

The Living Church

April 20, 1969

25 cents

Church School Number

Recreate & Re-Create

Joseph A. Minnis

Christian Tradition in the Post-Christian Classroom

Brewster S. Ford

Essay Contest Winners



Father Pater's Diary

The Annual Parish Meeting



9-8

What's a nice church like you doing?

JESUS AND YOUR NICE CHURCH—Ed Richter. Anyone can criticize . . . Richter offers concrete suggestions for improvement in this plain-spoken plea for all Christians to become actively involved in the reform of their own local church. Perceptive criticisms of such contemporary church problems as ineffective preaching and teaching; concern with the trivia of church administration; soft-pedaling of the gospel to avoid hurting the feelings of errant members; and the love of committees are counterbalanced by some simple and practical ideas for local reform. Paper, \$1.65

THEY DARE TO HOPE: Student Protest and Christian Response—Fred Pearson. Protestors, unable to



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Call meeting to order. Very small crowd. Many explanations about conflicts, etc. Meeting date announced weekly for six weeks in advance. Start meeting with "Direct us, O Lord"—doubtless way Council of Nicea began. Clerk of vestry unable to find last year's minutes. Dr. Grump cites Robert's Rules of Order, shuffles well-worn copy of Constitution and Canons. Meeting at standstill. Clerk finds notes from last year—meeting was obviously no Vatican II.

Rector's Report: John Sellar upset over small size of "our" confirmation classes. Strange use of personal possessive pronoun. Vaguely recall John brought someone to inquirers' class once about 14 years ago.

Sr. Warden's Report: A study in euphemism. Speaks of good year, splendid cooperation. Mercifully omits mention of unfortunate scene when visitor sat in Miss Dow's pew, widespread food poisoning from potato salad at parish picnic, and Parish Postulant Fund which seminary used for trip to picket House of Bishops.

Jr. Warden's Report: Outline of things that need to be done strangely reminiscent of reports from eight or nine previous years. Extended discussion of splinters in pews ruining women's hose. Several ladies think church should reimburse them cost of hose. Clerk advised to check with diocesan chancellor on whether "for my parish" designation on pledge card includes cost of hose. Discussion continues 35 minutes. Committee report on "Suggestions for Implementing MRI on the Local Level" given and accepted in minute and a half.

Treasurer's Report: Allen Crow complains about amount going to diocese. Try to remember when Allen was last in church. Didn't come Christmas because "too tired from Christmas rush in store." Mike Maguire wants breakdown of \$2.27 item on page 14-a. Turns out to be two long-distance calls concerning bishop's annual visitation. Mike says it "unnecessary expense." Probably right. So accustomed to diocesan office making long-distance calls at drop of hat, fell into habit myself. Treasurer reports no market for slightly used trial liturgy booklets.

Music Committee Report: Organist recently returned from conference on "Whither Church Music: Thrust or Turpor?" Has worked out a cycle of Mass settings ranging from guitar to glockenspiel. Miss Dow says she has sung

Merbecke for 47 years at St. Apathy's and sees no reason to change now. Feels sure Merbecke is the setting used around heavenly throne.

Altar Guild Report: Wafer by wafer account of year's work. Mrs. Arty wants to "amend just a little bit" the altar guild report. In no way disapproves report but fears altar guild is not where action is. She saw crocheted paten covers in liturgical colors at Big Sur Cross-stitch and Chalice Conference—use of them at St. Apathy's could be "first awakening of full liturgical bloom" in parish.

Church School Superintendent's Report: Admits to some trouble finding good material. Used Seabury last year but only teacher who could figure it out had used it all in nine class sessions. Wonders if use of combination of Lutheran, Presbyterian, Baptist, and Greek Orthodox material is what is meant by Episcopal Church being "via media." Voice breaks slightly when giving attendance figures.

Women of the Church Report: Still "auxiliary" to the ladies. Largest bank account in parish but ladies feel they must "hold onto it" for emergencies. Believe last such emergency arose in 1943. Ladies got particular spiritual uplift this past year from their project of making prayer caps. "Brought the spiritual into everyday life."

Election of Vestrymen: Get results with some trepidation. Trepidation justified. New vestrymen include Mr. Arty, no doubt elected because wife is so active—he himself barely recognizable to majority of congregation; Jack Light, new in church. Leading lamb to slaughter by putting on vestry perverse way to "work in" newcomers. Rod Pheasant also elected—family has money although church pledge no indication thereof. Wonder if Lord would forgive appointing tellers next year who would cheat. Situation ethics—cheating to strengthen vestry?

Election of Delegates to Diocesan Convention: Usual election of three delegates who cannot possibly get away from jobs on convention dates.

Call for other business in hope of quick adjournment. Bud Chambers wants to take opportunity to "give a quick run-down" on his work on diocesan committee. Curious how Bud became such expert on laymen's work. Did attend Advent Corporate Communion one time but "too busy" for other parish activity. Homer Heigt proposes that resolution be

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- MULTI-MEDIA WORSHIP: A Campus Model and Nine Reactions** (Bellah, Caldwell, Guthrie, *New York: Seabury Press, 1969*) Moody, Steindl-Rast and others)
- THE IDENTITY CRISIS OF HIGHER EDUCATION** (Bloy, Callahan, Hodgkinson, Howard, Maguire, *San Francisco: Jossey-Bass, 1969*) Schwartz, Shoben, Spike, Tyson and Wertz)

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placed before diocesan convention on "Retaining the Fiddle-back Chasuble in Ecumenical Age." Seriously fears we are selling out on this matter. Proposal fails for lack of second. Quickly dismiss meeting with blessing. Perhaps overdo fervor when saying "Go in peace."

Straighten the chairs, check the heat, turn out the lights, go into church a few minutes. Organist either practicing new prelude or tuning organ. Pick up tract from floor—Forward Movement leaflet, "Isn't It Hell?" Put in back in rack next to "Patience, a Christian Virtue." Walk slowly home, stumbling over break in sidewalk vestry has meant to take care of for six years now. Think over past year. Think about things not included in report—couple whose marriage is going to survive after all, the old, old lady who never lets bad weather keep her from church, the alcoholic who's been sober seven weeks, the long, hard, brave cancer death, the child who pipes "Hi, God!" every time she walks in church, the lawyer who's always at the early Eucharist, the young mother who runs errands for shut-ins—none of it in reports, none of it very newsworthy. Reach in pocket for letter from Society for Viable Priesthood. Starts out "The Vineyard—Too Domesticated for You?" Throw it away. Begin Evening Prayer—"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

LETTERS

Most letters are abridged by the editors.

Matthew Commentary

If Bp. Pike can rely only on the maverick interpretations of Prof. Brandon [L.C., Feb. 16], then he (and we) are indeed in bad case. It is quite plain that Brandon can only base his assertions about the precise status of Jesus *vis-a-vis* the political scene in Syria-Palestine on a misreading of Matthew 10:34. It is a thousand pities that neither he nor Bp. Pike had the good sense to consult a good Hebraist before perpetrating (and perpetuating) this fantastic notion.

Prof. Albright and I have just completed the Matthew commentary in the Anchor Bible series. The bishop—assuming that he reads the work—will find that we have rendered the crucial verse as follows: "Do not think that I have come to impose peace on earth by force; I have come neither to impose peace, nor yet to make war." Basically, as we have said, the evidence for this reading rests in the play on words on the Greek *ballo* (Aramaic *rema*), together with the Jewish Aramaic word which lies behind the Greek *alla*. There is very good control evidence from the Genesis Apocryphon (col. xxii, line 8) that we must interpret the Greek *ballo* by *impose*, and not "bring." Moreover, in early post-biblical Hebrew as well as in contemporary Aramaic in the time of Jesus, the construction *lo/a . . . we-lo/a* is common as a *neither . . . nor* device (it occurs often in the *Pirke Aboth*). In addition to this, the word *machaira* mani-

festly means "war," as the corresponding (Hebrew) Jeremiah 15:2 indicates. In Hebrew and Aramaic *hereb/harba*, "sword," means "war," as does the Arabic *harb*.

What Jesus rejects in this saying are two interpretations of messiahship. His own ministry will be enough to cause division, without compounding the error by capitulating to two commonly-held versions of the messianic vocation. It is a thousand pities that the ingenuity of both Pike and Brandon could not have been better employed.

(The Rev.) C. S. MANN
Associate Dean

St. Mary's Ecumenical Institute

Baltimore

Chicago Boycott

I am very much in sympathy with your editorial concerning the proposed boycott of Evanston by our bishops [TLC, Mar. 9]. I should like to suggest one or two points which I feel are as germane or, with respect, even more germane to the insidiousness of the rationale behind this decision.

1. Our Lord has a reconciling ministry to policemen as well as to student protesters. I wonder how many of us would behave in a "Christlike" manner after having stood on duty for six hours in a potentially riot-charged atmosphere, being called "dirty pig," having our loved ones insulted, nationally, thanks to TV coverage, and finally having objects, natural and otherwise, thrown at us. This is not to condone "police brutality" but to indicate that policemen are frail humans trying to do a job amidst a spirit of the times which often seems to suggest that maybe they have no right to any respect or authority at all. The same God who overthrew tables and denounced pharisaical hypocrisy also said "Render unto Caesar the things that are Caesar's" and bowed to the constituted authority of Pontius Pilate.

2. The decision smacks just a bit of that attitude of those who "entered not into the Praetorium lest they become defiled." I must admit that I take a rather liberal stance on many issues, and therefore I have experienced numerous temptations to yield to those Siren voices saying "Remember *your* method or solution is the only godly one; you have nothing to learn from the opposite point of view." In short, our blessed Savior has healing grace to bring to the Mayor of Chicago and to all those in charge of helping him to maintain the peace and order of his city. Is the cause of justice and brotherhood served by going "all out" to the demonstrators, many of whom as we know appeared to have no sympathy for that holy subjection to the will of the Father which was the principal catalyst in which our Lord came to minister to us to bring us together into one mutually forgiving leaven sent out to be "harmless as doves"?

GILBERT PRENTISS

Boston

Those who condemn the so-called "Chicago" resolution passed by Executive Council (in a close vote) at its September meeting miss two major points:

1) The governments of major cities employ hundreds of people and spend millions of dollars to attract conventions to their cities. As an individual who has spent most of his life in business, I know that they are extremely responsive to action that would



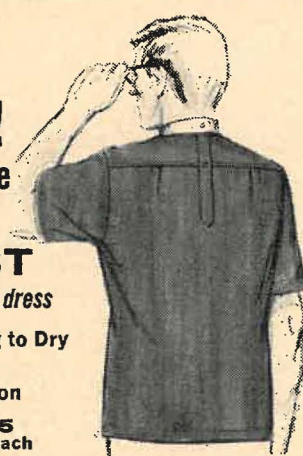
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keep conventions away. Criticism may not disturb a city administration, but loss of revenue hits home. In short, our Church has a great and rare opportunity to change the climate in a city and influence the manner in which its police deal with human beings — not just demonstrators, but women, children, doctors, priests, newsmen and bystanders. Had we been able to move faster, adding our protest to those of secular organizations (such as the American Psychological Congress) that cancelled their conventions, others might have joined us, with lasting effects.

2) By such action, we would not be "punishing the people of Chicago." Far from it. They are the people — especially the poor — who would benefit from temperate police behavior. Figures show that slightly more than one-half of those arrested were from Chicago itself, and these are people who live with this problem day in and day out. Church people should not underestimate the power of the Church, through pragmatic action, to bring about significant change in our society. There are opportunities, and this was one of them.

