

(✓) Convention passed a resolution amending the diocesan canon requiring wardens to be "male" and "qualified electors." The resolution stated that women are recognized on the same basis as men in state law, and that they contribute to the Church with their "money, time, and talent."

(✓) A balanced budget of \$418,000 was approved but reached only by cutting commitments in the whole program. The pledge to the national Church was cut from \$195,732 to \$175,200.

(✓) The guest speaker at the diocesan dinner was the Most Rev. Paul Anderson, Bishop Coadjutor of the Roman Catholic Diocese of Duluth.

The convention was followed by the annual clergy pre-lenten quiet day held this year in St. Edward's Church, Duluth. Speaker was the Rt. Rev. George W. Barrett, Bishop of Rochester.

West Texas

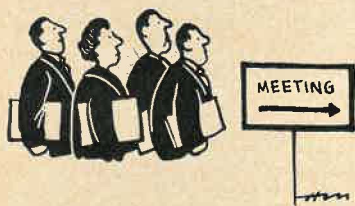
An Episcopal Advance Fund campaign for \$175,000 was approved by the delegates attending the 65th annual council of the Diocese of West Texas that met in the Civic Center, Laredo, Texas. Host for the council was Christ Church. The fund will be called the Everett Holland Jones Episcopal Advance Fund in tribute to Bp. Jones who retired Dec. 31.

The Rt. Rev. Harold C. Gosnell, who succeeded Bp. Jones, presided at his first council since he was consecrated coadjutor last September. Bp. Gosnell was formally installed at the opening service of the council with the Rt. Rev. Richard E. Dicus, suffragan, officiating. In his address to the delegates, Bp. Gosnell paid tribute to the work of Bp. Jones during his 25 years as Bishop of West Texas.

In convention action, delegates voted canonical changes which will mean a unified budget and unified financing effective in 1970. In the future, a single apportionment will combine the diocesan assessment and the Church program com-

mitment. The Church program commitment has been on a voluntary pledge basis and has been considered "less than satisfactory." For 1969 a budget of \$170,338 was adopted for the operation of the diocese, and the Church program budget amounts to \$412,615, of which \$128,357 will go to the national Church. This latter budget is underwritten by pledges of \$372,565 from churches. Other income plus \$8,000 from the 1968 balance of almost \$17,000 will cover the rest of the requirement.

The council took issue with the House of Bishops' resolution concerning objection to military service. Introduction of the council's resolution induced the liveliest debate during the convention. A majority supported it, then had second thoughts, and almost upset the initial action. A motion to reconsider the resolution failed 135-119. The resolution urges the House of Bishops "to reconsider their resolution of Oct. 24, 1968. . . . The council also urges that the bishops give serious thought to how they should



encourage and support the Armed Forces of the U.S., both volunteer and inducted, who are protecting the country from aggressive Communism which has vowed to destroy democracy and religion." The council also passed a resolution praising Astronauts Borman, Lovell, and Anders for their reading from the Bible on their Christmas flight around the moon.

After the brisk exchange over the House of Bishops resolution, five other resolutions — one of them against the Consultation on Church Union — were tabled with the comments that most were controversial and that the council had been given no advance knowledge of their introduction. As a result, delegates voted to instruct the committee on constitution and canons to submit, in 1970, a canon stating requirements for advance notice concerning resolutions affecting policies and programs.

After considerable discussion, council voted to become a charter member of the newly formed Texas Conference of Churches which is succeeding the Texas Council of Churches. The new organization includes the Roman Catholic, Orthodox, and several small fundamentalist Churches not in the Texas Council.

One new mission, the Church of the Reconciliation, San Antonio, was admitted to union with the council. It is the 42d church organized under Bp. Jones, and brings the total number of parishes and missions in West Texas to 88.

The 66th annual council will be held in Christ Church, San Antonio.

Western New York

For something unusual, delegates attending the opening session of the 132d annual convention of the Diocese of Western New York heard their diocesan give his address via tape recording made earlier in the day from the bishop's hospital bed. The Rt. Rev. Lauriston Scaife, bishop of the diocese, had arrived in the Buffalo railroad station some hours before the convention was to be convened. Once inside the station he fell, apparently because of a fainting spell, and was taken to a local hospital. Various tests and diagnoses revealed that the bishop had not had either a heart attack or other circulatory attack. However, the bishop's jaw was broken in the fall.

