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Three Roman Catholic Sisters of Charity bring bread and wine to the altar of St. John's Episcopal Church, Dubuque, Ia., during a celebration of the Holy Eucharist. (See story, page 6.)

True Ecumenicity

[Page 8]

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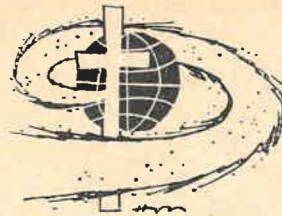
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Around



& About

— With the Editor —

To prime the pump from which a cackling spartaract of Spoonerisms will joyously burst, if we are lucky, I now record a few of the most historic ones. A primitive tradition asserts that the great man himself [the Rev. Dr. William Archibald Spooner, 1844-1930, onetime Warden of New College at Oxford*] once summoned an undedicated student to this fearful arraignment: "Young man, you have deliberately tasted two whole worms. You have been hissing my mystery lectures, you are at this moment under the affluence of incohol, and I direct you, sir, to leave Oxford for the next town drain!" It was a field day for the reverend doctor, culminating at Evensong with his announcing the hymn: "From Iceland's greasy mountains." The Anglican clergy was once universally admired as the *stupor mundi*, when it had men who could make this marvelously creative use of words. (It was either Dr. Spooner or one of his early disciples who greeted somebody with, "I remember your name perfectly, but I just can't think of your face.") Their bumbling epigoni of today had better ship up or shape out. One of them, however, didn't do badly recently, when he wound up a letter with "Keep the Baby, Faith!"

You and perhaps some of your fellow parishioners together can do something now that will be most helpful to war refugees in Vietnam. Episcopal Navy Chaplain LCDR Christopher B. Young is in charge of naval support activity in Danang. He is asking for help from churches and individuals in donations of clothing (children's clothing, baby items, sweaters, towels, etc.) and bar soap of the medicated kind. Packages should be sent as soon as possible to:

Office of the Chaplain—Box 81
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FPO San Francisco 96695
Attention: Chap. Young's Refugee Relief.

The rector of a prominent parish made this the theme of his Christmas sermon: "Santa's whiskers are to Santa, what the Birth Narratives are to Christmas." He reports that the sermon brought "good feedback and in some cases approval." That I am sorry to hear. The fact that it brought any approval is almost as depressing as the fact that it was ever preached. Assuming that the thesis

of the sermon is accurately described by the subject-title, I must offer the following objections: (1) It cheapens, and reduces to the level of the trivial and ridiculous, sacred scriptures; Santa's whiskers are on a par with cat's whiskers. (2) It expresses what turns out upon analysis to be formally and materially a total untruth. Whatever the preacher had in mind when he spoke of "Christmas" surely he could not deny that "Christmas" comes out of the "Birth Narratives" as its *fons et origo*. Would he be prepared to argue that Santa Claus comes out of his own whiskers? (3) It implies a tired, and indeed outmoded, dogmatic metaphysical naturalism (variously called that and materialism) which belongs to the 19th century. What makes the "Birth Narratives" incredible to minds not yet emancipated from this old rationalistic superstition is that they contain things like a virgin birth, the appearance of angelic messengers to people, and songs in the heavens, which are disbelieved because it is believed *a priori* such things cannot happen in "a world governed by natural laws." In other words: It didn't happen because it couldn't happen. This is an odd approach to history, and an odder one to theology. (4) Wonder is, as Aristotle taught, the mother of all wisdom; and a Church with a wonderless Gospel is a Church with no message from the God of wonders and no mission to men that could not be fulfilled just as well, if not better, by an ethical culture society or a welfare state. G. K. Chesterton, one of the last great Christian bards and perhaps one of the last Christians, put the right valuation upon the "Birth Narratives":

*This world is wild as an old wives' tale,
And strange the plain things are.
The earth is enough and the air is enough
For our wonder and our war.
But our rest is as far as the fire-drake
swings
And our peace is put in impossible things
Where clashed and thundered unthinkable wings
Round an incredible star.*

The word for this week is from Harry Blamires: "Here it is. This is it. It has been waiting for me all along. Such are the responses characteristic of the Christian moment of fulfilment: not—"Now I've done it. At last I've got there. Thank God, I've hammered out the truth at last." [The Tyranny of Time, Morehouse-Barlow, 101]

(* Abject apology to all Oxonians: innocently but disastrously last week we assigned Dr. Spooner to Cambridge.

LETTERS

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

Marriage

The implementation of Canon 18, 2 (b), by means of Canon 17, 2, (b), contributes to the dishonesty of parishioner, priest, and prelate. In most instances a divorced parishioner seeking to be remarried in the Church knows that his case is not covered by Canon 17. Incompatibility, wilful desertion, adultery, or most of the other reasons why marriages die, do not come under a canon which deals with impediments to a valid marriage. This is the canon, however, which is "used" for granting permission to parishioners whose valid marriage has died to be married in the Church. The parish priest who forwards the papers to his bishop is fully aware of this fact. The diocesan who grants the "annulment" must realize that he is not bending a canon, but rather making a judgment on other grounds. The whole procedure is a farce. We must play the game, however, as there is nothing else to do at the moment.

The parishioner who will not bother to initiate "annulment" procedures goes to a protestant minister, whose Church discipline permits the marriage of divorced persons, and asks him to solemnize the second marriage. The Churchman is then faced with a dilemma: Should he remain with the

Christian body which manifested mercy and forgiveness, or should he return to his own church and suffer the indignity of pretending repentance for having married someone he truly loves—contrary to canon?

There is no question that the Christian ideal is the indissolubility of marriage. This is clearly set forth in the Declaration of Intention. It is equally clear, however, that sin is a reality which destroys this ideal as well as others. Marriages die as every pastor knows. Why live in the Alice-in-Wonderland existence which denies this reality? The Orthodox Church, just as catholic as the Roman Church, permits divorce and remarriage of the divorced person in church. (See Timothy Ware, *The Orthodox Church*.) We always seem to follow the latest liturgical trends which emerge from the Vatican. Could we not learn something about moral matters from Orthodoxy?

Canon 17, 2, (b), needs revision. What we need most of all is a new canon which will deal honestly with the question of divorce and remarriage. Such a canon must manifest the meaning of the Gospel's stress on love and forgiveness and the contributions of modern psychology.

(The Rev.) WALTER G. HARDS, Th.D.
Rector of St. David's Church

Baltimore

Let me express my immense gratitude to you for "A Colloquium: on Marriage and Divorce" [L.C., Feb. 2]. For more than ten years I have been acting as a kind of "master in chancery" for the processing of annulment procedures in the Diocese of Chicago. Each successive case has added weight to the obvious need for a reconsideration of

the Church's laws in this crucial area of human relationships. I heartily concur in Dr. Dykman's opinion that the marriage canons should be amended in the interests of achieving a pastoral rather than a legal criterion. The marriage canons are the ones which bear the burden of medieval anachronisms. The evils inherent in these criteria, despite the one attempt to update them, are legion. I much prefer Fr. Goodrow's theological updating of matrimonial theology.

The Church seems to have forgotten that her role in matrimonial matters has been after the fact of the state's jurisdiction. This amnesia has lent to confusion which sometimes results in canonizing crimes and legislating against sins. Among other things, I should like to see the day dawn soon when a minister of this Church would not be permitted to solemnize a marriage until the same contract had been legalized in the presence of a justice of the peace or some other civil magistrate. This simple distinction would help clearly to define the difference between a legal contract and a relationship on which the divine blessing is desired and invoked.

Since the Church is not free to grant an annulment unless and until the state has declared a marriage bond null and void, the Church is in the untenable position of being unable to exercise a meaningful pastoral judgment until a civil judgment has been pronounced. In other words, the Church is not in a position to act in the case of a bad or even an uncanonical marriage if the state is unwilling or unable to act. There is every evidence that the civil authorities are seeking to humanize the law governing marriage and divorce. The Church is by

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THINGS TO COME

March

- 9. Lent III
Gregory of Nyssa, B.
- 12. Gregory the Great, B.
- 16. Lent IV

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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no means bound to follow the law of the state in establishing criteria for either the binding or the loosing of the marriage bond. However, the Church is duty bound, I believe, to interpret her discipline in the light of both the Gospel and the contemporary scene. This need not mean that the Church be more or less liberal than the state. It does mean that the Church be, at least, as honest, as careful, and as just.

(The Ven.) J. RALPH DEPPEN
Archdeacon of Chicago

Chicago

Lucius

Re: Lucius Esox: "A Modest Liturgical Proposal" [L.C., Feb. 9]:

I'm hip, Baby.

(The Rev.) JOHN A. BOWER
Vicar of St. Patrick's Church
Franklin Park, Ill.

Guitar Masses

I could hardly believe that you found Carlton Eldridge's comments the most worthwhile news in THE LIVING CHURCH [Feb. 2] and that you condoned such sweeping categorizing ("guitar Masses and other such efforts to make worship entertaining") without demonstrating that the included items fit the category (that guitar music is fit only for entertainment). I keep hoping that I misread what you were trying to say and pitying you for missing out on a joyful expression of Eucharist.