WILLIAM G. MOORE
Director of Communications
The Executive Council

New York City

As a cradle-born Episcopalian, I express extreme regret at the decision of the Executive Council augmented by "guilt by adjacency" against Evanston Episcopalians. Truly, we Evanstonians had nothing to do about the Chicago "incident." We live 15 miles away as the crow flies. The Rev. S. Michael Yasutake, whom I know to be a fine gentleman, has been delegated to enforce the Council's decision against Seabury-Western Seminary where he has been housed as a guest, representing the Executive Council. It is embarrassing to Evanston Episcopalians, if not to the bishops, that the Church has put itself and Evanston in the position of questioning our concern for the innocent and mistreated militants wherever they are found.

LEONARD O. HARTMANN

Evanston, Ill.

Southern Virginia's Council

I don't know who your correspondent in the Diocese of Southern Virginia is; but whoever he is, I would take exception to his quotation from an unnamed delegate that our recent Council was "the most conservative and suspicious that he had ever attended in six consecutive years." [TLC Mar. 9].

It was the first time that the council met other than in a parish church and consequently it was a much less formal meeting in the sense that delegates were more relaxed and felt free to address the house in a way that they had not done before and never would in the atmosphere of a church. This meant that many of the frustrations of the delegates, long bottled up, were finally brought out into the open. This, I believe, was excellent and promises well for the future.

One unfortunate aspect was that many of the more liberal clergy and laity tried to put the blame for the cut of \$22,000 from the General Church quota, on racism and conservatism rather than recognize what it actually was — an attempt by the executive board of the diocese, on which I have the

honor to serve, to carry out the direct instructions of the previous year's council to present a balanced budget at the 1969 meeting. Your correspondent did not mention the fact that \$89,000 was cut from the diocesan program and from various diocesan institutions before any cut was even considered in the general church quota. To illustrate this point, one of our finest institutions in the diocese is the Jackson-Field Home for girls; its total expenditures in 1968 were around \$92,000, of which some \$13,000 was a direct grant from the diocese. The grant for this year 1969 has been cut to \$2,000.

This was a good council and I have heard many many delegates echo this statement.

(The Rev.) MARTIN T. LORD
Rector of St. Luke's Church

Blackstone, Va.

Guitar Masses

As a professional church musician who has spent many thousands of dollars and nearly 10 years studying, I resent Miss Thomsen's letter in defense of guitars and folk Masses in church [L.C., Mar. 9].

She is obviously a layman, or an *amateur* musician, and I hope I do not flatter her by giving her even that much credit! She condemns herself in the eyes of all intelligent musicians with her absurd and shocking comments on the hymn *Stuttgart*. It is obvious to me that Miss Thomsen has no sense of what is noble and dignified. I could easily get "free" guitars and "free singers" for such an event, but I would not waste my time with inferior music. The music at our church is of the highest standard. She says the size of the congregation was higher than usual. This is fine! I am all for large congregations. However, I do not feel that they should be enticed into coming, which is what it amounts to. Do they come for the liturgy? Do they come for the sacraments? No! They come for the physical emotion, for toe-tapping rhythms associated with pop music, for the novelty of something different, out of curiosity. They come to church for all of the wrong reasons!

I admit that the guitar is a part of many people's lives, so is sex, so are narcotics, so is rock-and-roll, so are parties, so are a lot of things. So, does this mean we have to bring it all into church with us on Sunday? There is a time and a place for everything.

I might add, in closing, I am part of the so called "younger generation", being only 24. How old are you, Miss Thomsen?

GARY T. NIELSEN
Organist-Choirmaster at
Grace and St. Peter's Church

Baltimore

Marriage

I share Archdeacon Deppen's gratitude to you [TLC, Mar. 9] for your extensive consideration of marriage and divorce in the contemporary situation. The Archdeacon of Chicago has himself shown a clarity of analysis often lacking in these deliberations.

I do not quite agree with Dr. Hard's suggestion that implementing the present canons leads so much to "dishonesty" as to the acknowledgement of a double standard. Rather than viewing this as dishonest, we must abandon this duplicity in favor of either rigid canonical legalism or dependence entirely on the good sense of the pastor and the couple applying for remarriage. Wisely,



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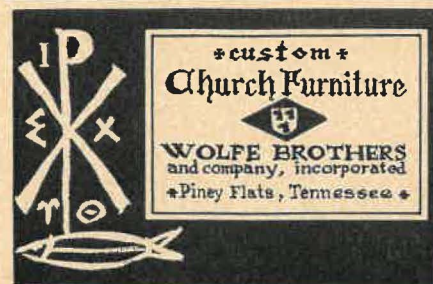
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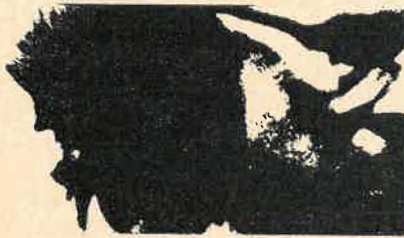
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the Episcopal Church has wedded the canonical and the pastoral approach, not without tension and disappointment, but in my opinion the best possible arrangement. It seems to me that most pleas for "canonical revision" amount to jettisoning the Christian ideal of marriage in favor of *ad-hoc* subjective judgments.

The interesting term "spiritual death" to describe a terminated marriage is, of course, Eastern in origin. I would challenge the suggestion that the current Orthodox policy on divorce and remarriage is "catholic," which is not to admit that we need regard current Roman Catholic procedures as the catholic norm either. The "spiritual death" theory sounds noble, and doubtless describes a deterioration in certain marriages for which neither party is entirely culpable. However, having inherited persons from Orthodoxy whose second marriages (following divorces) were performed on the basis of this principle, I confess that I have heard ecclesiastical acceptance of outrageous excuses. I fear, further, that the pastor's personal affection for parishioners may improperly influence his judgment.

It is regrettable when communicants of the Church feel the need to forego canonical procedures and/or resort to non-Episcopal agents to "bless" second (or third or fourth?) unions. Do we, as Dr. Hards implies, then lack the "mercy and forgiveness" found in civil justices or protestant ministers? Again, one turns to experience for guidance. Most persons who turn to other Churches to perform such marriages report either that they also turn them away, or, in the case of liberal protestant communions, ask few questions, offer no counseling, and present little hesitancy on the clergyman's part to officiate at second marriages of persons they do not know. I do not find this as evidence of "mercy and forgiveness" at all, but the overlooking of a minister's responsibility to exercise a teaching and pastoral service to people claiming to seek Christian marriage.

Inasmuch as reference has been made to the Wonderland nature of our marriage canons, to me much of the present attempts to explain away, circumnavigate, and otherwise revise the wisdom and discipline of the Gospel in favor of a secular humanist-contrived definition of mercy and compassion, is at times equally Wonderlandish. Many people today feel that disciplines when personally disagreeable ought to be violated without penalty of any kind or simply removed from the books. If we do this with something like Christian marriage, suppose we experiment also with something like ignoring traffic signals in the rush hour?

(The Rev.) EDMUND W. OLIFIERS, JR.
Rector of St. Boniface's Church
Lindenhurst, N.Y.

Recommended Reading

Your editorial "Some Good News for a Change" [TLC, Mar. 16] should be required reading for every member of diocesan and executive councils.

(The Rev.) NELSON RIGHTMYER, Ed.D.
Historiographer of Maryland
Baltimore

The editorial made the point that Episcopalians will gladly support any program which they clearly see to be a part of Christ's mission to the world, but with some programs they definitely need to be shown. **Ed.**

The Living Church

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THE KALENDAR

April

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- 21. Anselm, B.
- 25. St. Mark, Ev.
- 27. Easter III

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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The Living Church

April 20, 1969
Easter II

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ANGLICAN COMMUNION

Canterbury Ends Tour

Dr. Arthur Michael Ramsey, Archbishop of Canterbury, ended his 31-day tour of the Caribbean in Georgetown, Guyana, with a sermon in the Georgetown cathedral pleading for Christian unity. He also called for greater involvement of the Church in the community and for careful planning by the Church to meet the challenges that lie ahead. During the tour, Dr. Ramsey visited nine countries.

CONNECTICUT

Bishop to Retire

The Rt. Rev. Walter H. Gray, Bishop of Connecticut, will retire April 30. His retirement had been announced some months ago, but no specific date had been set. The bishop coadjutor, John H. Esquirol, will succeed Bp. Gray.

COLLEGES

Chaplains Claim Pressure Caused Dismissal

Two Columbia University chaplains—Episcopal and Jewish—who have been identified with activist student causes are being dropped by the private agencies which employ and pay them. Both men charge that pressure from the school's administration and trustees is behind the move. The Rev. William F. Starr, Episcopal priest, and Rabbi A. Bruce Goldman will not be reappointed when their contracts expire this summer. The termination notices came from independent agencies which have been supplying clergymen for Columbia.

Mr. Starr has worked for the Ecumenical Foundation for Ministry to Higher Education in Metropolitan New York, Inc., a corporation which provides non-Roman Catholic chaplains for Columbia, New York University, and Hunter College. Participating religious bodies include the Diocese of New York and five other Church groups which act through the United Ministries in Higher Education. Rabbi Goldman was employed by an advisory board of the Office of the Jewish Chaplain. It is composed of 55 Jewish Columbia alumni, some of whom are also on the university's panel of trustees.

Both men admittedly identified with dissident students in the sometimes vio-

lent 1968 Columbia revolt. Mr. Starr was arrested in one of the so-called "Battles of Morningside Heights," which broke out between students and sympathizers and the police. Rabbi Goldman was involved in a scuffle in Riverside Church during a meeting of Jewish parents of Columbia students.

Prior to the current year, Christian and Jewish religious staffs were recommended and paid by supporting agencies. Persons in such capacities as Rabbi Goldman and Mr. Starr were then confirmed and given appointment by Columbia's trustees. Three years ago, a committee was named to review campus religious life, with the formulation of alternative patterns as a goal. It was recommended that in 1968-69 no official university endorsement be given chaplains or advisers. Columbia continues to furnish office space plus some secretarial help and postage, to clergy named by supporting groups. The recommendations of that committee are to be issued this spring, and according to the Rev. John Cannon, university-employed chaplain, new policies are expected to go into effect in the fall.

Dr. Lawrence Jones, dean of students at Union Theological Seminary and head of a personnel committee of the Ecumenical Foundation which had employed Mr. Starr since 1966, said that the foun-

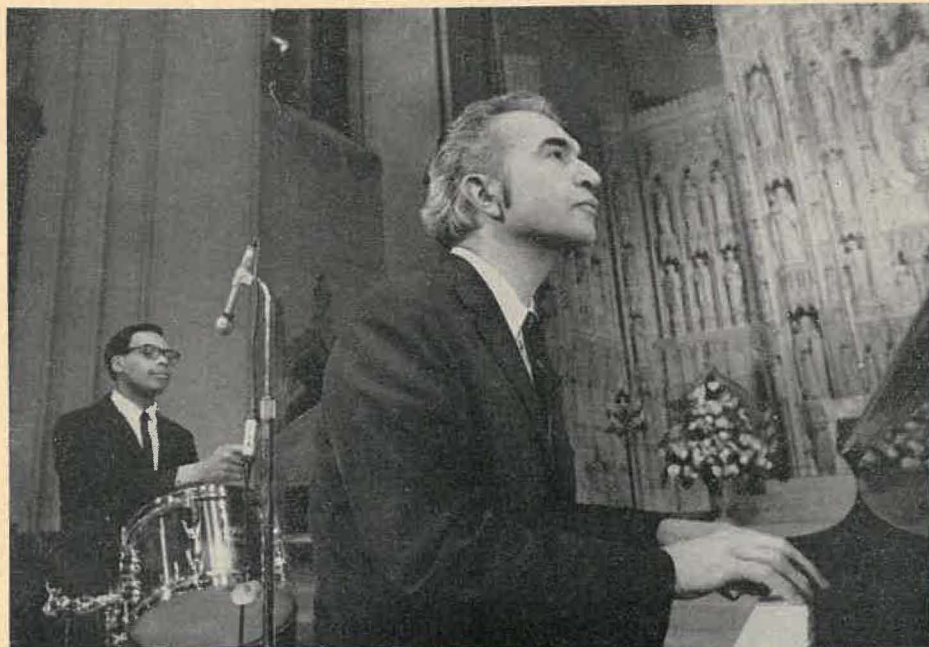
dation had for some time anticipated a complete restructure which would involve replacement of staff. It was understood that a second Columbia chaplain furnished by the foundation had resigned effective this summer and that chaplains at Hunter College and New York University are also being replaced.