Action taken in convention included:

(✓) Granting seat and voice to delegates from a new youth group of the diocese;

(✓) Discussing steps toward changes in New York State as well as in Church law that would lower the voting age in Church life from 21 to 18 years of age;

(✓) Allowing canonical change so that the president of the diocesan Churchwomen becomes an ex-officio member of the diocesan council;

(✓) Defeating a resolution favoring selective conscientious objection;

(✓) Supporting the third annual Episcopal Charities Appeal. The 1969 goal is \$160,000, which will include an allocation for a new ecumenical ministry among migrant workers in the southwestern area of the diocese;

(✓) Adopting a \$337,000 budget for all purposes with \$107,000 of the sum pledged to the national Church.

Delegates heard a statement by the bishops of the diocese banning the use of private clubs for official functions or activities, thus endorsing earlier action this year by the diocesan council following a year's study by the bishops of the diocese and by the diocesan department of Christian social relations, which claimed that "discriminatory practices, whether by custom or statute, are the consistent pattern of most private clubs in our diocese." (The department sent letters to 16 western New York clubs inquiring about admission policies. It met with three clubs, had its letter acknowledged by four others, and heard nothing from nine.)

In the statement prepared by Bp. Scaife and the Rt. Rev. Harold Robinson, coadjutor, individual members of clubs and organizations are urged to work for appropriate reform of membership procedures with particular attention focussed on the so-called blackball system; failing any success in achieving reform, individual members are requested to consider in Christian conscience withdrawing from membership.

The closing session of the two-day convention featured a mixed-media address by Bp. Robinson who compiled the movie, slide, and sound presentation on the theme: "Is the Church dead or alive? The answer is in our hands."

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Box L, Hannah More Academy
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RETIRED or semi-retired priest to do part time work in quiet desert type community in California. House, travel, and some stipend provided. Send resumé, references, and date of availability. Reply Box S-628.*

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DYNAMIC, experienced priest teamed with an internationally known organist-choral conductor, both convinced that the Word of God preached and sung effectively can mean new life and vitality to a parish, wish to hear from vestries who share this vision. Reply Box F-622.*

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THE LIVING CHURCH

BOOKS

Continued from page 5

body. Mrs. Parkhurst points out to us that the healing of the whole person should be the aim of all spiritual healing. She reminds us that Christ is not merely immanent but transcendent and that His will for His created beings is "wholeness."

HELEN SMITH SHOEMAKER
Anglican Fellowship of Prayer

* * * *

THE HUNGERING DARK. By Frederick Buechner. Seabury. Pp. 125. \$3.95.

The Hungering Dark is a short book which uses the classic format of scripture, meditation, and prayer, with 13 such selections expressing some classic ideas in vivid new terms. There is much of joy and gladness, ("The Calling of Voices" was one of my favorites) but a prophetic tone of sorrow, protest, and longing breaks in very strongly.

"O that thou wouldst rend the heavens and come down, . . . that the nations might tremble at thy presence! . . . There is no one that calls upon thy name, that bestirs himself to take hold of thee, for thou . . . hast delivered us into the hands of our iniquities." So Frederick Buechner quotes Isaiah, but then speaks with passionate hope: "God knows we are a long way from the brotherhood of man. . . . It is out of our own culture that weapons of doom have come and the burning children. . . . Yet more and more, I think, although we continue to destroy each other, we find it harder to hate each other. . . . I cannot believe it is just a fad that young men in beards and sandals refuse in the name of love to bear arms. . . ." And finally a yearning metaphysical thirst, ". . . perhaps Paul would have written for us: 'Love, yes, of course . . . but for your time, the greatest of these is hope'. . . . In some way we cannot imagine, holiness will return to our world. . . . 'Come, Lord Jesus!'"

HOPE DRAKE BRONAUGH
St. Alban's Church
Waco, Texas

* * * *

SECULAR IMPACT. By Gabriel Fackre. Pilgrim Press. Pp. 146. \$4.95.

Unlike many modern theologians the author of *Secular Impact* is certain that we cannot speak of the healing power of God in the modern world by forgetting the past. Nor can we present lasting and real solutions to human problems without being aware of the pioneering role of the Christian faith and the value and power of the institutional Church.

On the other hand, it is clear to Gabriel Fackre that evangelism today demands new and imaginative methods. As we rejoice with thanks for the biblical men who spoke with power and conviction for love, mercy, truth, and justice, so we must rejoice and thank God for all

in our modern world that has been wrought by men in the fields of science and technology. There is real hope as more within the Church are less concerned with form and letter and more concerned with the spirit. Man has grown up.