Since when is all music that Mr. Eldridge dislikes, or all guitar music (he never mentions a specific Mass), entertaining, not beautiful, and somehow more base than music written to "stimulate the higher sensibilities of . . . those who enjoyed . . . a waltz" — or than the folksong *Greensleeves*? How does a group such as the Retreat Singers (Trinity Cathedral, Little Rock, Ark.) manage to take time off from entertainment to sing such reverent songs as "In Remembrance of Me" and to do missionary work? (Since I reproach Mr. Eldridge for not being specific, I might also cite specifically here the guitar Masses at St. Mary's Seminary, Baltimore — real shouts of gladness.)

I don't believe that the danger is excessive that 2,000 years of music, beautiful or otherwise, will be thrown out the window. In my church a group of enthusiastic young people and several adults had to work hard for the privilege of singing three Folk Masses a year; the fact that attendance at these Masses is higher than usual, congregational participation is greater, and these occasions are the only times when all choristers are unpaid, is undoubtedly coincidental. (Incidentally, most of us are busy enough so that we don't spend an hour or two a week rehearsing for our own entertainment; the fun is a happy but hardly sinful by-product.) I have worshipped in spoken Eucharists and standard 1940 hymns; I feel that grateful joy is particularly well expressed with a guitar accompaniment. Although I don't understand how people feel that they are praising God with a tune as draggy as Stuttgart (draggy in my personal opinion, which I don't insist on imposing on the whole Church) or how a hymn such as Hymn 598 ("For thee O dear, dear country") fits Mr. Eldridge's standards of being intellectual rather than emotional, I don't advocate junking 2,000 years of music. I do question whether the Church as Teacher can refuse to recognize a particular

musical instrument which is a part of so many people's lives.

Those who still think guitar Masses and beautiful worship are incompatible might read some more revolutionary ideas: Paul on doing all (except playing guitars?) for God's glory; the Psalter on new songs, joyful noises (emotionalism?), praising with cymbals ("the unmerciful beating of inanimate objects?") and dance (too demonstrative?) and stringed instruments (except guitars?) and all that has breath (too extreme?); Jesus on stewardship and using what we have (except the ability to play a guitar?) for God.

MARY THOMSEN

Baltimore

How We Got Heard

Your editorial, "1492, 1968, And All That" [L.C., Jan. 26] tells us, and I quote, "We can't shake the feeling that we are now in the midst of another of those mighty works of God, in which He saves His people from self-destruction in their old world, which they have made foul and hideous, by opening to them a new one." You do admit that it is we ourselves who have made our world foul and hideous. We do not have to do anything to try to restore it because God is giving us a new world. It will not matter that we shall probably wreck the new world God is giving us because maybe He won't run out of new worlds to give us. At least we hope not.

It is us God cares about. He does not care about any previous inhabitants of this new world He is giving us any more than He cared about the Indians in 1492, graciously permitting us to exterminate them. He does not care about any other kinds of life there in that new world either. When we get there we can exterminate them, too, as we did nearly the buffalo and other species of animals and birds. Yes, we are God's people, and He is giving us a new world, so we might as well forget this one. Praise God.

No, that is not what you meant at all. But that, to me is what you wrote! And I prayed fervently for those astronauts, too.

E. GARDNER

Fitchburg, Mass.

"Huey"

The cause of the black people in America will be lost if our administrators do not begin to use good judgment in selecting the recipients of the huge grants our Executive Council so blithely approves. Although there have been others, I specifically refer to the grant of \$7,000 for distribution of the film "Huey," concerned with a questionable character and "made with the aid of Eldridge Cleaver and the Black Panther Party." [L.C., Jan. 12]

Eldridge Cleaver is a fugitive from justice, indicted for the crime of murder. He has served a total of 14 years in jails for crimes of violence, including rape. The Black Panther Party advocates violence. What religious — what moral — teaching could this man and/or this party bring to the Church? We who call ourselves Christian are failing the black people who seek a better way of life when we seemingly condone and glamorize violence with \$7,000 grants of laypeople's money. God help us.

C. L. PARADISE

Sioux City, Ia.

The Living Church

March 9, 1969
Lent III

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PROVINCES

Bishops Judge Evanston "Guilty" Too

The bishops of the Midwest (Fifth) Province have decided that Seabury-Western Seminary in Evanston is "off limits" under the ruling of the Executive Council last fall to the effect that no meetings should be held in Chicago for a year's time [L.C., Oct. 13]. The stated purpose of the boycott is to register the Church's protest against the alleged brutality of Chicago police against anti-war demonstrators during the national Democratic Party convention last August. The Very Rev. Charles U. Harris, dean of Seabury-Western, was notified in a letter from the Rev. S. Michael Yasutake of Evanston, who is executive secretary of the Midwest (Fifth) Province, that "In view of the Executive Council decision that the national Episcopal Church meetings not be held in Chicago for a year, the bishops of the Midwest Province decided . . . that they would change the meeting place of the House of Bishops and the Synod-Council of the Midwest Province from Seabury-Western Theological Seminary to Detroit during April 8th and 9th, 1969." [Editor's note: The House of Bishops is not scheduled to meet in April, so the bishops of the province must be meant.] Fr. Yasutake also stated in his letter: "Among other things the Presiding Bishop is due to come to this annual meeting of the Midwest Province, and since the Midwest Province is an official part of the Episcopal Church, I imagine that the ruling of the Executive Council about the meeting in Chicago was interpreted to be applicable to this gathering."

Dean Harris addressed a strong protest against this decision to the Rt. Rev. John P. Craine, Bishop of Indianapolis and president of the province, in which he expressed the "dismay" of the seminary faculty at the decision. He said: "We sympathize with the desire of the bishops to support the decision of the Executive Council, and many of us are also critical of the way the police and the Mayor of Chicago, our neighboring city, handled the August riots. But we look in vain for the morality of blackballing a seminary of the Church located in another city not involved in the discussion. Evanston is a city of 75,000 people. It is a separate and distinct municipality. Without exception, the faculty and stu-

dents are residents of Evanston, not of Chicago. Again as individuals, and as a seminary, faculty, and students, we have taken some modest steps of leadership and involvement in the crisis of our day. The action of the bishops stings us with the opprobrium of guilt by geographical association. Especially hurt are students who had looked forward to a visit by their bishops. We have before us what is patently a national, and perhaps a world-wide problem, the solution to which will certainly not be found by scolding any city as though it, in some way, were the source of the shame. An older moral theology was far more shrewd at identifying the sin and the sinner, and meting out an appropriate penance. Above all, it tried not to hurt the very people it set out to help."

In another statement of the faculty's protest, the Rev. Paul H. Elmen, Ph.D., professor of Christian ethics and moral theology, made this point: "Many of us agree that the Chicago police used excessive force in containing the rebellion of last August. But that they are more at fault than police of other cities is hard to demonstrate. I am not sure they behaved worse than the Detroit police at the Algiers Motel. In any case, the Church must identify a social problem more carefully, and address its message of reform more directly to the guilty parties. Only then will the Church's social protest be taken seriously."

WEST INDIES: GUYANA

Church Withdraws Missionary Team

The Episcopal Church's Executive Council has decided to withdraw two missionaries who have been serving in the Rupununi area of the Diocese of Guyana in Guyana. They are the Rev. and Mrs. Richards W. Beekman who have been serving in the interior of Guyana since last October. Mr. Beekman has served five villages as a priest and schoolmaster, and Mrs. Beekman has been a nurse. Their work has been primarily with the Macushi, an aboriginal tribe of Amerindians.

The Rt. Rev. J. Brooke Mosley, Deputy for Overseas Relations, announced the withdrawal of the missionary team and explained that the American Church had concluded that it cannot maintain an adequate ministry in the Rupununi area. "When we began this work," he said, "we

recognized it was a calculated risk. Experience now shows without any doubt that to continue this work would be poor stewardship of our money and our manpower." He cited a lack of teachers, lack of local financial support, an unfavorable political situation, and inability to recruit other necessary personnel to carry on the work.

ENGLAND

Early Voting Favors Stage One

Speedy Anglican and Methodist welcome was given in London to official results published on the voting by clergy and laity in 43 Church of England dioceses which showed an over-all majority in favor of entering the first stage of reunion with the Methodist Church. Commented the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury: "I am very encouraged indeed by news that throughout the Church of England well over 70 percent of the laity in diocesan conferences favor those proposals, and well over 60 percent of the clergy favor them."

The Methodist Church in a statement said that it felt greatly encouraged by these returns. Four questions were voted on: Whether Anglicans agree that unity with Methodists should be sought by two stages, namely, establishment of full communion and the union; whether they approve the proposed ordinal endorsed by both Churches; whether they approve the proposed service of reconciliation for integration of the ministries of the two Churches; and whether they wish Anglican convocations on July 8 to give final approval to the inauguration of the first stage of union.