ATLANTA

"Progress of Man Toward the Year 2000"

Speaking at a symposium of doctors, lawyers, and clergymen, priest-physicist William Pollard, Ph.D., said, "The Church will continue to decline in the next 30 years, but there will be a renaissance because religion has a greater future than science."

Another speaker at the meeting on the theme, Progress of Man Toward the Year 2000, was the Rev. Joseph Fletcher of the Episcopal Theological School, who addressed the audience on the ethics of transplant surgery. To the thought that transplanting of human organs is playing God, he said that the real question is "which God are we playing. Religious beliefs have to stand at the bar of ethics. To the God who is less generous than man I say: 'Goodbye Jehovah.'" He be-



DAVE BRUBECK, well-known jazz pianist/composer, played his original oratorio, "The Light in the Wilderness," in the Washington Cathedral for an hour-long CBS News special broadcast presented on Easter Sunday. On the left is drummer Alan Dawson who performed with Brubeck, along with a bassist, organist, and choir of 300 voices.

lieves that responsiveness to a need is responsible faith, and advocates donating tissues, eliminating funerals, and having memorial services.

The symposium attended by over 500 people was sponsored by the Cobb County Medical Society, the Cobb Judicial Circuit Bar Association, Kennesaw Junior College, and the Marietta-Smyrna Ministerial Association. Attendance at the symposium was increased after several ministers, including the Rev. Bob Moore of the Marietta Baptist Tabernacle, purchased advertisements in the local paper criticizing the presence of Prof. Fletcher whose espousal of situation ethics was attacked, and Dr. Max Lerner at the meeting. A few medical doctors and lawyers joined the clergymen in criticizing both men for their alleged associations with communist organizations. However, most area clergymen led by Baptist Pastor Earl Stallings, president of the ministerial association, took part in the meeting.

Citing Genesis 1:29, Dr. Pollard, who is executive director of the Oak Ridge Associated Universities, said that what was written 2000 years ago will be coming true about the year 2000 AD. There will be 7 billion, 200 million people on the earth, and 7-10 billion is all that can be supported. In further fulfillment of the biblical verse, Dr. Pollard said that "wild animals are becoming extinct, animals and agriculture are being developed, thus man is literally exercising dominion." He used the illustration of earth as

a spaceship equipped with all the necessities for a long journey: food, water, air, energy, and a radiation shield, with plenty of everything but food. "By some time in the 21st century, the earth will be full," he said. "There will be surprises and agony. This generation of college kids is the key. Pray that they will have courage to be the key to survival."

In speaking of the decline of the Church today, the scientist stated that as we move into a more stable world, science will no longer be a passion but a tool, and that the great questions which are religious questions are bound to come forward.

ORTHODOX

Greek Church Has New Constitution

The Orthodox Church of Greece has a new constitution, by official decree of the Greek government. One major point of the new law which provides the constitution is that "no consent or permission from any political authority shall be required for the administration, management, exploitation, and disposing of the property and assets" of the Church. All Church funds shall "come chiefly from the voluntary offerings of its members and from the income from its property."

General relations with the state are defined thus: "The Church of Greece cooperates with the state in matters of com-

mon interest, such as the convoking of more general synods, matters concerning Christian education, the betterment of the family, the preservation of religious objects of archaeological value and ecclesiastical and Christian monuments, the establishing of new religious ceremonies in combination with general holidays, the confronting of the spreading of erroneous religious teachings and proselytism against the Church." Family welfare and morality are strongly stressed in a provision that the continuous holy synod of the Church "may call for the intervention of the proper political and juridical authorities . . . whenever it deems that a publication . . . or a theatrical presentation, motion picture, or television program contains elements which insult the dogmas, the sacraments, the holy canons, the teachings, the holy traditions, the services, and the customs of the Eastern Orthodox Church, or contains impious expressions against the Christian religion and its ministers, or insults morals."

A large role in Church administration is assigned to the continuous holy synod which "looks after the spiritual and material welfare of the Church of Greece." It consists of nine persons who exercise their jurisdiction when the holy synod itself—*i.e.*, all the bishops—are not in session. The bishops meet for 15 days annually.

The new constitution does not say that all Greeks are *ipso facto* Orthodox, but states that the Church of Greece is composed of those "who believe in Christ and subscribe to the Holy Symbol of Faith, and adhere to all that the Holy Orthodox Church of Christ professes."

The general impression created by the new Church constitution is that the Church and the state are to share responsibility for the spiritual and material welfare of the Greek people. In accordance with traditional Orthodoxy, the bishops will have a dominant role, Church and state are separate, the Church will be administratively independent, the state can expect the Church to be its conscience while the Church can call on the state to enforce the moral judgments which the holy synod of the hierarchs may define on matters of morals and Christian teaching.

UNITED CHURCH OF CHRIST

Former Leader Sees Activists as "Irrational"

Men in the future will probably look back on the methods of present-day white and black activists as "irrational and distorted," according to Dr. James E. Wagner, retired co-president of the United Church of Christ. He broke an eight year silence to comment on the "Dilemma of a Liberal" in the March issue of the *United Church Herald*. He is no stranger

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COCU SUMMARY

The outline of a plan to unify 25 million American Christians was unveiled in Atlanta, Ga., by the Consultation on Church Union. Its preliminary nature was reflected by the fact it left unresolved a score of key issues regarding the structure of the proposed united Church. No vote was taken on the plan but representatives of the nine bodies in COCU were asked to give their responses to certain issues.

The nine participating members of COCU are: the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church; the Christian Church (Disciples of Christ); the Christian Methodist Episcopal Church; the Episcopal Church; the Presbyterian Church in the U.S. (Southern); the United Church of Christ; the United Methodist Church, and the United Presbyterian Church. Three of those named are predominantly Negro in membership, and one of the questions raised in the preliminary union plan is "How shall racial balance be achieved and maintained in leadership, both lay and ordained, at all levels of the united Church?"

The plan for union suggests a new Church with three levels of ecclesiastical

offices and four levels of geographical organization. It reviews the nature, faith, and worship of the Church; its membership and ministry; organization and government. It covers relations with other parts of the Church still separated, and suggests ways of going through a transitional period when the united Church searches for its new identity out of nine complex and separated traditions.

The plan proposes that the United Church be made up of parishes (one or more congregations, not necessarily geographically defined); districts; regions; and a national assembly. (The word parish is not proposed as a final term but currently is being used only in working terminology, Dr. William Benfield, Jr., chairman of the Plan of Union commission, said. He also said it is hoped to have each local unit racially and economically inclusive.)

The ordained offices or orders of the new Church would include bishops (functioning at district, regional, and national levels); presbyters (leaders of parishes and congregations); and deacons (working in specialized ministries and other duties). The ordained ministries

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THE CHURCH SCHOOLS

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Christian Protest

ANY READER of the three essays in this issue (p. 12 ff.) which are the prize-winners in our Church School Essay Contest for 1969 will agree that these young people have thought hard and well about how Christians should protest. This can be said of all the entries we received; there wasn't a poor one in the running, and there were more entries than usual. Looking back over them all in final review, we offer the following observations which may or may not be of interest:

(1) Every young essayist accepted without challenge the proposition, implicit in the subject assigned, that a Christian *ought* to protest; nobody said, in any way, that a Christian must simply take whatever comes—to his neighbor or to himself. Nobody said: "Whatever is, is right" or "Whatever happens is the will of God." We think the absence of such vicious nonsense is in fact a presence of moral wisdom.

(2) The division between those who felt that violence is sometimes justified, in a good cause, and those who totally reject violence as a morally valid tactic, is about even. (Not every essayist felt obligated to face this question.)

Susan Gillett, winner of the first prize, was almost alone in taking her stand on the position that the Christian life, rightly lived, is itself a protest against whatever needs to be protested. It was not for this originality of conception alone that her essay was awarded first place, but it seems worthy of special mention. (Editorial aside to Miss Gillett: Don't you think it would have been just as well to have spoken of the Christian "style" or "way" rather than "code"? But it's your essay, and absolutely top-notch, and congratulations!)

Not too many younger people, or older people, in the American Christian community today have a strong sense of God's order in society, which includes the civil order and in which the magistrate is a minister of God as truly as is the priest or the prophet. Thomas Andrew Daniel, author of the second-prize essay, sees it clearly and works out his conception of Christian protest with most exemplary reference—and deference—to it. To say the least, Mr. Daniel does not believe that there is no social ill which a little civil disobedience won't cure. In this prudence he shows himself wiser, and more Christian, than some Christians who are surely old enough to know better.

Janice Auyong, winner of third place, also feels strongly the need for order and due process in Christian protest. A number of her statements are vividly arresting, such as this one: "Christians individually can aid protest by becoming Christians again." (Aside to Miss Auyong: You may be interested to know, in this connection, that one of the Church Fathers said that the whole Christian life is a matter of "becoming what you already are.") "Honest criticism brings change," Miss Auyong believes. We hope she is right, and think that she is.

Our thanks to all the young people who participated in this contest, and our congratulations to their school pastors and masters for having done what is—on the evidence—a splendid job of teaching young Christians to think, as Christians, about the duty and the responsibilities of protest.

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CHRISTIAN TRADITION in the POST-CHRISTIAN CLASSROOM



By BREWSTER S. FORD

The Rev. Brewster S. Ford, who is an associate professor of English at Virginia Military Institute, prefaces his essay with the following remarks: "I speak as a perpetual deacon in the Church, who is also a college teacher in the field of humanities. Like most English teachers in small colleges, I teach a little bit of everything—composition, genres, and literary surveys. My special courses are those in the field broadly called 'the Renaissance,' including such writers as Chaucer, Spenser, and Milton." Mr. Ford's article first appeared in the October 1968 issue of The Schools, and is here reprinted with the kind permission of the Rev. John P. Carter, editor of that publication.

SEVERAL years ago it was fashionable in college parishes to discuss such questions as "How do I convey my Christian convictions in the classroom?" This question is not my concern in the present article because it is not really the teacher's business to impose his personal convictions (be they political, social, or religious), on his students.

There is, nevertheless, a real dilemma facing every teacher charged with the responsibility of opening up the literature of the past to today's young people, and the problem can perhaps best be illustrated by turning to a non-literary field of study for an example. One cannot hope to understand chemistry until he has mastered certain formularies, symbols, and methods of procedure. The chemical name for water is H_2O , for common table salt it is $NaCl$. The relationships between chemical elements are designated by equations; the names themselves of the elements are listed on a table. To understand the atomic structure of hydrocarbons one must learn to interpret elaborate structural diagrams. The same thing is true of other fields of learning—every academic discipline has its own

peculiar set of referents, and the student can't get very far without learning them.

How does all this apply to the study of literature? First of all, most of our literature is the product of a particular cultural development which we call Western Civilization. For a good many centuries this civilization was expressed in terms of Graeco-Roman ideas, reflecting the thought of men like Aristotle and Plato and the fictional world of men like Homer and Vergil, a world of Olympian figures where men's careers were furthered or hindered by such deities as Zeus, Hera, Aphrodite, and Apollo. Then, with the coming of Christianity into the Western world, a new tradition—the Judaeo-Christian—was super-imposed upon the earlier one. Now writers talked about Adam and Eve, Moses and Aaron, Paul and Silas. They also began writing about Original Sin, the Fall, Inferno, Purgatory, Paradise, and the Blood of the Lamb. But they did not forget about Mars and Venus.