Fackre outlines a new evangelism for a new age. He calls it dialogical evangelism. This takes place, he states, in the secular world and human arena and in so doing affirms the Gospel as the healing Word as well as the healing Word. He deals fearlessly in the chapter on Church-state relations calling upon the Church to identify the places of need and to press for their healing. The local church, if it is to carry out God's mission in the world today, must choose the Franciscan option, that of partnership. Participation, pilgrimage, and partnership will carry the Word so that it will be heard through deeds today and tomorrow.

Secular Impact ought to be read and re-read by every concerned Christian.

(*The Very Rev.*) WALTER H. JONES
Calvary Cathedral
Sioux Falls, S.D.

Booknotes

By Karl G. Layer

UPPSALA SPEAKS. World Council of Churches. Pp. 97 paper. \$1.50. Like the earlier booklets *Evanston Speaks* and *New Delhi Speaks* this publication contains the official version of the section reports of the last assembly of the World Council, but to these have been added the discussion in plenary and introduction by the chairmen and a personal comment from a member of each section. It also includes the message of the assembly. American readers can order through their book store or directly from: World Council of Churches, Publications Service, 475 Riverside Dr., Room 439, New York, N.Y. 10027.

THE MISSIONARY BETWEEN THE TIMES. By R. Pierce Beaver. Doubleday. Pp. xiii, 196. \$5.95. Here is a book about the ambassador for Christ who has to adapt himself to the realities of the changing world in order to succeed in his mission. The author suggests that the missionary must identify with the people he seeks to serve; undertake a dialogue with people of other religions; carry the evangelical message to city as well as countryside; and that the missionary movement must be worldwide, to all mankind.

APOCALYPSE REVEALED. By Emanuel Swedenborg. Swedenborg Foundation. Pp. 1157 paper. \$2.50. It is hazardous to guess how many (if any) readers of *THE LIVING CHURCH* are devotees of, or even desultory dippers into, the mystagogy of this 18th-century visionary. But here it all is—i.e., Swedenborg's opus on the Apocalypse. Over 1100 pages of quite readable print.

PEOPLE and places

Deposition

On Feb. 6, the Suffragan Bishop of Colorado (ecclesiastical authority) acting in accordance with the provisions of Canon 62, Sections 1 and 2, and in the presence of several presbyters, deposed **Bartholomew Joseph Cunningham** who was under sentence of suspension (Canon 62, Section 1) and "had not retracted his act of abandonment of this Communion." He had been received from the Roman Communion in 1964 by the retired Bishop of Colorado.

On Jan. 14, the Bishop of South Carolina acting in accordance with the provisions of Canon 53, Section 1 (8) and Canon 64, Section 3 (d) and in the presence of clerical members of the standing committee, deposed **Joseph David Anthony, Jr.**, from the ministry of this Church.

Renunciation

On January 7, the Bishop of Virginia 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 voluntary renunciation of the ministry made in writing by **William Anthony Clebsch**. This is for causes which do not affect his moral character.

Retirement

The Rev. **Otis G. Jackson**, director of pastoral ministries at All Saints' Church, Pasadena, Calif., retired Dec. 31, because of ill health. Prior to his recent position he had been dean of St. Matthew's Cathedral, Laramie, Wyo., 1949-67. Address: 450 W. California Blvd., Pasadena (91105).

The Rev. **Clyde E. Whitney**, rector of St. Andrew's, Scottsbluff, Neb., since 1944, will retire in June. He also serves as chairman of the board for the diocesan Retreat House of the Transfiguration. Fr. Whitney has been elected rector emeritus of St. Andrew's. Address: 2305 Ave. H, Scottsbluff (69361).

Correction

The Rev. **Kenneth L. Price, Jr.**, is assistant rector of Trinity Church, 430 Juliana St., Parkersburg, W. Va. 26101, not rector, as stated under ordinations, TLC, Feb. 2.

Religious Orders

The American Province of the Society of St. Francis—Bro. **Loren R. Mahannah** and Bro. **Theodore J. Foley** are recent novices from New York City parishes. Other novices are: Bro. **Frank** (Franklin P. Updike II) from Grace Church, Massapequa, L.I., Bro. **Benet** (Donald N. Owens) from St. John's, Knoxville; and Bro. **Bede** (Norman G. Crosbie) from St. Thomas', Toronto.