Overall diocesan conference voting showed 6,441 clergy in favor of the service of reconciliation, the most controversial feature of the whole reunion project, with 4,216 against, plus 512 abstentions. On this issue the Anglican laity voted 7,735 in favor, 3,306 opposed, and 1,244 abstained from voting. On Convocations approving inauguration of stage one, which Dr. Ramsey said he considers "the most important question," 7,087 clergymen voted yes, 3,648 voted no.

At the Anglican press conference it was stressed that these figures are only a guide to current opinion and will not necessarily be reflected in final convoca-

EXECUTIVE COUNCIL

Troubled by both a snowfall and a financial shortfall from pledges, the Executive Council approved a reduced budget totaling \$14,171,000 for 1969 at its annual meeting Feb. 12-13 at the Episcopal Church Center in New York City. Last year's Council budget was \$14,400,500. The meeting was held in New York a day later than the session scheduled for Seabury House, Greenwich, Conn., because of transportation difficulties caused by the big New York snowstorm of Feb. 9. Nevertheless, 39 out of 45 councilors from all parts of the US were on hand for the meeting, thanks to telephone teams at 815 who also arranged a block of rooms in the nearby Tudor Hotel.

The snow, however, appeared to be the least of the troubles that beset an anxious condensed session that appeared to bring to the surface what the Rt. Rev. Stephen F. Bayne, Jr., vice-president, termed "a general malaise" throughout the Church. Some signs of crisis were seen in the budget figures—representing an estimated 11.6% below what was projected for the year by General Convention. The figures also reflected the fact that 10 stateside dioceses and five overseas missionary districts fell short of their 1968 pledges by some \$407,000 according to Bp. Bayne. "This is unprecedented in our recent experience," he told THE LIVING CHURCH. Normally, he said, 85% of the dioceses take their full mathematical quotas but only 70% did this time. Among the largest shortfalls were those occurring in fast-growing California dioceses: the Diocese of Los Angeles, \$314,955 of a pledge of \$491,337, and the Diocese of California, \$124,670.15 out of a pledge of \$250,000. The Diocese of Northern California met its \$80,896 pledge.

In approving the budget of \$14,171,000 based on an anticipated income of \$13,807,194 the Executive Council assented to an appropriation from reserve fund number 745 of an amount not to exceed \$363,806 to make up the deficit. Reductions were felt all along the line. Overseas work, budgeted at \$6,066,685 but still subject to adjustment, was downed \$192,439—the first reduction in 10 or 15 years.

In presenting the budget resolutions Bp. Bayne noted that the "changing climate" in Church life had resulted in budget increases over the last decade from a total of more than \$8 million up to \$14.2 million. "In the last 3 years, the capacity of the dioceses to respond to national needs has been flagging," he said. The reasons are "complicated," he continued, adding: "Disaffection with dioceses is just as great as disaffection with

the national Church. There is white backlash in some places, and there is fear that the Church is no longer relevant to society. There is fear of what the Church is doing, as well as mystification about new words and new programs."

Bp. Bayne expanded on these points in an interview. Some dioceses he said, had not budgeted enough to cover their own needs. "In some places there was anger with our decision to boycott Chicago for meetings. A general suspicion of institutional religion enters into it, and there is a faith crisis for many. A lot of people don't understand why the Church is changing." He predicted: "I don't think we'll have another year as bad as last year."

Further signs of subsurface opposition to conciliar decisions came as the Council argued over why the General Convention Special Program Screening and Review Committee rejected earlier this year proposals to grant \$70,000 in matching funds to the Inter-Religious Council on Urban Affairs of Chicago, a coalition, and \$49,900 for Memphis Community, Inc., for combating white racism through education and action. Strong protests were registered by the Rt. Rev. G. Francis Burrill, Bishop of Chicago, and Charles F. Crump of Memphis. Neither proposal met the S. and R. committee's criteria of being primarily self-determination projects for the poor and the powerless, according to Leon E. Modeste, director of the special program.

In related discussions the Council for the first time returned for re-examination by the S. and R. committee several proposals brought into question by councilor Prime F. Osborne III of Jacksonville, Fla., vice-president of Seaboard Coastline Railroads, and other council members. One was the request for \$28,240 for the development of a black-oriented freedom school by the Afro-American Society of Greater Atlanta, an embryonic organization said to be in need of further investigation as to whether it is a bona-fide organization. A second turnback was the proposal for a grant for \$6,640 for the Jackson (Miss.) Human Rights Project. Action on this was held up upon the S. and R. committee's recommendation to find out first about the effect of the recent arrest of the project director before recommending approval.

Mr. Osborne also said he had reservations about others of the 19 projects submitted. They were, however, certified for funding by the Council. The projects in his objection were: \$55,940 for the Hayes Valley School for Quality Negro Education in San Francisco ("I don't think we should subsidize a going

Continued on page 13

tions' vote in July at which time the overall majority of 75 percent of bishops and clergy will be required. Under questioning, Dr. Ramsey said there is no possibility that the current timetable of debates and voting will be changed. He also said that he sees no alternative to present reunion proposals.

COVER STORY: IOWA

Ecumenical Progress

Seventy-five religious of the Sisters of Charity, B.V.M., a Roman Catholic order, attended a celebration of the Holy Eucharist in St. John's Episcopal Church in Dubuque, Ia., on their patronal festival, the Feast of the Purification. Celebrant was the Rev. Richard J. Anderson, rector of St. John's, who said that the special service was an expression of thanks by St. John's congregation to the sisters for their "fine contribution to ecumenical progress in Dubuque." Three of the sisters participated in the offertory procession [see cover]. Following the liturgy the sisters were guests of the women of St. John's at a dinner.

GENERAL CONVENTION II

Agenda Committee Submits Recommendations

A letter signed by the Rt. Rev. John E. Hines, Presiding Bishop, and the Rev. John B. Coburn, president of the House of Deputies, suggesting tentative plans for the special General Convention to meet in South Bend, Ind., Aug. 31 to Sept. 5, has been sent to all bishops, deputies, and alternates who will attend the meeting. In it, Bp. Hines and Dr. Coburn commend with approval a set of recommendations for the special session which had been drawn up by the advisory committee on agenda. Chairman of this advisory committee is the Rev. David R. Thornberry, rector of Christ Church, Shaker Heights, Ohio, and Bishop-elect of Wyoming. The advisory committee's report states:

"We see this meeting as a unique opportunity for our Church to reflect on some of the sharp, basic issues in contemporary life to lay the groundwork for the new directions the Church should take unitedly" and calls the South Bend meeting "mainly preparatory for the 1970 Convention in Houston." The committee members express their belief that "the full usefulness of the meeting will lie . . . in the discussion and formulation of new directions, specific suggestions, additional considerations, and the like, to the bodies preparing major proposals for Houston. . . ." So that the South Bend meeting may be most fully representative of the Church as a whole, the committee says, "We think the dioceses will want to be represented in some way in addi-

tion to their bishop and elected deputies. We identify three groups of people—*women* because they are not yet free to sit as deputies; *ethnic minorities* (black, Indian, or others) because only rarely are they fairly represented in our structures; *youth* because they have too little opportunity of direct participation. We recommend that each diocese choose one person in each of these categories to share with its bishops and deputies in the sessions of this Special Convention." The committee considers that the great themes of "Mission, Ministry, and Authority" should be the main agenda. It will make further recommendations in subsequent reports.

ORTHODOX

No Anti-Semitism, Says Nicodim

Unlike most American Churches, the Russian Orthodox Church maintains no extensive social action programs, said Metropolitan Nicodim of Leningrad in a press conference in New York. He explained that the lack of such programs stems from the Church's Eastern Byzantine tradition and the fact that in Russia "personal welfare is much better taken care of by the state." Asked if he was implying that the poor are better cared for in Russia than in the United States, he answered, "Yes, I think that is so." He said that the Soviet Union's welfare provisions work better than those that might be implemented by the Church because "they don't depend on the mood of persons, but upon law."

Metropolitan Nicodim is director of foreign affairs for the Russian Orthodox Church and was in this country to attend the meeting of the Executive Committee of the World Council of Churches. He denied that there is any "anti-Semitism" in the Soviet Union, asserting that all religions there have equal rights guaranteed by the government. But he parried one question which asked whether he thinks American Jewish leaders have been "misled" in claiming discrimination exists against Soviet Jews. "I did not say that," he replied.

Speaking of ecumenism, Metropolitan Nicodim said that the Russian Orthodox Church wants to achieve "unity of faith," not "administrative unification." The quotation "in all things, love," must be the basis of Christian unity, he affirmed.

ALABAMA

Auburn Must Hear Coffin

A federal district judge ruled in Montgomery, Ala., that Auburn University, a state institution, cannot prohibit the Rev. William Sloane Coffin, Jr., protestant chaplain at Yale University, from speaking on campus. Judge Frank M. Johnson, Jr., said that President Harry M. Philpott

of the school had utilized "vague and over-broad" regulations in rejecting a request that the controversial clergyman speak. Attempts to control the selection of speakers, Judge Johnson said, is unconstitutional under the First Amendment.