NOW all these frames of reference—gods, patriarchs, apostles, martyrs, and metaphysical concepts—appear constantly in the works of the English writers mentioned. They are in fact the H_2O and

the NaCl of Western literature. What impact do they have in today's classroom? Around Christmas time each year, when it is getting hard to concentrate on the lesson assigned, I present to my freshman classes a little holiday quiz, with the captious comment that if we are about to enjoy a holiday, the least we can do is understand what we are celebrating. So—who are the four evangelists? Name the members of the Holy Family. Where was Jesus born? Why did his parents take him into Egypt? The replies always send me off for the holidays in a laughing mood until I remember to cry a little for the end of a tradition. Once, as a sleeper, I asked for a definition of the Immaculate Conception. Surely the most original reply, from a member of the spit-and-polish military college where I teach, was: "My date's impression of barracks."

Perhaps if we teachers of traditional literature listened to Marshall McLuhan we would just admit that Chaucer, Spenser, and Milton no longer have anything to say to this young generation. But we are hired to interpret their art and preach their gospel. What are we going to do, then, with that little band of pilgrims (descendants of the Mayflower?) going to Canterbury (where's that?) to seek the holy, blissful martyr (which martyr? And what's a martyr anyway?). . . . Palamon and Arcite emerge from the temples of Venus and Mars to fight for the love of Emily—(What are they doing in church anyway? Why didn't they just come out of opposing dugouts, or whatever those old knights waited in before they were sent into the game?). . . . Una reviles her champion, Red Cross Knight, for succumbing to Despair: "Why should'st thou then despair that chosen art?" (What chosen art? Chosen for what? Chosen by whom?). . . . And what about Milton's Adam, created "only a little lower than the angels" (Who wants to share a pad with those little fat queers with wings, anyway?). . . . Consider that magnificent Miltonic oversimplification where he sets Adam and Eve in rightful relationship to their universe: "He for God only, she for God in him," and try applying that concept to the normal dating dialogue of a college weekend.

Illustrations are endless, but the point is clear enough: just as we cannot think



in a vacuum, neither can we create in a vacuum. Up until very recently, the great poets of Western civilization have done their creative work within the framework of the Graeco-Roman-Judaeo-Christian tradition on which, up until very recently, our culture itself has been based. Whether Mars or Moses, Medea or Mary, Hercules or Samson, Jason or Jesus, all these and their hundreds of counterparts have provided the commonplace references for writers over a period of 25 centuries; but they are all in danger of being lost on today's youth. Most of them already are. Can the teacher of literature do anything about it?

AS a part-time farmer in a rough agricultural area, I have learned over the years the remarkable value of baling twine in holding things together until help arrives. Can we apply a kind of baling twine to the breakdown of literary allusion? At best, of course, it will be only a temporary expedient, and help may never arrive; because where the medium is the message there is little room left for us literary mechanics.

We cannot say to our students, for instance: "You would understand all this if your parents had read you the old fairy tales, and sent you to Sunday school." The fact is, in most cases, they didn't do either one; and the damage has already been done. That is about as pointless as the mechanic telling me: "If the man you bought this baler from had kept it lubricated, it wouldn't have broken down." Only my students are more unfortunately victimized—at least I had a choice of what I purchased. The blame of hindsight is pointless.

What we can say to them, however, and I believe with a clear conscience, is something like this: "As long as you have chosen to follow this particular course of study, I expect you to become familiar with the basic referents of the subject. I am not concerned whether you are pagan, Christian, Jew, Mohammedan, or a disciple of the latest hairy Guru. You are in any event a product of something called Western civilization, and as a person seeking understanding, you owe it to yourself to understand at the very least the basic assumptions on which this civilization has developed and sustained itself. If you end by deciding that these assumptions no longer have any meaning, that is your decision and it implies, ultimately, that you believe Western civilization itself no longer has any meaning. That is a fearful decision to come to, because if you are intellectually honest you will realize that, as an educated person, you will have to face the responsibility of setting up a new culture that will have some meaning.

"In the meanwhile, as long as you are engaged in an examination of the old system, I expect you to make an honest effort to understand its terms. And that



means studying Greek and Roman literature in translation, as well as a good book like Edith Hamilton's *Mythology* to help you understand it. It means looking into the great passages in the Old Testament—the story of creation, the lives of the Hebrew patriarchs such as Abraham, Jacob, Moses, and the great King David. It means reading the Christian New Testament with concentrated objectivity, using some reliable commentary to help you find your way. It means knowing something about the decline of the Roman Empire, the rise of the medieval Church, the work of Luther and the other reformers. For the student of English literature, it means acquiring some understanding of the cultural and intellectual relationship between England and the continent.

"With this kind of basic background, perhaps you will be able to read *The Canterbury Tales*, *The Faerie Queene*, and *Paradise Lost* with some realization of the wit, the wisdom, and the love that went into their creation. Finally, after you have made an honest attempt to understand these old classics on their own terms, you may begin to see that there is a straight line running from the Garden of Eden to the Garden of Gethsemane, to the holy, blissful martyr, to last generation's *Murder in the Cathedral*, to last year's movie *Becket*, to this year's hit, *The Graduate*. After all, Simon and Garfunkel's *Mrs. Robinson* is simply a flippant parody of the ideas treated in Milton's profound attempt to 'justify the ways of God to men, and you cannot appreciate the parody fully unless you are familiar with the model."

AS teachers, then, we are not so much concerned with the plight of the Christian teacher of literature as that of the teacher of Christian literature; and the question is not so much "How can I convey my faith to my students," as it is "How can I just begin to restore the loss of awareness of the very bases of our civilization to a generation of young people who have largely never heard of them?" We find ourselves in an emergency, and like the farmer in the field, unless we can tie a few frantic knots, the machinery will break down completely and we will be confronted with the impossibly frustrating situation of trying to teach Christian literature to a completely post-Christian generation.

Christian Protest

Susan Gillett

HOW should Christians protest? When one first hears this question, it seems to have a formidable ring to it. At a first glance, some believe that a special formula must be computed and tested. If the tests are successful, then it would seem that an answer had been found. However, a nun once said to me, "Never express truth in formula." So, I will not.

Each person, no matter how disorganized or how acutely organized he is, follows some sort of code—"code" meaning set of standards, beliefs, or little irritable things that he tries not to do. To some the "code" may be *The Book of Peanuts*, to others the sayings of Confucius, to still others the *Red Book of Mao Tse Tung*, school rules, or religious rules. Man, however, often has difficulty following his code, and his conscience is always pricked by the phrase, "You are not setting a good example." In the modern social world men are tempted to give up whatever code they follow. Our morals are tempted by lust, money, prestige, and power. Most of the ills of the world have been, and are caused by the failure of man to live up to his code. One is usually labeled "square" if he adheres to his beliefs.

Man pays lip service to many golden gods today, and fails to act upon the words he utters at inspiring moments. It is a select few who have practiced their beliefs, and it is those few who marked the face of this earth with notable changes for the better welfare of all mankind. People protest to find a better way, to change something they believe is wrong. The few who have succeeded have done so by sticking out like sore thumbs because they had the courage to stand up for what they believed. In doing so, they attracted the attention of all the complacent men of the world, stirring them to action. The protesters' adherence to their principles was a form of protest, a rewarding form that has been noted in history books.

A Christian can protest by living up to a code of life, a code that the Son of

God often referred to when He talked to the crowds of Israelites. This code was given to a great man named Moses at Mt. Sinai. It was given to a man who refused to give up his faith in God's goodness despite the fact his followers were afflicted by hunger and thirst. God called this code the Ten Commandments. They are expressed in short, simple words that have a deep meaning and touch upon man's life in every aspect.

I am the Lord thy God; Thou shalt have none other gods but me. When Man makes gods out of material objects, he starves his soul of the true meaning of life. And if he cannot see the true meaning of life, he wastes his life, and cannot live for the benefit of mankind.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them. Man should not worship his money, his color television, and food to such a great extent that he forgets the spiritual and physical needs of those around him starving in India and Biafra, or dying in city ghettos and Vietnam. Christians can protest against people who love only material things by following this commandment.

Thou shalt not take the Name of the Lord thy God in vain. Instead of painting the world black in speech as well as in actions, we should protest by bringing out the beauty of goodness and God's creation by expressing it in our speech. Before one can use a well created object, one must see the quality of it.

Remember that thou keep holy the Sabbath day. If a Christian gives up one day a week to reflect upon Christian principles (and whether he is living them), he is on the path to bettering himself, and, by improving himself, improves the world.

Honor thy father and mother. Unity of mankind as a race is something Christians have sought for centuries. How can we unite a race when we cannot unite a basic unit of life—the family?

Thou shalt do no murder. Human life is a precious thing, and should not be taken for material purposes. Man today in an age of crime and war needs to recognize and understand the value of a human life. He will not realize this until other men, Christians, for example, stand up and practice the principle they preach.



Susan Monica Hamilton Gillett, this year's first-prize winner, is from Fulton, N.Y., and is a junior at St. Mary's School, Peekskill, N.Y. At 16, she is the youngest in a family of four children; her father is a psychiatrist. Susan was born in Perth, Australia, coming to New York via Alaska, Washington, and Maryland. Upon graduation from secondary school, she hopes to study law and then enter the foreign service. Her hobbies include sports, playing the guitar and piano, photography, and sewing. Susan has received St. Mary's drama award, school pin, and history prize. She is a member of the National Honor Society and her school's honor roll. She also has received American Legion, athletic, and science awards. Susan has worked in a psychiatric clinic, and at present devotes time to the Headstart center in Peekskill. Her home parish is All Saints' Church, Fulton, N.Y.

Thou shalt not commit adultery. The Christian has failed to keep this principle as seen in the prevalence of divorce. He takes love and the meaning of binding love too lightly, as evidenced in his lack of showing enough affection in the world.

Thou shalt not steal. This principle underlines respect for others and their property. How can Christians hope to live together if they cannot be honest with each other?

Thou shalt not bear false witness against thy neighbor. This again underlines dishonesty, greed, and hate. Christians should dispel such objects of thought by following this commandment.

Thou shalt not covet. Man should not desire that which is not his. Greed is so prevalent in modern society that one wonders if this commandment is ever read and heard in Church.

These ten tenets underlie the basic morals of the Christian faith and of a Christian life. Although we profess ourselves to be Christians, we detach these principles from our lives. The failure to practice a code of morals has bred hate,

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First Place

\$100 and a gold medal

Christian Protest

Thomas Daniel

RECENT violence in protest of injustice and inadequate law enforcement demands that the Christian investigate to what extent he may participate in various forms of protest. To examine this it is necessary to establish some guiding principles.

First, God has instituted civil government through man as his minister to us for good, for the punishment of evil-doers, and for the praise of them that do well. Therefore, Christians should respect and obey civil authority and be actively engaged in promoting the common good. However, since at times laws may be unjust or there may be an inadequate enforcement of just laws, Christians have the right and duty to work for the repeal of unjust laws and the proper enforcement of just laws through the due process of law. In the evident failure of due process, a Christian may in good conscience participate in public demonstrations designed to dramatize the injustice. This principle applies not only when one's own legal rights are infringed upon but also and especially when one joins with others deprived of their legal rights. Ultimately, however, the rights of individuals and the proper standards of justice must be established by the government through legislative process.

The Christian must recognize that the will of the Lord is a higher law than that of civil authority. Christians are to obey God rather than man when a civil law conflicts with a clear precept of God. At the same time, they must be willing to accept, as a part of their crossbearing, punishment as consequence for their action.