DEATHS

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

Alfred Coles Haven, 72, a trustee and former treasurer of the Diocese of Albany and father of the Rev. Robert M. Haven, died Nov. 7, at the Albany Medical Center after a brief illness.

Retiring from the New York Telephone Co., in 1961, he undertook voluntary service with the diocese and also took a position with the New York State Job Development Authority. He was a vestryman of St. Andrew's Church, Albany. He had served with the US Navy during WW I. Other survivors include his widow, Mabel, another son, and seven grandchildren. Services were held in All Saints Cathedral, Albany, with the Bishop of Albany officiating. Interment was in Albany Rural Cemetery.

Elizabeth Chapman Pendleton, 99, widow of the Rev. W. H. K. Pendleton, died Jan. 18, in Asheville, N. C., where she

had been a resident of Deerfield Episcopal Home.

Dr. Pendleton was rector of the Church of the Advent, Spartanburg, S.C., for 30 years and was a founder of the Kanuga Conference Center in Hendersonville, N.C. Survivors include two daughters, Miss Elizabeth Pendleton and Mrs. G. M. Fenstermacher, and two grandchildren. Services were held in the Church of the Advent and interment was in the Churchyard.

Alice Oliver Rich, wife of the late Rev. Ernest A. Rich, died in Baltimore, Md. on Jan. 25. She was 87.

Her husband died in 1940. During and following his ministry of 35 years, Mrs. Rich carried on a varied ministry of her own, teaching mountain children and others reading and music. In later years she did volunteer Church home and hospital work. Surviving her are three daughters and four sons, among them the Rev. E. Albert Rich, rector of St. John's Church, Ellicott City, Md.

Winifred Hase Morehouse, communicant of St. Thomas' Church, Mamaroneck, N. Y., and widow of Linden H. Morehouse, died Feb. 2, in Port Chester, N. Y.

The Morehouses had lived in Mamaroneck since 1938, when the Morehouse Publishing Co. (now Morehouse-Barlow) was moved from Milwaukee to New York City. Mr. Morehouse was president of the company from 1932 through 1964, and chairman of the board until his retirement in 1966. He died the following year. Survivors include two daughters, Mrs. Dermott M. Breen and Mrs. Robert F. Buros, and two sisters. Services were held in St. Thomas' Church, Mamaroneck. Memorials may be sent to the Book of Remembrance, St. Thomas' Church, or to Christ Church, Whitefish Bay, Wis.

LENT CHURCH SERVICES

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.

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11 HC; Daily Tues thru Fri

LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

SOUTH SAN DIEGO, CALIF.

ST. JOHN'S 760 First Ave., Chula Vista
The Rev. F. A. Fenton; the Rev. Canon R. K. Nale
Sun Masses 8, 10; Daily Mass; C Sat 7:30-8
Montessori Day School 2½ yrs. thru grade 6

WASHINGTON, D.C.

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

ST. PAUL'S

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

ROCK CREEK PARISH

Rock Creek Church Rd.
Washington's Oldest Church
The Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & EP; Healing Wed 9; C Sat 5

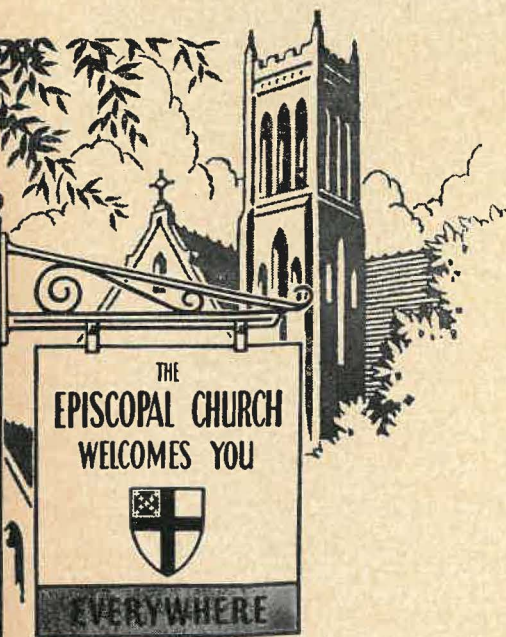
HOLY TRINITY

S. Flagler Dr. & Trinity Pl.
Sun 7:30, 9 (Family Service), 11; Thurs 10, HD 8:30

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

(Continued on next page)



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antep-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, Episcopal Young Eucharist; Ev, Evensong; EP, Evening Prayer; Eu, Eucharist; 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.