Reacting to the ruling, Gov. Albert Brewer of Alabama called the enjoinder "an insult" to the people of the state. "This decree not only undermines the capable administration of Auburn University," he said, "but even goes so far as to direct" payment to a "convicted felon who has sought to influence young people to betray their country." Mr. Coffin was one of three men convicted last year in Boston on charges of conspiring to counsel young men to violate Selective Service laws. The conviction is under appeal. He was invited by the Auburn Human Rights Forum, a student-faculty organization, to speak. Payment would come from a \$10,000 fund obtained from student fees to pay guest speakers.

Dr. Philpott had ruled that the students could not invite a speaker who could reasonably be expected to advocate law-breaking, one who had been convicted on a felony charge. He held that Mr. Coffin's presence would suggest university support for his position. Judge Johnson said such efforts to determine what students would hear are "illegal and thus unconstitutional censorship in its rawest form."

CONVENTIONS

Atlanta

Delegates to the 62nd annual council of the Diocese of Atlanta accomplished a thorough reorganization of the executive board of the council, adopted a record program budget, passed miscellaneous resolutions with little controversy, and were inspired by a "pinch-hit" speaker at the council banquet.

The reorganization of the executive board was done after a professional management consultant, Garland Fritts, had presented in outline a plan providing for the election of diocesan policy-makers on a geographical basis. In the future, department heads who will execute policies will be appointed by the bishop. The new plan allows flexibility enabling the bishop to appoint to the board representatives of minority groups who might not be elected.

(✓) A resolution was passed calling for the annual observance of Martin Luther King's birthday, and another resolution requested that the bishop authorize special prayers for the observance.

(✓) The council urged all Church people to observe the principle of equal employment.

(✓) Without debate on the floor, the council adopted a program budget of \$478,589 which is about \$40,000 higher than the 1968 budget but about \$40,000 less than the amount requested for 1969. To make a bal-

anced budget possible, all department requests had to be reduced, and for the first time since 1952 the full national quota was not accepted.

The unfortunate inability of the scheduled guest speaker, the Rt. Rev. David E. Richards, translated Bishop of Central America, to attend the council meeting because of bad travelling conditions occasioned the pinch-hitting performance of the Rev. Albert Hoag, assistant rector of St. Luke's Church in Atlanta. He began his impromptu talk by observing: "David was not the right man to fight Goliath, the essence of his call was that no one else volunteered." He went on to develop the theme that in prayer one makes an offering of his life, and he stated pointedly: "One does not go from prayer to business as though he is going from heaven to hell, but prayer is the way we approach life."

Southern Virginia

The 77th council of the Diocese of Southern Virginia was described by one observer as "the most conservative, suspicious council I've attended in six consecutive years."

A balanced budget of \$456,202 was adopted. This amount is \$110,000 less than various departments had requested and \$34,000 less than last year's budget. A spokesman for the bishop, the Rt. Rev. George P. Gunn, was the Rev. William F. Egeloff, who explained that the balancing of the budget necessitated the curtailment of some programs. Hardest hit would be missions, Christian social relations, promotion and communication, and contributions to the national Church program, Mr. Egeloff said. The biggest cut came in the amount given to the national Church for its work, a reduction of \$22,000 over what was given in 1968.

A new diocesan headquarters building, a memorial to the late William Brown, was dedicated. In other business, the council approved an alternate budget to deal with money received above the amount pledged by parishes. Such income, up to \$30,000 if received, will be allotted thus: 50% to the national Church, 25% to missions, and 25% to the three educational institutions supported by the diocese.

The council took one major positive step when it approved a cooperative approach with two other Churches in ministering to the Green Run Planned Community in Virginia Beach. The other bodies are the Presbyterian Church of the U.S. and the United Church of Christ. Green Run will be on a 1,000-acre tract and will be a self-contained community consisting of about 5,000 family units along with shopping areas and recreational facilities. The developers anticipate that the town center, where the interdenominational church complex will be situated, will be ready in from three to five years' time.

Helen Smith Shoemaker

TRUE ECUMENICITY: Can We Achieve It?

“What does ecumenical mean? Is it mainly the conversations and consequent mutual support that come from great gatherings of delegates of various communions? These are part of it. However, dialogue and understanding must take place on *both* high levels *and* grass roots at the same time or there will be no enduring ecumenicity.”

“OH GOD, please unmix Johnny.” This prayer came suddenly from the lips of a 19-year-old girl as she sat cross-legged on my bed in a Colorado mountain guest lodge one morning late last summer. The work crew in this lodge were a charming group of older teen-age girls. A more appealing, a more lonely, a more eager crowd of youngsters, I have never met. We were discussing life as we found it: Our relationships with our families and with our peer group, the difficulty of communication between the older and younger generations, our relationship (or lack of it) with God. We became bound together in one praying group because of the need of this one young girl who broke down and told us that her 17-year-old brother was in desperate trouble. He was a school drop-out; he was taking and pushing dope; he had the beginnings of a police record; he would not live at home; his parents didn't know where he was most of the time; and he was on the way to becoming a criminal. We started right then, sitting on my bed. I shall never forget her prayer—we have been praying it with her ever since: “Oh God, please unmix Johnny.”

We have kept in touch with one another together holding up Johnny into the light shed by Christ across the dark waters of his life. Johnny, for some unknown reason, at the end of a month de-

cidied to go to work in order to earn his way through school. He returned to school and is completing his high school education; he has found a splendid girl with whom he is in love, and together they are searching for the way to find Christ as a Partner in their relationship. It hasn't all been smooth sailing because this young man has been picked up by federal marshals on an old narcotics charge of which he was guilty before we began praying for him. We are continuing to hold him up in Christ's light so that he will have the strength to face the consequences of what he did while he was mixed up—but Johnny is becoming unmixd.

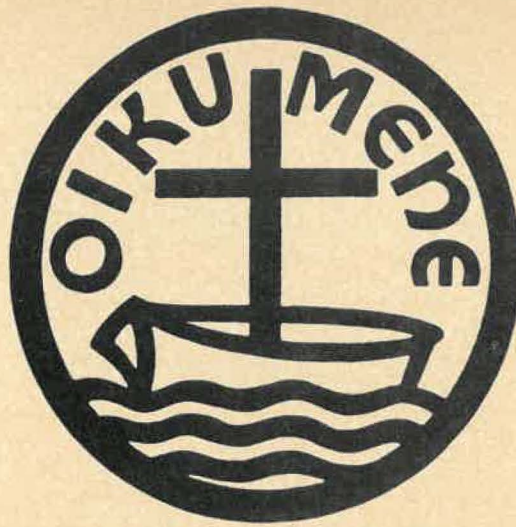
A THOUGHTFUL young priest said to me the other day that there is a growing gap between the often groping ethical philosophy preached in the pulpit and the orthodoxy of the average layman sitting in the pew. It is just possible that the average layman sitting in the pew is nearer right than the way-out “relevant-to-a-changing-world” experimenter preaching from the pulpit. There are some “truths” that are eternal. I should like to suggest to our Church leaders that we have no reason to abandon Christ and our prayers to God through Christ or even to feel inferior about our Christology. Why is it necessary to apologize for Christ and our great Christian disciplines and go submitting ourselves instead to the disciplines of sociology, philosophy, and psychology? True, they

have a lot to contribute to the insights of the Church. We can make use of them gladly. We can include sociologists, philosophers, and psychologists in our dialogue and in our fellowship, but we must not make the terrible mistake of coming to make an idol of any of these three specialties when God himself has given us our own great discipline.

In December 1968, Karl Barth died. I shall never forget the simple statement of faith which he made to a young seminarian who came to Basle to ask Dr. Barth what he felt was his single most important belief. Dr. Barth replied whimsically and literally, “Jesus loves me, this I know, for the Bible tells me so.” Simplistic? Perhaps. But isn't it the heart of the matter? One of the great statements of Dietrich Bonhoeffer in his *Cost of Discipleship* is: “Only he who believes is obedient, and only he who is obedient believes.” So let's get back to the heart of the faith, which is our living Lord Himself. Unless our effort to be relevant to the modern world leads us to the feet of our Lord Jesus Christ and helps us to apprehend Him in all His glory, majesty, beauty, and power as well as personalness, we will have missed the point and we will end by being totally irrelevant—not He.