However, when a Christian disobeys a law which he considers to be in conflict with the higher law of God, he should do several things. First of all, he must be quite sure that all legal means of changing the law have been exhausted. He must consult with other men of good conscience to test the validity of his judgment. When he does carry out his act of disobedience it must be in a non-violent manner. His act of disobedience

should be directed as precisely as possible against the specific law or practice which violates his conscience. Most important of all, the Christian must exercise restraint in using this privilege because of the danger of lawlessness. With lawlessness enters loss of all regulation and control. Although a Christian may need to join a protest action, he should guard against identifying himself with groups and individuals who may be protesting the same law but from apparently wrong motives, and who may be seeking to capture a movement for their own improper ends.

In its proper sense civic disobedience consists of violating a specific law in the interest of justice and freedom, particularly as these relate to the needs of others. Such disobedience is a responsible expression of citizenship only when it is undertaken after all other means of obtaining justice have been exhausted and in full awareness of the demonic and disruptive forces present in any given social order. Under these conditions, testing a specific law occurs as a way of determining whether the law at issue conforms to the demands of the "higher law" and the principles set forth in other legal documents, directives, and decisions. This responsibility is perverted and abused when disobedience and resistance are undertaken out of disrespect for law and for the purposes of inducing violence and creating discord and disorder.

The maintenance of civil order at times requires the responsible application of force to the solution of problems both social and political. But this is not the task of the Christian individual; rather, it is the task of the police forces and military establishments, as arms of the government, to serve in this capacity. Hence they deserve all the support and encouragement that Christian citizens can give them.

The primary question that confronts the Christian in protest is violence. Is it proper to use violence as a means of reaching one's end? By violence is generally meant methods by which one hurts or harms another human in any physical nature. The weapons of violence are so destructive and so impersonal that they lay a special burden on the Christian citizen. He must remind himself as well as others that human life is sacred, coming from God, and that the temptation to resort to violence is a human situation



This year's second-prize winner is Thomas Andrew Daniel of Akron, Ohio, who is 17 years of age and a senior at the Howe Military School, Howe, Ind. He is from a family of four children. Tom plans to enter Kenyon College in the fall, majoring in history and religion. His special interests are sports and forensics. Tom is a member of St. John's Lutheran Church in Akron, where his father is the minister.

of incalculable moral magnitude. Because of this it is imperative that the Christian try to work together with other men of goodwill for the eradication of violence and the expansion of peaceful methods of protest.

"Conscience" is a faculty of man which responds to the moral principles that transcend human existence. A Christian is bound by his conscience to disobey any order or law which violates God's will. For example, when he is inclined to claim the right of conscientious objection to a certain war, he must first consider his responsibilities as a citizen of his nation. For instance, what is the role of his government in the maintenance of order and the defense and extension of justice and freedom? Is the war fought under legitimate authority? Is the war being waged in the interest of vindicating some obvious right that has suffered outrage? Has it been undertaken for the sole purpose of aggression? Will the results achieved provide a greater opportunity for justice and freedom to prevail than if the war had not been entered? Finally, he must ask himself, have all peaceful means of achieving a settlement been exhausted?

Public demonstrations generally are not contrary to law and the Christian may feel at times constrained by Christian love to join a public demonstration. Petitioning the government for a redress of grievances can and should normally be done through due process of law for

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Second Place

\$50 and a silver medal

Christian Protest

Janice Auyong

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men [1 Thess., 5:14].

A NEW fad has sprung up all over the world, the passion for protesting. It has become a fashionable pastime, a new subject in the college curriculum, and an outlet for frustration and fanaticism. Although protesting is considered by some as an annoying, meaningless noise, this democratic form of expression is useful in vocalizing public criticisms and opinions. Christians all over the world have also begun to utilize this practice. The dawn of protest began in Scandinavian colleges where students sought new courses of study. They conducted their demonstrations with fixed goals in mind, with reserve, and with respect for the ideas and wisdom of their elders and teachers. In the growth of the protest movement the self-imposed regulations and compromise seem to have been lost. The "means to an end" are just as important as the objective. Christians are faced with the challenge of restoring the machination of protest to its original law-abiding, beneficial order; Christians must also overcome the public's hesitance toward involvement.

Some of the world's problems have already been revealed by previous protests, but the time has come for protest to stop being merely objections. Protest should be backed by resolution, conscience, and tenaciousness. So much objection has occurred accompanied by physical violence. The objectors have rejected the authority that their leaders assert over them. These unhappy people, already disillusioned by their troubled homeland, resist any attempt by the government to protect them from their own vehemence. Christians will find that to succeed in protest they will have to remain within the limits of the law. Cooperation delivers more results than hostility. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are or-

daind of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil" (Romans 13:1-3a). Such was St. Paul's advice.

The Christian manner of protest will take longer and be less publicized, yet it will be more enduring and more effective. One means through which Christians will accomplish their objectives is the law. Since public opinion affects much of the legislative process in altering policies or ordinances, Christians would be wise to convince people to begin caring. Neighborhood soliciting, petitions, and congressional pressure through individual letters can launch new legislation. Supervision in the formation of laws and government policies can be important roles of the public.

In Christian protest there are both legal and moral aspects. Lawful protest will not be an obstacle once a person discovers that being a Christian is caring. Protests could be made because of personal complaints, prejudices, or hopes of rewards. But there is no place in the Christian world for those who protest for individual glory. Moral protest is concern, work, and willingness to change and compromise, and following Christ's unselfishness for the sake of others. Community involvement affords a Christian many chances for moral protest. It is not enough for him to be sorry that slums, misled young people, and unemployment exist. Every Christian can spare a few hours from the television set, golf, and Sunday afternoon naps. Community problems have caused the initiation of many national and local programs such as VISTA, Big Brother, and FISH. Support of and work in these organizations are part of the moral responsibilities of Christian protest.

But too many Christians themselves do not care. Sunday churchgoers that play at being Christians rely on the Church



The third prize is awarded to Janice Sook Hing Auyong. She is 17 years of age, from Honolulu, Hawaii, and a senior at St. Andrew's Priory School, Honolulu, where she is a consistent honor student. Her interests and hobbies include sewing, swimming, hiking, and reading. She hopes to study marine biology upon graduation from St. Andrew's, with an eye to research or teaching. Janice is a communicant of St. Elizabeth's Church in Honolulu where she is secretary-treasurer of the Young Churchmen. She is a member of the American Women's Auxiliary Legion, and her school activities include membership in the student council, campus patrol, newspaper staff, Companions of St. Andrew, and the Girls' Athletic Association. Like Susan Gillett, Janice is also a member of the National Honor Society.

as a spiritual prop when life becomes depressing. God comes into existence only during Sunday service. Christian ethics should not affect just one hour out of the 168 hours of each week. Christ told his disciples to love their neighbors as much as themselves. For the "space-age" Christian, respect for others is forgotten in the pressures of a work day. "All is fair in business deals." God will not help those who help only themselves. Self-change will aid Christian protest by demonstrating that there can be change. What need is there for the world and its people to remain aggressive and destructive? Honest criticism brings change.

Christians will have to combat temptation, apathy and conservatism in their

Continued on page 20

Third Place

\$25 and a silver medal

WORTHY OF SPECIAL MENTION, in the opinion of the judges, are the essays written by the following students (in alphabetical order): Rebecca Childs, St. Agnes School, Albany, N.Y.; Deborah Klinger, St. Agnes School, Albany; Harry V. Klug, Jr., St. James School, Saint James, Md.; Michelle Oppenheimer, St. John Baptist School, Mendham, N.J.; and Jeffrey Smith, Lenox School, Lenox, Mass.



CHURCH CAMPS

RECREATE & RE-CREATE

By JOSEPH A. MINNIS

THROUGHOUT the Church, revision, re-evaluation, renewal, and rededication are taking place. At times this strong movement is hindered by those who would have the Church revert by giving up many of the elements that have made her strong. The church camp is one of these strong elements and will continue to be so. But the church camping program also needs revision, re-evaluation, renewal, and rededication in order to become a more effective tool in the overall mission of the Church.

Today as never before, men and women, boys and girls, have more leisure time. More mechanical household appliances, shorter working hours, and fewer teenage responsibilities provide this leisure time. The Church should have an effective ministry to this area of people's lives. In many instances, little has been done to date in the area of leisure time by the Church. Yet industry considers this an all-important problem. Recreation means to re-create. One may re-create his life in two directions—toward a life with our Lord or toward a life that is separat-

ed from our Lord. Thus recreation that provides a spiritual base is vitally important. The priest serving a "vacation paradise" has a difficult, awesome, and yet extremely important ministry to be with God's people as they relax.

The easiest way to focus such a ministry is through a diocesan camp and conference center. Diocesan sponsored conference centers are feasible today. Operating costs are high and can be met through a total participation by the people of the diocese and thus a fuller program on a year-round basis can be offered. It is only reasonable that the more days of use, the more efficient the operation. Diocesan sponsored conferences and camps, together with parish camps using a common facility, will accomplish this.

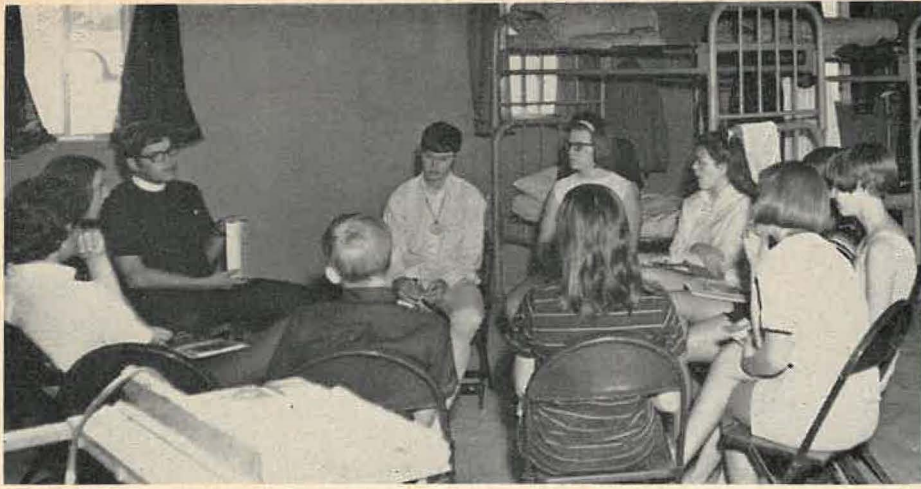
Many diocesan conference centers are being developed across the country with varying degrees of success. Other older established camp grounds are undergoing painful evaluations in order to renew their ministry. Much time and careful consideration must be given in planning the development of a new conference center and much more thought should be given to the problem of rebuilding or renovating an old camp. Camp 5W—Who, What, Where, When & Why—will

serve as an example of some of the elements that must be considered.

WHO will use the camp? Usually the answer has been young people. This is no longer satisfactory. Facilities must be planned for all age groups from the young to the "golden agers." Of course this cannot be done all at once, and therefore consideration should be given to buildings and activities that can be used by all. When all ages are included in the overall program, the conference center naturally has a greater outreach to people and thus its ministry is much more effective. Some of the important age groups are the teenager, the young married couple, and the retired but active man or woman. These groups can be of tremendous help in the development or renovation of a conference center and the conference program can strongly support and influence their lives.

What is a conference center? What will it be 20 years hence? What will be the conference needs of the future? These questions must be answered with flexibility. The size is important. Enough land must be purchased to allow development and avoid encroachment by metropolitan areas in future years. The mistake of limiting the conference ground acreage is

The Rev. Joseph A. Minnis is director of Trinity Ranch in the Diocese of Colorado.