LENT CHURCH SERVICES

(Continued from previous page)

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30
HC ex Wed 10 & 5:30 (Mon thru Fri); Int 12:10,
5:15 EP

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

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; also 6 on Thurs; C Sat 5-6
& by appt

NEW ORLEANS, LA.

ST. GEORGE'S 4600 St. Charles Ave.
The Rev. W. P. Richardson, Jr., r; the Rev. H. A.
Ward, Jr., c
Sun 7:30, 9, 11, 6; Daily HC; C Sat 4-5 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat
4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

NASHUA, N.H.

GOOD SHEPHERD 212 Main St.
The Rev. W. C. Righter, r; the Rev. L. H. Miller, ass't
Sun 8, 9:15, 11; Ch Sch 9:15, 11; Wed HC 10

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Low Mass 8; Sung Mass (& Ch S) 10:15;
Wkdys Wed Mass 7, 12:10; Sat 10:30; Fri & HD
9 & 8 (as anno); C by appt

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D., r
Sun 8 HC, 11 MP (HC 1S); Wed HC 7; Thurs 10

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r;
The Rev. John M. Crothers, c
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);
MP 11 (2S & 4S); HC Daily

LEVITTOWN, N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12, Wed 8, Fri 6:30; Sat Ev 5:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

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

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

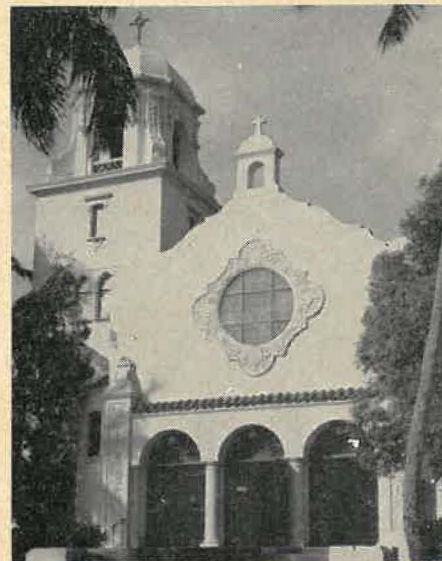
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL

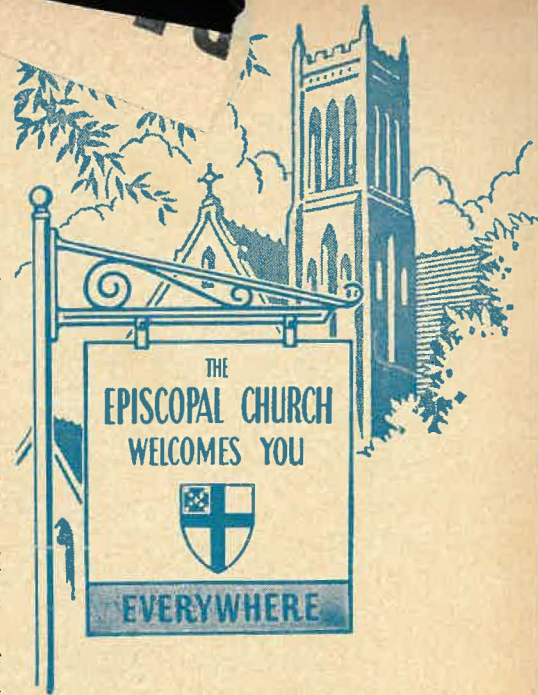
487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

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



CHURCH OF THE HOLY TRINITY
WEST PALM BEACH, FLORIDA



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

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

SOUTHERN PINES and PINEHURST, N.C.

EMMANUEL CHURCH 350 E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30

PHILADELPHIA, PA.

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

ST. PHILIP'S

144 Church St.
The Rev. Canon Samuel T. Cobb, r
The Rev. Frederick S. Sosnowski, ass't
Sun 8, 9:30, 11:15 (HC 1S); Wed 10 HC; (LOH
4th Wed)

FORT WORTH, TEXAS

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbitt, S.T.D., r
The Rev. Floyd Lisle, ass't
Sun HC 7:30, 10; Mon, Tues, Wed, Fri 6:30; Thurs
9:30; Ev Sun 7; C Sat 5-6

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

MADISON, WIS.

SAINT DUNSTAN'S Univ. Ave. at St. Dunstan Dr.
Sun Masses 7:30, 9, 11:30; Wed HC 9, Fri 6:30;
EP Wed 7; Sta Thurs 7; C Sat 7

NICE, FRANCE

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

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