This brings us to another thought related to the first: What does ecumenical mean, and is it relevant to be ecumenical? Is it mainly the conversation and consequent mutual support that come from a great gathering of delegates of

Mrs. Samuel Shoemaker is executive director of the Anglican Fellowship of Prayer.



various communions on an occasion like Uppsala? Is it even the reports, the resolutions, and the consequences of Vatican I and II, the Evangelical Congress in Berlin, or Lambeth? To be sure, these are all part of it. However, ecumenical dialogue and understanding must take place on *both* high levels *and* grass roots at the same time or there will be no enduring ecumenicity. Recently I was invited to join with the leaders of some 30 ecumenical, voluntary societies within the protestant community, mostly evangelical, to tell one another what we were doing on the grass-roots level of our Churches as well as to pray with one another and seek direction about what in the future we might do together. We had a very fruitful encounter, not always in agreement because we discovered that we represented a wide divergence in the theological spectrum: some of us were very conservative theologically, some middle-of-the-road, and some fairly far-out. However, because our dialogue was carried on in a spirit of love, by the end of our two-day meeting we were able to pray most genuinely with one another. It came to all of us that the first thing we must do as we went our separate ways was to uphold each other in our prayers and remember the various conferences and occasions that the other organizations were holding as they took place. This binding force has held us close to one another since, and kept us in touch. Secondly, we discovered an area in which we could take common action.

RECENTLY in the Diocese of Northern California I was privileged to hold a prayer conference aimed at enabling the bishop and his people to implement the "Call to Prayer" issued from Lambeth in August 1968. I shall never forget what the bishop said to us after celebrating our corporate communion service in the early morning of our conference:

"America has made some of the greatest scientific and technological breakthroughs in history, and we are living in an era of

implementing these breakthroughs. We have not yet made the necessary breakthroughs in regard to relationships. Men and women, black and white, need to learn to listen to one another and communicate with one another in today's turbulent world. This is the challenge to the Church in the future, and I suggest that we address ourselves to it."

The first relationship which needs improving is our understanding of and relationship with the Lord of the Church. The late Dr. Robert Spike, director of ministries program at the University of Chicago Divinity School has said of "Him":

"The primary experience that men have of God is that He is different from man. He is High. He is Holy. He is Mysterious. He is Awful in imagination and to be feared. Otherwise he is not God; he is a little convenient household idol we have set up so we won't be so scared of the dark. God, the Ancient of Days, our Creator, Redeemer, and Defender, can never be cozied up to. We worship him. We ponder the mystery of his creation and our part in that creation. Religious faith can never *begin* in a concern for practical ethics or it will never get beyond them. It begins as a cry in the night for meaning, as a convulsive yearning for the beyond, the total, my birth and my death in the complex of things. But then who is Christ? Christ is the answer hurled back across the void in response to our yearning. He is the point of light that has been dug through the opaqueness of our vision by God himself so that we might know where to find Him. In the words of a stimulating recent theology book, he is 'The Hinge of History.'" [*To Be A Man*, p. 25]

Now if Jesus is God incarnate, if He is "The Hinge of History," what He said about Himself is important. All through the gospels He made reference to Himself, but these references are particularly exciting and vivid in St. John's Gospel, especially in the statements known as the "I am's." "I am the way, the truth, and the life"; "I am the bread of life"; "I am the vine"; "I am the good shepherd"; "I am the light of the world"; and "I am the resurrection and the life." His words confront us inescapably with our primary

relationship—that with Himself. The fact that He loves us, that He is reaching out to us, that He is calling us to Himself is most certainly primary. If He is Lord and leader, we must express it in word and deed not only in our reverence toward Him, but in our reverence toward one another; we must overcome our intolerance toward those others who have found their way to Him—by different routes. This new tolerance and openness in our "response" to our fellows who have come to faith in Him by different routes might well prove to be the greatest ecumenical challenge confronting each of us.

Many years ago a man named Conwell preached a sermon entitled "Acres of Diamonds." This sermon became so popular that he preached it literally thousands of times during his lifetime. The idea was to call people to look around them and to see the acres of diamonds in human personality, in the joys, in the opportunities, in the challenges of our lives. It seems to me that for the leaders of the Church this sermon and this title should recall them to the possibility that all the diamonds (all the challenges and all the opportunities in the Church) are not necessarily in the inner-city ghettos. They are in the pews of our parish churches; they are in the suburban areas in which so many of our parish churches are; they are in the changing neighborhoods where churches are struggling to keep their doors open; they are in the plains and in the mountains; they are in the lives of the hundreds and thousands of sheep of the flock who spill over all denominational barriers and who are saying to their leaders: "Please hear us. Please value us. Please love us—all of us, not just some of us. Because so often our hearts and lives are ghettos, and we need your help, your counsel, and your fellowship."

RECENTLY in Kansas City I took part in an extraordinary fellowship meeting in the home of a leading lay couple

Continued on page 12

LENT WITH THE LITURGY. By **Reginald H. Fuller.** Morehouse-Barlow. Pp. 124. \$2.95.

To the active parish priest, Reginald Fuller's little book (little in size, not, certainly, in scope or potential use), *Lent with the Liturgy*, will come as an extremely useful tool. As the title suggests, the book sets both the liturgy and the season of Lent in a theological and historical perspective that is at once both so simple and yet so richly suggestive that it will be a veritable mother lode for the preacher and the practical planner of lenten services and programs.

With an amazing wealth of scholarship and an equally amazing economy of words, Prof. Fuller first defines liturgy as the saving work of God in Christ and then, derivatively from this, those actions of the Church in preaching, baptizing, and celebration of eucharist, whereby this saving work is continually made present.

Tracing against this background the history of the development of our present six-week Lent, Prof. Fuller isolates three main themes: (1) Preparation for celebration of the Paschal Mystery, (2) A refresher course in Christian doctrine, and (3) A reminder of our sinfulness and need for repentance. Contrary to much that is bruited about these days, he does not feel that a six-week Lent is too long for an adequate development of these themes. The greater portion of the book is devoted to the practical exposition of the meaning of both Lent and liturgy expressed in analysis and exegesis of the lenten propers.

I can well imagine that most of my brother priests will carry this book around with them all through Lent and Pre-Lent.

(The Rev.) **GEORGE C. L. ROSS**
St. Mark's Church
Milwaukee

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A LIFETIME ROAD TO GOD. By **Donald J. Parsons.** Parish Press. Pp. 68 paper. \$1.75.

A Lifetime Road to God consists of nine short essays by the Dean of Nashotah House, on the spiritual life. The first chapter is entitled "The need for Christian growth," and this phrase sums up the purpose of the whole book. Donald Parsons deals with such matters as God's will and our duties, the moral struggle, prayer, our duty to our neighbor, humility and selfknowledge, the rule of life, and the Holy Communion. The essays are written in a simple and colloquial style; they are brief and instructive, and well calculated to encourage the reader who wants to take the path of holiness.

In a book of this sort there is a danger that the writer will take his readers on a sight-seeing bus tour of the spiritual life, and I do not see how this danger can be avoided altogether. That Dean

Parsons is well aware of this is evidenced by the excellent page of suggestions for further reading with which he concludes.

This is a book to be given to the intelligent convert. It can be used by the more mature Christian to evaluate his spiritual life; it can be used by the parish priest as a standard for his preaching and teaching on the spiritual life.

(The Ven.) **STANLEY ATKINS**
The Archdeacon of Milwaukee

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WHAT IS CALLED THINKING? By **Martin Heidegger.** Trans. by **Fred D. Wieck** and **J. Glenn Gray.** Harper & Row. Pp. 244. \$9.50.

This translation of Martin Heidegger's *Was Heisst Denken*, originally published in 1954, is long overdue. Reputed to be the most significant utterance of the famous existentialist philosopher since his renowned *Being and Time* (1928), *What Is Called Thinking?* will be most welcomed by serious students of philosophy and theology. They will be grateful, moreover, for so fine a translation. While not an "authorized version," this translation was worked out in close cooperation with the author himself.

Reading this book was for me a high intellectual adventure. Although I cannot pretend to have grasped all of its finer nuances, after a second reading I think that I have captured its design and absorbed something of its spirit. Both design and spirit have aroused my highest admiration and have convinced me anew of the towering stature of Heidegger as a thinker. This work is no high and dry, abstract philosophical treatise; it consists of the printed lectures of an extraordinarily gifted teacher whose humanity and concern for his hearers (and readers) are unmistakably present on practically every page.

The design of the book is not a critical exposition of the processes involved in thinking, or an attempt to arrive at a neat definition of thought. Rather, it is more in the genre of a philosophical exploration or inquiry, an *agent provocateur*, so to say, which aims simply to raise the question in the most acute form possible and to provide what, for want of a better term, I shall call guidelines with respect to the reader's (or student's) own attempt genuinely to think. The question "what is called thinking?" can be asked, Heidegger tells us, on several levels:

- (1) What does the word "thinking" signify?
- (2) What does prevailing doctrine mean by thinking?
- (3) What is needed for us to accomplish thinking with essential rightness?
- (4) What is that which calls us into thinking?

"These four questions," he says, "whose difference we cannot rehearse too often, are nonetheless *one* question. Their unity stems from the question listed in the

fourth place. The fourth is the decisive one—it sets the standard. For this fourth question itself asks for the standard by which our nature, as a thinking nature, is to be measured. . . . The fourth question inquires about that which *commands* [reviewer's italic] us to think, that which entrusts thinking to us" (p. 157).