An investment by the Church in today's youth is important. Here pictured is a question-and-answer session at Trinity Ranch.

often a financial problem. The larger the conference center, the more flexible the programs of the camp may be.

There is the possibility of purchasing a developed conference center. Hesitation at this point is advisable. Care must be exerted to make sure the buildings are sound and that the cost of renovation will not exceed the cost of building a new facility. Starting with just the land offers a better approach due to the fact that the conference center can be planned and developed according to the needs and desires of the program to be instituted. This development is not tied to existing structures which may prove to be an expensive hindrance.

Long lists of facilities can be made. Developments may seem to take on the proportions of a minor city. The American Camping Association has excellent resource materials available to aid in the overall development. However, priorities must be considered. Basically, the first campers will be children. Provide comfortable, inexpensive housing and recreational facilities for them. It is through the young people that enthusiasm and support for the diocesan conference center will come. Eventually the parents will take a very active interest because their children had a very enjoyable and rewarding experience.

The buildings should be all-weather. It costs very little to winterize when this is considered in relation to the extended use of the facilities rendered possible. Summer buildings require as much or more to maintain as do those that are winterized.

WHERE should a camp and conference center for a diocese be located? The easy answer is, as close to the center of the diocese as possible. However, while the theoretical answer is easy, the practical answer requires other considerations.

Population centers are shifting rapidly. Metropolitan growth is eating up rural areas in huge bites. Thus, the older camp

grounds are faced with the question of possible relocation. At one time they were a comfortable distance from town and enjoyed the relaxing beauty of God's creation. Now they are surrounded by urban areas and are unable to function effectively or efficiently. Thus, the location of a conference center should be close to the center of the diocesan population of the future. Utility companies and state agency projections may be very helpful in finding the center. Enough land should be purchased at the approximate center to avoid encroachment by the growing urban areas. At the present time the value of land in such a location may be relatively low. It takes a good deal of courage to purchase land away from today's centers of population, but the foresight of such a purchase will allow better and longer lasting development of the conference facilities. It may be a long process of elimination before a site is decided upon and finally purchased. The committee for Trinity Ranch in the Diocese of Colorado looked at more than 30 sites before the present one was purchased.

"There are other areas of the Church's ministry that are more important," is likely to be the cry of the disenchanted. But what can be more important than an investment in our young people? Yet if this cry becomes too loud the question of "when" will continue to remain unanswered. However, the Church needs to take a step forward in her ministry of recreation. A diocesan camp can be an effective tool in the urban ministry now when the urban crisis seems to be reaching gigantic proportions. People of the inner city can often solve their own difficulties and plan progressive, far-reaching programs if they can get away from their immediate surroundings to gain perspective. What better place can there be to gain perspective than at a Church-sponsored conference center, oriented towards God's altar and thus giving a sound spiritual base to the means of solving urban problems? In no way is a church conference center the final answer to urban problems, but it can be used as a place where the final answer may develop. Prejudices, selfish goals, and false facades can be dropped when people are removed from the pressures of the urban community. One of the primary goals of Trinity Ranch is to become such a place where Christian understanding, love, and good will can develop.

WHY should the Church invest in camps? Why become interested in a family's "free time"? The questions beginning with "why" are most often asked by near-sighted and self-centered individuals, those who cannot see a larger purpose to life than their immediate needs or desires. The Church needs to be vitally interested in the young teenager that spends the three summer months with time on his hands. Too many of our young people know only the asphalt, concrete, and brick of their surroundings and nothing of God's bounty in His creation. To be sure there are the city parks,

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Conference buildings should be winterized for year-round utilization. Shown above is Trinity Ranch's new dormitory and all-purpose building.

News of the Schools

■ Dr. Robert S. Lancaster is retiring in June as dean of the College of Arts and Sciences at the **University of the South**, a post he has held for 12 years. He will continue at the university as professor of political science, and next summer he will supervise fund-raising for a new student center. The new dean will be Dr. Stephen Elliott Puckette, whose great grandfather, the Rt. Rev. Stephen Elliott, was one of the founders of Sewanee.

■ The **Patterson School**, Lenoir, N.C., opened its 60th year last September with a service installing a new headmaster, the Rev. Floyd W. Finch, Jr. He succeeds George F. Wiese who headed the school for 32 years and who remains as headmaster-emeritus.

■ The athletic field at **Texas Military Institute**, San Antonio, Texas, has been rebuilt, and now has a crested football playing field and a 400-yard, all-weather, six-lane running track. Also completed recently is the library, with a capacity for 25,000 volumes and six classrooms, named for one of the school's most famous alumni, Douglas MacArthur.

■ Sister Patricia Ruth, N.C.T., head of **Bethany School's** science department reports that the school is strengthening its science program in several ways. A plot of ground will be chosen for use as an outdoor study laboratory, and will give students "unlimited opportunities to develop skills of observation, inquiry, and a greater awareness of the complex balance of nature." Students go on field trips to Cincinnati's Science Center, where the exhibits are designed to be handled by all visitors; the center's Mobilab has visited the school, bringing demonstrations and laboratory exercises for the students to work, under the guidance of a lecturer. Sr. Ruth believes that the purpose of Bethany's program is not to teach a lot of isolated facts and theories, but "to help the student see herself in relation to all living organisms, to see the entire world as a vast community of life inseparable from each other. We want her to become aware of her responsibility as a citizen to take an active interest in the problems of pollution, conservation, atomic energy, and in the vast array of such topics which will confront her in an increasingly complex society."

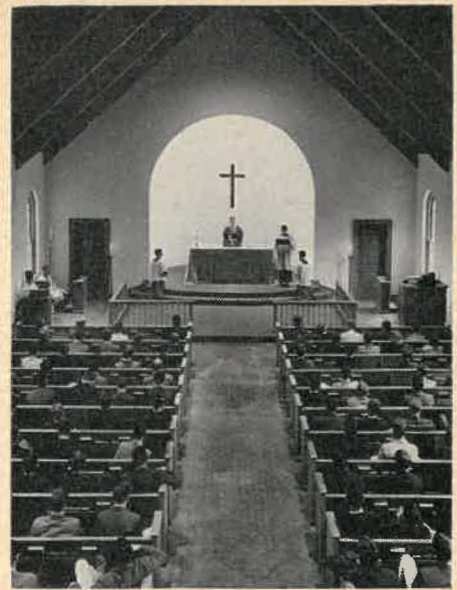
■ Proceeds from a \$90,000 fund raising campaign, which was concluded late in January, have been helping **St. John's Cathedral Boys' School**, Selkirk, Manitoba, to clear the school's debts. The

objective, according to the school's finance committee chairman, is to have the school totally out of debt except for \$43,000 from the Royal Bank of Canada, which may be financed, over a period of several years, out of operating revenues and casual donations.

■ At **Hoosac School**, Hoosick, N.Y., a number of improvement projects have been completed (resurfacing all the campus roads; remodeling the chapel building to add dormitory space and a faculty apartment on the second floor; an athletic grandstand) and others are now underway (two new soccer fields, a baseball field, a hockey rink, and a new science building). Changes in curriculum, according to headmaster Donn D. Wright, include addition of a full-credit course in the theology department called "Seminar: Contemporary Thought," and a new course called "Humanities," with a separate program each term in Christian literature, art, and music. The school's varsity soccer team is going to Scotland in the summer, with accommodations arranged in youth hostels, and games scheduled with schools and clubs. The coach has written to nearby American military establishments to invite servicemen to come out and cheer for the boys.

■ A new educational wing costing \$300,000 will be dedicated on June 1, at the **Rock Point School for Girls** in Burlington, Vt. It will contain classrooms, a science laboratory, an art studio, library, and theater facilities for both traditional stage productions and theater-in-the-round. As a result of the new construction two new student lounges will be made available in the main school building. The first priest to serve as headmaster, the Rev. Russell Ellis, will assume his duties at the school on June 15. Fr. Ellis has been rector of St. Stephen's Parish in Middlebury, Vt., for 13 years.

■ The Old and New Testaments are studied by freshman and sophomore girls in the twice-weekly religion classes at **Stuart Hall**, Staunton, Va. But changes in the curriculum are taking place at the junior and senior levels. "Christian Living" for the juniors includes the study of notable Christians from St. Paul and Peter Abelard, to Luther, Cranmer, and Tom Dooley. The girls examine religious belief and behavior through novels, films, and records (e.g., Gert Behanna's *God Isn't Dead*), and have seen a series of films on the great religions of the world.



THE CHAPEL of St. James School, St. James, Md., has been the focal point of the school's emphasis since its founding 127 years ago. The original building was destroyed in a school fire, and the second building has been replaced by the one above, completed in 1965 with funds raised by the school's alumni. The original altar now stands in St. Mary's Chapel, a part of the present St. James Chapel.

The senior class has studied Christianity through paintings, films, music, and literary forms. An experimental seminar gives each girl a chance to explore in depth some topic of interest as well as reading in other crucial areas such as race relations, urban life, communism, drugs, and science. A weekend senior retreat at a conference center is conducted by a priest who presents a program of his own to stimulate thought and discussion. The girls take part in special projects, too. The Service League raised funds for an orphan in Ecuador, a tape recorder was given to an Anglican priest in Spain, and girls help in local Sunday schools, in a mental hospital, and at the Virginia School for the Deaf and Blind.

■ Five awards signifying excellence in various areas of performance throughout the students' 2½ years of professional training were announced by **St. John's Episcopal Hospital School of Nursing**, Brooklyn, N.Y., at the annual breakfast in late February. The young women honored are: Carolyn Utts, the Bishop Sherman Award; Laura Giles, the Bishop De Wolfe Memorial Award; Veronica Reilly, the Medical Board Award; Lorraine Boudreau, the Board of Managers Award; and Gail Williams, the Women's Board Award. The school of nursing is a part of the Church Charity Foundation of Long Island.

■ An old Air Force ROTC building at the **University of the South** has become the home of the Sewanee, Tenn., Boy's Club, a project of students at the university. The university donated the building, which was to have been used for storage

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or torn down, and \$6,000 to cover most of the cost of moving the building to a permanent location. Two professors offered their amateur carpenter skills to help finish the building; the town raised \$400 at a bake sale and similar projects; and various donors gave additional funds. An arrangement was worked out with the Office of Economic Opportunity so that local men could work on the building in the morning, and in the afternoon could be tutored in reading, writing, and arithmetic by students from the university. The students have also carried on an organized program all year for about 65 boys from first through 12th grade, taking them bowling, teaching them to swim, playing basketball with them, and tutoring them. A girls' program is planned in the fall when the university goes coed.

■ In groups of six or less, parents of students at **Bethany School**, Cincinnati, Ohio, are taking part in the school's new series of conferences under the leadership of guidance director Mrs. Harriet P. Cook. After a brief lecture by Mrs. Cook, the parents are encouraged to bring up individual problems and to make suggestions of mutual interest. Subjects discussed have included: the bases of good mental hygiene; intelligence; purpose and interpretation of various kinds of tests; and discipline.

■ More than 300 area educators attended a mathematics workshop April 12 at **Trinity University**, San Antonio, Texas. Meetings were divided into sessions on the primary, intermediate, and secondary grade levels, and workshop participants constructed visual aids after demonstration sessions presented mathematical concepts. The workshop, co-sponsored by the Trinity department and the Texas Association of Supervisors of Mathematics, was a part of the university's 100th anniversary observance.

■ The Rev. Robert E. Terwilliger, Ph.D., will lead a study conference on "The

Actuality of Christ" at the **Adelynrood Conference Center**, South Byfield, Mass., June 22-25. He will discuss what he believes to be the most urgent aspect of Christian faith today—the nature of Christ, the historicity of Jesus, and His actualization in the Church and in the Eucharist. The Rev. Otis Charles will conduct a conference on "Celebration," July 8-10. It is planned as "an experimental, ecumenical conference for couples, clergy, lay, single persons, and religious . . . and is designed to break down barriers, open individuals to personal growth, and unlock the experience of the community."