Thinking does not bring knowledge as do the sciences (indeed science does not think!); it does not produce usable practical results; it solves no cosmic riddles, and it does not endow us directly with the power to act. "As long as we still subject thinking to these four demands, we shall overrate and overtax it. Both excesses prevent us from returning to a no-longer customary modesty and to persist in it, amid the bustle of a civilization that clamors daily for a fresh supply of novelties, and daily chases after excitement" (p. 159).

Heidegger's method of dealing with the decisive question, as he states it, revolves around an effort to render clear a saying of Parmenides (a Greek thinker who lived c. the turn of the sixth into the fifth century B.C.): "One should both say and think that being is." He deals exhaustively with the grammar and meaning of this statement and produces some very surprising and penetrating insights. But to find out what is called thinking, you must read the book and endeavor to think yourself.

I have only two complaints to lodge against the translated volume, one fairly minor and the other serious. There are occasional grammatical slips in the translation, for example, split infinitives here and there. In the second place the book has no index. One would think that a *Religious Perspective* volume (the name of the eminent series of which this book is one) which costs nearly ten dollars would contain an index! That it does not is inexcusable, especially in view of its enormous importance.

(The Rev.) **JAMES A. CARPENTER, Ph.D.**
The General Seminary

Booknotes

By **Karl G. Layer**

TRADITION AND CHANGE IN THE CHURCH. By **J. P. Mackey.** Pflaum. Pp. xxiv, 192. \$4.95. Essentially the message of this contemporary Irish Roman Catholic priest is that God's definitive self-revelation to man occurred in the coming of Christ at a particular point of time, but man's realization of and response to this revelation continues to the end of time. He therefore defends—intelligently and well—the case for renewal in the Church.

ELEMENTS FOR A SOCIAL ETHIC. By **Gibson Winter.** Macmillan. Pp. xvi, 304 paper. \$2.95. A paper reprint of Dr. Winter's important book on the role of social science in public policy. These "scientific perspectives on social process" are highly to be recommended.

from the editor

from a guest

Jonah Runs Again

OUR FIRST INCLINATION when we learned the facts of our lead story (see page 5) was simply to report them. The bishops of the Fifth Province have decided that Evanston as well as Chicago properly falls under the ban and boycott of the righteous, for what some Chicago policemen did while trying to quell a riot last August. But we cannot in good conscience shrug it off. The men who have made this boner are "all, all honorable men" and they meant well. However, it is a boner that howls, and we dare to hope that it may prove the ultimate *reductio ad absurdum* that can move the Executive Council to repeal the folly it initiated when it declared Chicago off-limits.

This most recent decision almost defies rational analysis, but we have learned what course of reasoning was followed in reaching it. It was this: There is the policy ruling of the Executive Council; the Presiding Bishop is to attend this meeting, and the E.C. is the P.B.'s board of trustees; Evanston is in the Chicago metropolitan area; *ergo*, it would publicly embarrass the Presiding Bishop to attend such a meeting in Evanston. What seems to be here is a new kind of guilt-by-association—geographical. Milwaukee is a few miles further up the road from Chicago, but we who live up here had better watch our (neighbor's) step or we may be next.

What appals us most in all this is the total lack of a soundly incarnational Christian theology. Can we imagine Christ boycotting Jerusalem? Some of us believe that Christ as the eternal Word of the Father is the Lord of all history, and so it was He who sent His man Jonah to that wicked city Nineveh. Jonah's running in the opposite direction prefigures the behavior of the Executive Council and now the bishops of the Fifth Province. The ban on Evanston is rational only if guilt by propinquity is rational. But the original decision to boycott Chicago is comprehensible by analogical reasoning. Imagine a clergyman who is publicly on record against prostitution; he learns that a daughter of Eve lies dying in a bawdy house and has asked for him to come to minister to her; and he decides that as a symbolic gesture of his disapproval of prostitution he will not go. To be sure, the analogy is not without spot or wrinkle. Mayor Daley is not begging Episcopalians to come to Chicago to minister to his police force *in extremis*. Even so, for Churchmen to stay away from a city as a gesture of protest against the bad behavior of some of its citizens is more like the way of the priggish parson, or the self-righteous Jonah, than like the way of Him who dines with harlots, publicans, and sinners.

It's nice to know, though, that the Detroit police are the sort of chaps these very proper Episcopalians can at least live with for a couple of days. Maybe they can have a joint picnic at the Algiers Motel.

Holy Innocents— African Style

ONE OF THE TRAGIC THINGS about the civil war in Nigeria is that the world has been alerted mainly to the Biafrans' need for relief, and that it has overlooked the basic issue at stake. Officially—so far as the Organization of African Unity and the United Nations are concerned—the issue is one of nationalism vs. tribalism. This is an abstract and therefore a superficial view; it obscures the fact that the two warring factions have no common identity. Nigeria has been a country only since 1914 when England pasted together the ancient confederations of Biafra and Benin to make colonial government easier. The two were *voluntarily* one only for six years after self-rule was granted in 1960. The Biafrans are predominantly Christian whereas the others are mostly Muslim. Unfortunately, the latter are three times as numerous—42 million against 14 million—and have all the advantages of might and influence. In 1966, when some 30,000 Biafrans were massacred in the west and north, the government did nothing to check the slaughter, and two million others had to flee to their homeland. Biafra promptly declared its independence and the present frightful war began. The Biafrans have claimed that it is a war of genocide, and the presence in the Nigerian air force of Egyptian fighter pilots tends to prove it. Egypt is the one country in Africa that has nothing to lose by a reaction to tribalism. It likewise has no important ties with Nigeria of culture or commerce. The two countries do, however, have a vital tie in their common religious identity.

A similar struggle is going on in the Sudan. It began soon after that country was released from Anglo-Egyptian rule in 1956. With the aid of Western arms the white, Muslim north of the Sudan is systematically wiping out the people of the black, and largely Christian, south. As with Nigeria, the issues are several. There is a conflict of races and cultures as well as of religions. The basic issue, however, is one of conflicting identities. The blacks want their own common life and governance, and the Muslim majority simply will not allow it. Not only is there an insufficiency of mutual identity for the two to live in peace—even in distinctly separate parts of the country—the one's theology of personhood will not even suffer the other to live.

We have a disposition in the West to give a doubtful ear to charges of genocide. As an illustration, the Jews have claimed that governments and Churches were so deliberate in considering whether the Nazis were really exterminating the Jews that by the time the genocide was recognized as such the victims were dead. The same charges have been made by the Biafrans and the black Sudanese, yet the Red Cross which has the official responsibility of investigating such charges, has not confirmed them. Both are dreadful and senseless wars, however. They involve the murder of countless defense-

less victims. It would seem that the Churches of the West, knowing the plight of their Christian brethren, can hardly leave it up to the Red Cross and the U.N. to determine what their stance and their role will be. The wars are not civil wars in the true sense. That is to say, they are not fratricidal. What else then can they be but genocidal?

The softness of the West, seen in the response both of governments and Churches, both of the World Council and of the U.N., is partly due to the well-known Christian readiness to identify with the "other." This other identification is not only a desire for fair play, it is an important part of mission strategy—a willingness to suffer and endure *all* those for whom Christ died. Clearly, however, this is the wrong stance for the *West* to take in the present crisis. Christians here do not help Christ to win the world by turning a deaf ear to the cries of their African brothers in Christ. They do not even strengthen their own identities.

Undoubtedly God can convert to his own uses the martyrdom of Christian Biafrans and Sudanese. Undoubtedly it will be seen in time to come that the blood of these martyrs rather than the power of the Western evangel was the seedbed of the Church in Africa. *We*, however, cannot suffer such evil. It is serving fear—and not love—that we are so preoccupied with our own problems that we pay blackmail to black Muslims here, and at the same time allow both black and white Muslims in Africa to exterminate our companions in Christ. We dare not ignore the fact that even though Christians are commanded to identify with those outside the faith, Muslims and Communists are commanded *not* to. Our good will to the point of over-identification is both fatuous and cowardly. It is contrary to nature itself, without being in any degree supernatural. Our

empathy with those who would destroy us inclines us to be wise as doves in the presence of adversaries who are harmless as serpents.

In the gravest crisis for African Christianity since the Muslim conquests of the eighth century we have betrayed both Christ and his people without demonstrating any real *agape* for their enemies. We are not *really* involved with the Biafrans when we merely take up collections for their relief. The cause of Christ in this case requires us to go to the limit of our resources—and this requires temporal as well as spiritual power. The Biafrans need not only food and medicines, they need protection against those who would destroy them. Thus far the Biafrans' own appeal to this country has largely been limited to seeking the sympathy and help of American blacks. This may not be an effective tactic because the ambivalences of black identity here may well block the kind of identification that would lead black Americans to send money and volunteers. White Christians can and should step into the gap. Our country is still identified to the world as a Christian nation. We should use every fair means to involve our government as well as our Churches in this cause. Muslim consciences can be pricked only by a righteous and indignant outcry of "Murder, shame." Muslim polity will be changed only by the show of solidarity and force that will make it more expedient *not* to engage in genocide than to do so. The life of Christ in Africa may require martyrs, to be sure. But it must not be a martyrdom which was occasioned by our betrayal. The life of Christ in Africa *so far as we are concerned* requires the protection and preservation of His people there.