■ **St. Andrew's School**, in St. Andrews, Tenn., is planning a cooperative arrangement with nearby **St. Mary's School** for girls which has been closed since last June. Beginning in September, St. Andrew's will accept 20 to 25 girls as boarding students. They will live in the dormitory at St. Mary's and attend classes at St. Andrew's where there are already a number of girls attending as day students. If the initial experiment is successful, a separate but coordinate school for girls will be developed under the direction of the Order of the Holy Cross, the monastic order which operates St. Andrew's. The new school, according to Fr. Lee Stevens, O.H.C., prior, would have its own headmistress, faculty, and corporate life, but its educational program would be coordinated with St. Andrew's. Boys and girls would attend classes together at both institutions.

■ Students at the **Episcopal Theological Seminary in Kentucky** have ample opportunity to be a part of the surrounding community: seniors do required work in two of Lexington's hospitals; some students appear on a local television program; some conduct devotionals at the Florence Crittenton Home; some are assigned parish duties in local churches

Continued on page 20



Students tutor workmen at Sewanee

EDITORIALS

Necessary Restyling?

WE SUGGEST that deputies to the special General Convention II Aug. 31 to Sept. 5, South Bend, (to take care of "many items of importance" left over from the Seattle Convention of 1967) had better marshal their hands and voices against Officialdom's announced proposal to restyle the General Conventions of the future. The Agenda Advisory Committee, appointed jointly by the Presiding Bishop and the President of the House of Deputies and reporting to those officers, recommends that to all bishops, deputies, and alternatives of the convention there be added "representation of women, ethnic minorities, and young people" to participate in some 50 discussion groups which would report to the two Houses.

Why all this? Are these extras being summoned as resource-people and consultants, to give members of the convention information which otherwise they would not have? This cannot be. No bishop or deputy who reads, listens, has any kind of touch with what's going on around him, can possibly be ignorant of exactly what these consultants will tell the convention. Anybody should be able to write that script before hearing it; so the purpose is not that of providing authoritative information concerning how women and ethnic minorities and young people feel about the Church's mission and ministry.

These specially invited observer-participant-consultants will be there to put pressure on the Church's elected representatives. It may be pressure for good ends—that's all in the point of view; but pressure. By its present Constitution and Canons the Church insists upon following democratic principles in legislative matters. Officers, committees, and other agents of the Church should not be allowed to jeopardize these principles by attempting to restyle the General Convention and pack it with arms and shouts from their own camps. There's nothing basically wrong with the General Convention's setup as it is: the trouble comes from Officialdom's repeated attempts to dominate and influence both Houses, especially that of the Deputies. What is to stop Officialdom from having "leaders" for the recommended discussion groups already picked and primed to sway the convention to accept proposals of unproven merit? It happened at the Seattle Convention (e.g., few deputies or even bishops had had a chance to read the "Pusey Report" in its entirety, yet Officialdom had its speaker at hand, and the report won acceptance), and the Triennial (planned organizers were on the job and made some of the women hopping mad); it can happen at South Bend, and it can happen forevermore. As the Episcopal Church is constituted to be and to act, all its officers and agents are meant to be servants of the General Convention which is the Church in legislative session. Increasingly in practice however, Officialdom is evidently trying to make the General Convention a body of yes-men. The only ones who can prevent this are the members of the convention. They had better go to South Bend with their

minds made up to think and vote for themselves and for the people they represent, resisting all propaganda and pressures—even from lobbies of angels and buzz-groups of seraphim.

Opportunity In Israel

THAT THE GOSPEL of Christ should be preached in all nations, beginning in Jerusalem, has double meaning for Christians living in Israel. The operation of Christian witness has a blending of problems. This in part is brought about by the garden variety of Christian communities represented in the land which foster their own understanding of this witness. This includes hospitals, schools, evangelical preaching, and publications. It also takes the form of caring for the holy places for pilgrims, providing hostels, and maintaining chaplaincies for nationals. The variety of Christian witness in Israel is not without merit, but the fragmentation of Christianity is often bewildering to Jew and Moslem. Fortunately the United Christian Council in Israel, representing Anglicans and most protestant bodies, has brought about ecumenical cooperation and study. Elsewhere, a smaller emphasis is being placed on dialog across the lines of world religions: Christianity, Islam, and Judaism.

The six-day war of 1967 perhaps has raised the most serious challenge to the Christian witness in the long history of Palestine. The dilemma is not between Christians and the State of Israel; rather, it is the deep divisions among Christians themselves. It is most keenly felt in no less a place than the Holy City—Jerusalem. This city may have been reunited physically after the 1967 war, but the feelings between Christians in the former Israeli and Jordanian sides are not easily overcome. Facts speak for themselves. Since the 1967 June war the Old City of Jerusalem, the West Bank, Sinai, Gaza, and the Golan Heights have come under Israeli control. Christians living in Israel today number about 72,000, of whom 12,000 live in East Jerusalem. Of these Christians, most are Arabs. However, the majority of Arabs are Moslems, far outnumbering the Christians.

That Christianity should help reconcile the serious difficulties in the Middle East is almost out of the question for many Arab Christians. Their national ties run too deep with their Moslem brothers. Some feel cast in the role of a traitor if engaged in any endeavor of reconciliation. Certainly those who strive for peace with justice are often misunderstood by their own. The danger that reconciliation will support a particular political position is always present. So there is no easy answer for Arab Christians. And the problem is further complicated by some overseas missionaries who become more nationalistic than the people in the lands themselves.

One must speak in reserve and caution. Perhaps it may be naive, but it seems that a Christian can be pro-Arab and not anti-Israeli, or vice-versa. Some Christians are practicing this and, although few in num-

ber, are offering a significant contribution as mediators between Arab and Jew. The only solution possible in the Middle East is the voluntary participation between the parties involved and not a settlement imposed from without. Christians living in Israel today, regardless of their national origin, have a unique opportunity to give

a witness of reconciliation in the name of Jesus Christ. One thing is certain: this condition will not last forever.

ROBERT S. MCGINNIS

The Rev. Robert S. McGinnis, Jr., curate at Grace Church, New Orleans, La., is now in Israel as a guest of the Israeli Government Ministry of Tourism.

FIRST PLACE

Continued from page 12

war, and social ills in the world—the very circumstance against which men protest. What better and more effective way can a Christian protest in a sea of hypocrites than by rising and practicing principles so many Christians fail to follow? The way for a Christian to protest is to follow and live the Ten Commandments. The form his protest takes should, through individual judgment, be based on these principles of Christian behavior.

*"We are One in the Spirit,
We are One in the Lord,
We are the One in the Spirit,
We are One in the Lord,
And we pray that all unity
May one day be restored.*

*And they'll know we are Christians
by our love, by our love,
Yes, they'll know we are Christians
by our love."*

SECOND PLACE

Continued from page 13

the preserving of peace and tranquility of the nation. However, the breaking of an unjust law need not necessarily reflect the spirit of anarchy, criminal intent, or general contempt for laws. It may in fact, reflect an earnest desire to respect the rule of law and test the validity of a specific law and so provide a larger measure of justice.

At the same time the Christian should be cautioned against an exaggerated individualism that breeds contempt not only for law, but for the due process of law. He is also to remove himself from the anarchic spirit which pits one segment of the population against the other. And finally, he must refrain from the asserting of his individual rights at the expense of the rights of others.

There are definite guides which the Christian can follow as to how he protests and if he remains in these bounds he will never be in the wrong.

THIRD PLACE

Continued from page 14

protest of stagnation. Human nature is obstinate when the time comes for alteration, perhaps because the unfamiliar is intimidating. A Christian must be willing to meet defeats and disappointments. Christians individually can aid protest by becoming Christians again. Sophistication should not overshadow the simplicity of love and respect for others. But a single

voice cannot be heard above a clamor of resisters. United Christians can make their desires known and felt: all Christians "doing their thing"—priests in their pulpit, people at work, students at school, women raising their children—all working for a better world.

CHURCH CAMPS

Continued from page 16

play grounds, and beaches, but they still possess the closeness, the possessiveness of the city. Young people should be granted the privilege of larger horizons, and a Church-oriented camp program can offer this and much more.

From the young people we go to the young married couple. Many young couples today cannot afford a weekend away from home, let alone a week's vacation. Yet they could afford to get away if the Church camp made facilities available to them at a minimum cost. Here is the life blood of the next generation and the Church is not showing these young married families that she cares for them and needs them as they need the Church.

Camp 5W is an important tool in the Church's overall ministry. More than at any other time in history, the Church must become involved in the relaxation time of her people. This is the time of re-creation. Thus the strengthening of the camp and conference program is an area in which all Churchmen should be genuinely interested. A camp and conference program will pay unlimited dividends in the years to come.

SCHOOL NEWS

Continued from page 18

under the supervision of local priests and a professor of the school who works in cooperation with the Diocese of Lexington's department of missions in a course on the pastoral ministry. Faculty members, too, have gone out to campuses of other schools during the current year for the exchange of ideas and programs, and three professors represented the school in Chicago at a seminar on the spiritual life of the seminaries.

■ In the fall a new school will be opened in the Pocono Mountain area by the **Kirkridge Retreat-and-Study Center**, near Bangor, Pa. John O. Nelson, former Yale Divinity School professor, will head the new program which will eventually include 120 boarding students. Half of these, according to executive director

David T. Johnson, will be from backgrounds other than white, suburban, protestant—i.e., black, oriental, Puerto Rican, Mexican, European, inner-city, mountaineer. Similar contrasts will be bridged between wilderness experience—the school is on the Appalachian Trail—and industrial plants nearby. Worship at the school will be an all-community involvement, with forms varying from Quaker silence to litanies and chorales, dialog preaching and panels, with emphasis upon singing in many modes.

■ Two **Seabury Hall** students are enrolled in an intensive Japanese language study program sponsored by the Hawaii State Department of Education. Rosemary Lau and Mary Jo Andrews, juniors at Seabury in Makawao, Hawaii, are among 20 students on the island of Maui taking part in the pilot program in languages and social studies in Mandarin and Japanese. Seabury's headmaster, the Rev. Roger M. Melrose, reports that for three hours each afternoon the students are "immersed in the program conducted by four teachers of Japanese. English has not been spoken [in the classes] since the third day." Midway through the program, a seminar or social studies techniques will emphasize Japanese relations with the United States.

■ When the Summer School of Church Music and Liturgics opens next June in Austin, Texas, it will be using for the first time the newly completed Holtkamp Organ in the chapel of the **Seminary of the Southwest**. The summer session, the first such conference held in the area for the past ten years, is designed for clergy, organists, choirmasters, choir members, and all who are interested in church music. According to Dean Richard F. Woods, the program will offer an atmosphere where new ideas can be explored and where techniques and explanations will be given in the organization of church music programs and in the training of the church musician.

■ The newly completed union building at **St. Augustine's College**, Raleigh, N.C., was dedicated Feb. 8, during the college's Founders' Day and Homecoming celebration. The two-story structure provides a dining room for 450 students, and also contains student offices, lounge and play areas, a book store, a post office, a grill, audio-visual rooms, and two outside terraces. On the same day, groundbreaking ceremonies were held for a classroom building, and other new buildings are being planned. In addition to

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expanding its physical plant, St. Augustine's is strengthening its educational program. President Prezell R. Robinson has said that "first and foremost, I want St. Augustine's College to be recognized everywhere for superior instruction. The scope of the college may change, but there can never be a replacement for excellence in teaching at all levels. I want this college, increasingly, to be looked upon by all as a community of learners." Three comprehensive self-studies are being carried on concurrently: the Southern Association self study; the in-depth study required by the Executive Council of the Church; and an evaluation of the college's teacher education program.