(The Rev.) ROBERT C. HARVEY
St. Peter's Church, Morristown, N.J.

ECUMENICITY

Continued from page 9

in a large Episcopal church. There were, in that room, the members of a men's Episcopal prayer group which meets at 6:30 every Friday morning; the members of a women's diocesan prayer group; some of the parishioners as well as the rector of a large, black church in the area who had been feeling very hostile toward their white counterparts; a young black Baptist minister and the executive director of the Fellowship of Christian Athletes. The black Baptist minister told us of a vision that moved him to launch a united prayer movement within the churches of the city and of how they had started with an all-night prayer vigil for his own people in his own church, aimed at renewal of faith among them. It was so powerful it scared him almost to death and he hesitated to repeat it, although the people were clamouring for another. Then the director of the Fellowship of Christian Athletes (which holds 19 conferences every summer in various parts of the United States and to which come hundreds and thousands of athletes—professional football, baseball, basketball, and hockey players as well as college and high-school athletes with their coaches) told very simply

how the members of one great professional football team have found a living faith in a living Lord. The black Episcopal priest who had been hostile was visibly moved by this recital; and when we came to our time of prayer, he, the Baptist minister, and many of the laymen and women present prayed in such depth and in such obvious fellowship that we



felt that the walls that separated us had truly fallen down like the walls of Jericho.

It is right for the theologians to consider very carefully the things that separate us and the things that keep us from true intercommunion. But it is right at the same time that they know and value what is going on in the way of in-depth ecumenicity among the people sitting in

the pews as these stories illustrate. We are so many; we are so varied; and God reveals Himself in so many varieties of ways.

There is a story about two Episcopalians who were talking with one another. One said scornfully, "I disapprove of Billy Graham, especially of his highly emotional technique in issuing an altar call. I wonder if all those hundreds of people who come forward in response to the call are not just showing off and then the following morning will regret their action? I find it all so cheap and I just don't like it!" The other Episcopalian replied, "Has it ever occurred to you that every Sunday morning when we come to Holy Communion we each take an altar call? We come forward to the altar and kneel there to receive our living Lord in his body and blood." Two thousand years ago St. Paul in a soaring foresight said this: ". . . til we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, into the measure of the stature of the fullness of Christ." The important thing is not "how" we come, but "to whom we come"—that Christ who 2,000 years ago said "Come with me" might have added, "and in me you will discover each other."

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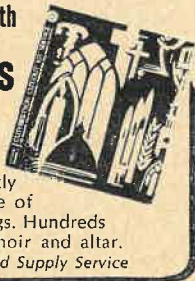
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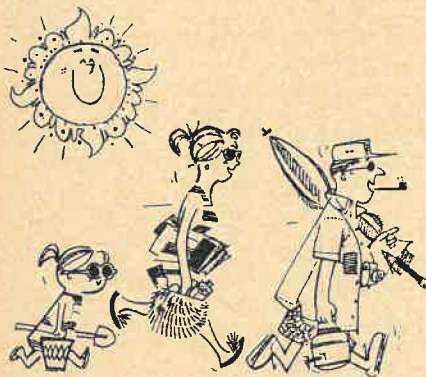
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EXECUTIVE COUNCIL

Continued from page 6

school."); \$15,000 for Local I of the Household Utility Workers Union of New Rochelle, N.Y. ("I cannot believe the General Convention set up funds to establish a local labor union."); and \$25,000 for the Union of Black Clergy and Laity, Wilmington, Del. ("They have a great idea here, but it doesn't meet the criteria.").

Hardwick Communications Network of New York City, which requested \$40,000 and was to be granted \$20,000, was sent back to Screening and Review after debate in which the Very Rev. Lloyd E. Gressle of Wilmington, Del., strongly objected to the evaluative finding that Du Pont money "almost entirely" controls the liberal substructure in his city. "The whole business of deploring Du Pont's control of the city is ridiculous. We live in Du Pontsville," he said of the "somewhat irresponsible" evaluation. "If this continues, the polarity of Wilmington will be greater than ever because of the Communications Network."

Little discussion surrounded the remaining projects, which were certified. However, in response to a query by Dr. Clifford Morehouse of Siesta Key, Fla., about a \$120,000 grant made to the Interreligious Foundation for Community Organization, Mr. Modeste said that IFCO had found that fund-matching had not "worked out" and the group had asked for a direct grant this time. "IFCO is still a great idea," the Presiding Bishop interjected, speaking of the interfaith coalition. "It has yet to mature."

In related actions the Council approved an amended measure proposed by Mr. Crump, asking for a full-scale discussion at its May meeting of GCSP aims in terms of programs to eradicate racism, train leaders, and involve large numbers of Episcopalians. "There is a basic conflict here," Mr. Osborne commented to THE LIVING CHURCH in describing why he, Mr. Crump, and others have challenged some of the decisions of the Screening and Review committee. "It's not a matter of policy but of administration of the grants. Should separateness or reconciliation be funded? We're on a watershed of self-determination vs. reconciliation." Both men said that while the Memphis Community Leadership Training Project for Combating White Racism had been rejected, the S. and R. committee in 1968 funded People Against Racism (PAR), a Detroit project to combat white racism.

Council elected to the Screening and Review committee the following members: The Rev. Joseph N. Green and the Rev. Frederick Williams representing the Union of Black Clergy and Laymen; the Rev. Gordon E. Gillett and Mr. Osborne representing the Council; Mrs. Dorothy L. Higley and Mrs. Martha Wilson from

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the Committee for Women; Enrique Arroyo, Marvin Gentry, Mrs. Zivra Graves, Robert Mants, Carlos Venguilla, Mrs. Tillie Walker, and Kirk Washington nominated by the Presiding Bishop.

Despite the budget and special programs and their GCSP problems, the Council started on a plus note with a report by Bp. Hines that Episcopalians have "over subscribed" his \$200,000 appeal for the hungry in Nigeria-Biafra. The total "may reach \$350,000," he said of the generous response. He also noted the constituting meeting of the North American Regional Council of Anglican Churches 10 days previously in Nassau in the Bahamas, at which Bp. Bayne was named vice-chairman. Bp. Hines went on to speak of the Special Convention to be held Aug. 31 to Sept. 5 at Notre Dame, Ind., as "potentially creative" for the Episcopal Church "at a time which could prove decisive."

Detailing the Special Convention format of legislative sessions interspersed with small and plenary group discussions (to include women and youths from each diocese), Bishop-elect David R. Thornberry, head of the Advisory Agenda Committee, observed that "much of the mood of the Church is rebellious, fragmented, confused, in tension, and out of communication." The convention will either be "the most constructive thing" or "the biggest bust" in Episcopal history, he predicted.

After discussion over whether the group-discussion format would work or tend to mislead those who expected the convention just to tend to the unfinished business at Seattle, the Council voted to try the technique out on a laboratory basis at two provincial meetings this spring. They will be the Fifth Province in Detroit on April 17 and the Fourth Province, May 1-3, at an unannounced site.

The February session made history as the first formal meeting of Executive Council members with American Indian Churchmen since the Council was born in 1918. During the presentation organized by Vine Deloria, Jr., councilors heard vivid descriptions of the problems faced by reservation and urban Indians, thousands of whom regard the Episcopal Church as "the Indian Religion." Speakers included the Rev. Messrs. Ronald A. Campbell and Wilbur Bearheart, both of South Dakota, and Mrs. Yvonne Warhol of the Diocese of Minnesota Christian Social Relations Committee. In connection with the presentation the

Council approved a recommendation authorizing a national conference of American Indians and Eskimos to be held in five regions during 1969.

Because of the condensed agenda, counselors viewed the movies "Huey" and "A Christian Challenge" as they ate sandwiches during the last day's lunch hour. "Huey," a documentary on the case of Huey Newton and the Black Panther Party of Oakland, Calif., was produced by American Documentary Films, Inc., New York, with assistance from Eldridge Cleaver, the black militant leader. It was awarded a \$7,000 GCSP grant in December. "A Christian Challenge" was produced for the Foundation for Christian Theology, an organization of Episcopalians, by Mike C. Bosler. "There has been a lot of interest in these films," reported William Moore, director of communications services, "especially the one produced by the foundation which represents a strong and articulate group."

In other actions the council:

(✓) Approved a plan for a meeting of the Executive and Finance Committees with members of consortium banks which extend credit to the South African Government, as well as South Africa representatives, to recommend whether the banks should be boycotted for not promoting welfare goals;

(✓) Voted a fall visitation of the dioceses on two successive weeks sometime between the end of the Special Convention and "before snow";

(✓) Changed the designation of "Lay-readers' Sermons" to "Selected Sermons" because of the wider authorship now;

(✓) Changed the name of an *ad-hoc* committee on the integration of women to the *ad-hoc* committee on the laity;

(✓) Received a resolution from the Diocese of Virginia expressing concern over the "lack of communication" regarding the GCSP and urging a study of procedures followed in grants;

(✓) Received a report that 1968 receipts of the Presiding Bishop's Fund for World Relief totaled \$691,620 compared with \$459,808 in 1967. The sum included Nigeria-Biafra contributions;

(✓) Heard and acknowledged a Marts and Lundy, New York, feasibility study for a capital funds drive and said it looked forward to the next report. The study is financed by the Episcopal Church Foundation;

(✓) Approved a change in the requirement for the Boy Scout's God and Country award, approving the National Protestant Committee's schedule instead of that of the God and Country award program in the Episcopal Church;

(✓) Elected the following to the general assembly of the National Council of Churches, Nov. 30 to Dec. 4 in Detroit: Mrs. G. C. Hazord, Port Washington, N.Y.; the Rev. William Lumpkin, Rock Hill, S.C.; Ronald E. Taylor, Indianapolis, Ind.; the Rt. Rev. Norman L. Foote, Boise, Ida.; the Rt. Rev. Robert C. Rusack, Los Angeles; the Rev. Gerald McAllister, San Antonio, Texas; and Edward Colvin, Jasper, Ala.

JO-ANN PRICE

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DEATHS

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

The Rev. Arthur Dooley Bridgers, 59, priest in charge of All Saints' Church, Round Lake, N.Y., died in Glenridge Hospital, Schenectady, Dec. 22, after a brief illness.

He served in the Dioceses of South Florida and East Carolina before going to the Diocese of Albany in 1952. He wrote a number of plays for the several Church seasons and at the time of his death he was writing a Christmas drama and another on the recently concluded diocesan centennial year. He was also instructor in arts and drama at diocesan summer conferences. He is survived by his brother, Clayton, of White Plains, N.Y. Services were held in All Saints' Church, Round Lake, with the Suffragan Bishop of Albany as celebrant of the Requiem Eucharist. Interment was in Galway, N.Y. cemetery.

The Rev. Logan Lithgow Bruce, 40, perpetual deacon associated with St. Paul's-in-the-Village-of-Flatbush, Brooklyn, N.Y., died of a heart attack, Dec. 3, in Brooklyn.

He was ordered a deacon in 1964 by the Bishop of New Jersey, serving as an assistant at St. Peter's Church, Freehold. He had been at St. Paul's since 1966. He was a major in the U.S. Army Reserve and a member of St. Andrew's Society of New York. Survivors include his parents, Lt. Gen. and Mrs. Andrew D. Bruce.

The Rev. Julian Freeman Dozier, 63, vicar of St. Simon's Church, Ft. Worth, Texas, died December 7, in Harris Hospital after a week's illness.

He had served in the Dioceses of Southern Virginia, Oklahoma, New York, Long Island, and Harrisburg before going to the Diocese of Dallas

in 1963. Survivors include his widow, Estelle, and three brothers. A Solemn Requiem Mass was celebrated at Trinity Church, Ft. Worth, and the Burial Service was read in Grace Church, Norfolk, Va., with interment in Calvary Cemetery.

The Rev. Paul Daugherty Emenheiser, 57, vicar of Grace Church, Pontiac, Ill., and father of the Rev. David E. Emenheiser, died Jan. 3, of an apparent heart attack while walking near his home.

A former minister of the Evangelical United Brethren Church, he was ordained to the priesthood in 1949, and served a series of missions in the Diocese of Harrisburg and since 1954 had been in the Diocese of Chicago. He had been in Pontiac two years. In addition to his son, he is survived by his widow, Esther, a daughter who is the wife of the Rev. John A. Bower, and three grandchildren. Services were held in Grace Church, with the Canon Missioner of Chicago reading the Burial Office and the Archdeacon of Chicago celebrating a Requiem Eucharist. The Bishop of Springfield officiated for the Bishop of Chicago. Interment was in Elmwood Cemetery, Sycamore, Ill.

The Rev. James Richard Rowland, 54, vicar of the Church of the Holy Comforter, Columbia, S.C., died Jan. 1.

A former Methodist minister, he was ordained to the priesthood by the Bishop of Albany in 1957 and since then had served in the Diocese of Upper South Carolina. Survivors include his widow, Vivian Yates Rowland. The Bishop of Upper South Carolina officiated at services held in the Church of the Holy Comforter. Interment was in Greenlawn Memorial Gardens, Columbia, S.C.

The Rev. John Arthur Swinson, 72, retired priest of the Diocese of South Florida, died Jan. 1, in Sarasota, Fla.

Ordained to the priesthood in 1925, Fr. Swinson was the first man to finish training for holy orders under the direction of the Order of St.

Francis—he was a member of its Third Order. He served as assistant military attaché at the American Embassy during WW I, and was twice decorated by the Portuguese government. He was rector emeritus of All Saints' Church, Charlotte Amalie, St. Thomas, V.I., where he served, 1927-53. Since then he had been in the Diocese of South Florida, retiring in 1963. Survivors include his widow, Wynnefred, 7 children, and 29 grandchildren.

The Rev. James Walton Williams, 87, perpetual deacon in the Diocese of Mississippi, died Jan. 6, in Clearwater, Fla., where he had lived for some time.

He was ordered to the perpetual diaconate in 1944 and served as a missionary in Mississippi, retiring in 1953. There are no immediate survivors.

Dss. Harriet M. Bedell, 93, died January 9, in Bishopscourt, Lakeland, Fla.

Through her many years she had served the Church in Alaska for 16 years and in Florida where she spent almost 30 years with the Seminole Indians. She was one of the very few whites to have been accepted by the Seminoles. The deaconess retired twice during her career. The Burial Office was read in Bishop Gray Inn, Davenport, Fla., where she had lived for several years.

Bernice Catherine McLean Sabin, wife of the Rev. Edward Potter Sabin, honorary assistant at St. Matthias' Church, Waukesha, Wis., died Dec. 22, in a Waukesha hospital.

The Sabins had lived in Marinette, in Fond du Lac (where he was dean of the cathedral) and in Madison, Wis. Fr. Sabin had been rector of St. Andrew's, Madison, 15 years when he retired in 1960. Other survivors include one daughter and two granddaughters. A Requiem Mass and the Burial Office were held in St. Matthias' Church, with the rector officiating.

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 Wrath, 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

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

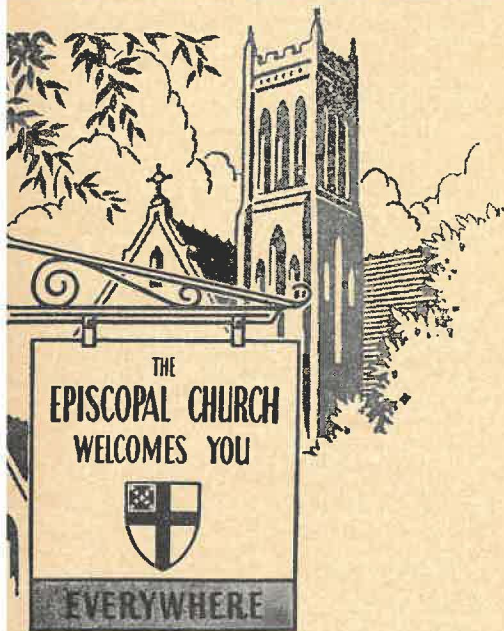
HOLY SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & EP; Healing Wed 9; C Sat 5

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, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EVC, Episcopal Young Churchmen; ex, except; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; 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, asst
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. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; 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

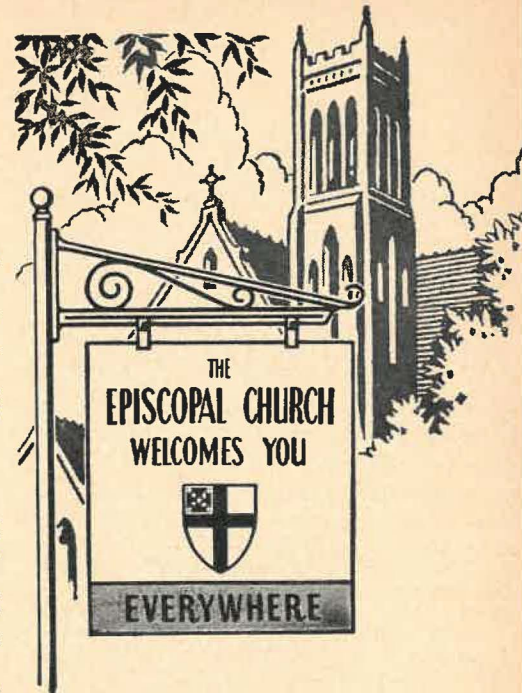
CHAPEL OF THE INTERCESSION Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
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 SPIRIT
WEST PALM BEACH, FLORIDA



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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Coquiato, 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. Isackson
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, asst
Sun 8, 9:30, 11:15 (HC 1S); Wed 10 HC; (LOH
4th Wed)

FORT WORTH, TEXAS

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

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

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-45-06
Sun HE 10, MP 11, EP 6

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