■ From St. Andrew's Priory School in Honolulu, Hawaii, comes word of two new members of the administrative staff: The Rev. Fred G. Minuth is now headmaster, and Sr. Lucy Caritas, C.T., is principal of the school for girls in grades one through 12.

■ Trinity Preparatory School, a coed day school, opened this year on a 100-acre campus in Orlando, Fla., with an enrollment of 185. During the summer, Trinity will begin building a field house and a second classroom building, to allow for an additional 80 students. The Rev. Canon A. Rees Hay is headmaster.

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Nation team. They are **Bernard Essannason**, usher and acolyte at All Saints Church, St. Thomas, V.I., and **Gary Motsek**, acolyte at St. Clement's Church in Belford, N.J. During Boy Scout Week in February, the 15 winners made personal reports to government officials on the 1968 achievements of scouting and its long-range plans for the future. They also met with President Nixon at the White House. Mr. Essannason, 17, has been in scouting for 6 years and is a senior at Charlotte Amalie High School where he is active in sports and is vice-president of the Student Council. Mr. Motsek, also 17 and a senior, has been in scouting for 8 years, is active in sports and debating, and hopes for a career in astro-space engineering, physics, or the foreign service.

■ An antique work of art picturing the Madonna and child has been given to **Trinity University's** Margarite B. Parker Chapel in San Antonio. The object, an enameled terra-cotta relief created in Italy in the late 15th century, is a circular hanging, 32 inches across. The Madonna and child are in white, with a blue background; the molded grape clusters, lemons, gourds, and flowers of the frame, are in natural colors.

COCU

Continued from page 8

would be available "inclusively to men and women and to minority racial and ethnic groups."

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of the congregations comprising the parish, but a "full church program" would not necessarily be carried out in each of these "places." Task forces could be formed by members of a parish for a particular mission relating to some social or other problem in a community.

Among the unresolved issues on which the plan of union commission asked for advice were the following questions:

(✓) Should membership be in a congregation, parish, or district?

(✓) Should there be a statement of standards of belief, and if so what should be the nature of the statement?

(✓) Should there be a statement on standards of behavior, and if so, what should be the nature of that statement?

(✓) Should the membership of presbyters and of deacons be in the congregations, parishes, districts, or some combination of them?

(✓) How should the settlement (deployment) of ordained ministers be accomplished?

(✓) What should be the proportions of laity to ordained ministry at various governing levels, and what should be the proportions of women and youth in governing bodies?

(✓) At what organizational levels should bishops be elected and what should be the roles of such bishops in the transitional period until the formation of the districts?

(✓) Should the title of the Church property be in the parish? Should the parish be incorporated where legally permissible? Should all property be held in trust for the united Church? Should buying, selling, mortgaging of property, and new major construction be permitted only with the concurrence of the district?

(✓) Should the proportion of laity to ordained ministry in districts, regions, and national assembly be 2 to 1 in order that the mission of the whole Church may be served?

Seating arrangements for delegates to the Consultation created a ripple of tension. To provide a rotation from previous meetings, the arrangements committee had placed delegations in reverse alphabetical order. This brought a complaint from Bp. Frederick D. Jordan of Hollywood, Calif., chairman of the delegation of the African Methodist Episcopal Church, who noted that the reverse seating put his delegation and that from two other predominantly Negro bodies toward the back of the ballroom where plenary sessions were held. He said it was unfortunate that Negroes in the state governed by Lester Maddox would have to, in effect, "go to the back of the bus." The pleas resulted in reshuffling the seating so delegates of the United Church of Christ, the United Methodist Church, and the United Presbyterian Church returned to the back of the ballroom.

Bp. Mathews said at a news conference that black Churches are "solidly" in COCU and there is no present indication that they intend to withdraw. No proposed Church union could be "truly evangelical, catholic, and truly reformed"

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if black Churches are not in it, and any "exclusion, absence, or their own withdrawal" would undercut the whole plan, he said. At the same press conferences, Dr. Benfield dismissed as inaccurate a layman's contention that more than 1,000 congregations of his Church—the Southern Presbyterian Church—might leave that body if it enters the COCU planned merger. He suggested the number would be less than 500.

A Negro, the Rev. W. Clyde Williams, who was introduced as new associate general secretary of the Consultation, is a minister of the Christian Methodist Episcopal Church, registrar and director of admissions for the Interdenominational Center in Atlanta, and first vice president of the Georgia Council of Churches.

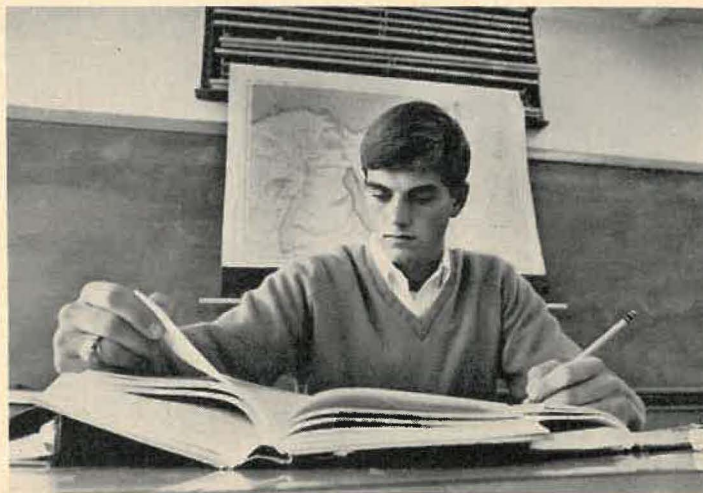
Two leaders of COCU agreed that there are no insuperable obstacles to uniting the nine religious bodies so far as matters of faith are concerned. "The hangups are matters of order—what we believe about ourselves and the way we do business," Dr. James I. McCord, a United Presbyterian and president of Princeton Seminary said. A United Methodist theologian, Dr. Albert C. Outler, described the "disparity" of ministerial order as "the last ecumenical enemy to be overcome." Dr. Outler, who gave his views in a paper on the unification of ministries, said the problem is that clergymen in some Churches do not regard the orders of ministers in other Churches as fully valid because they were not ordained in the historic succession, an unbroken line back to Christ's apostles. To a degree, he said, the ministerial orders of all clergymen are defective. But he rejected a proposal that "everybody ordain (or reordain) everybody else and then let the Holy Spirit unscramble the resulting exchange of ministerial status." As an alternative he suggested that the new united Church have a "new covenant" of mutual understanding and commitments which could be drawn up and subscribed to by all.

Ministers going into the new Church should be required to undergo "an ex-

amination, subscription, and rededication that would, in effect, renew their ministerial commitments," he said. He also suggested that consecration of bishops in the united Church would always be shared in by other bishops "in the apostolic succession." As the first and crucial step "to a mingling of our ministries in yet fuller and more perfect representativeness," Dr. Outler called on the Churches to recognize the significance of mutually accepted baptisms. He suggested that since they recognize each other's baptisms as valid, they are implying they recognize each other's ministerial orders as valid. And this, he said, may be an analogy for some sort of mutually recognized Eucharists.

Dean Ronald S. Osborn of the Christian Theological Seminary, Indianapolis, in his paper on "The Meaning of the Presbyterian in the United Church," suggested that the united Church have both "professional" and "non professional" presbyters or elders. The professional would have theological education and would normally earn his living from the ministry. The non-professional would have theological understanding of the Gospel and of his office, but in most cases would not have a degree in divinity, and would earn his living in a secular vocation although in some cases he might receive a stipend for his services as a presbyter, Dean Osborn explained. He also noted that the Consultation is committed to the threefold ministry which is preferred by many within the "catholic" tradition. Most of the Churches within COCU are scarcely ready to establish "priest" as the normal or common title for the ordained ministry, he said. The untranslated "presbyter" accords with ancient tradition without raising the spectre of sacerdotalism, he added.

Delegates, some 100 in all, received Holy Communion together during a service in the Tabernacle Baptist Church in Atlanta, following an order of worship that included traditions from all nine Churches. Celebrant was Dr. David G. Colwell of Seattle, chaplain for the Con-



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sultation, who was assisted by the Rev. Clyde Williams.

Guidelines for local interchurch action were adopted at the Atlanta meeting and given to the delegates for study and action "in the hope that the document will be transmitted by the communions to their constituencies through appropriate channels." Suggestions include:

- (✓) Joint programs for two or more congregations;
- (✓) Joint staffs in which two or more congregations join together in employing program specialists;
- (✓) Joint use of building facilities;
- (✓) Cooperative or larger parishes which link congregations for common programs and ministerial leadership, usually under the direction of a parish council;
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- (✓) Federations of Churches, in which two or more congregations join in a structure maintaining their own religious affiliations yet operate fully as a single congregation as far as all program is concerned;
- (✓) Declaration of mutual acceptance;
- (✓) Councils of churches, in which groups of congregations work cooperatively in a variety of program ventures;
- (✓) Joint mission agencies or para-council structures;
- (✓) Cooperative new church development.

The committee said the plans could involve not only congregations in COCU but others, including the Roman Catholic Church as well.

Non-Members on COCU

Dr. Paul D. Opsahl of the Lutheran Council in the U.S.A. described the guidelines for local interchurch action as "immensely helpful" while the Rev. John H. Teitjen, also from the council, noted "a real readiness on the part of the COCU participants to have a great deal of trust

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in each other without solving all problems first—a planned ambiguity." These men attended COCU meetings along with several others from the Roman Catholic and Greek Orthodox Churches, and from the American Baptist Convention.

Dr. Robert C. Torbet, ecumenical officer of the Baptist Convention said his Church wants to maintain a close relationship with COCU "short of union."

The Rev. George H. Tavad, Roman Catholic observer-consultant, foresaw two hurdles which COCU still must clear: the theological question of the ministry, how it would be possible to square the concept of the ministry held by the Episcopal and Roman Catholic Churches with concepts of the other Churches; and a non-theological question—how to provide proper representation to the black Churches in the Consultation. He also said that the Churches in COCU are "quite decided to go ahead."

Arthur Dore, press officer for the Greek Orthodox Archdiocese of North and South America, said he had concluded that the consultation "is important to the Orthodox Churches and we should take more interest in it." He also said that the Orthodox Church at the local level can enter into closer and more significant participation with congregations in COCU bodies.

A Vatican official cautioned leaders of COCU against the effects of "ecclesiastical joinery." The Most Rev. Jan G. M. Willebrands, secretary of the Vatican's Secretariat for Promoting Christian Unity, voiced his concerns for the proposed united Church in a speech given at a dinner during COCU's annual meeting. He said he was encouraged to see that the Consultation's desire is not merely to form a new and larger religious body, "but to embark on a pilgrimage whose only ultimate goal can be the unity of the whole Body. As admittedly 'incomplete and provisional' it will, I hope, continue the dialogue, in common study and common action, with the other Chris-

tian communities in this nation and abroad."

Bp. Willebrands said the Roman Catholic Church "has pledged itself to be a partner" and he offered any help that the Vatican's unity secretariat can provide. "In the search for future reconciliation, we all stand equally before Christ and under His purifying and judging word," the bishop said. "That word will always be challenging our common ecumenical efforts, preventing us from regarding any union plan as the merger of unrepentant, unrenewed, self-regarding communities into a larger, more prestigious, tidy organization. Such 'ecclesiastical joinery' would only deaden more the interest of those who have already opted out of institutional Church life, and would deceive the millions who expect any united Church to be a clearer sign and more divinely effective instrument of missionary and pastoral renewal of faith and life." In regard to COCU, Bp. Willebrands asked: "May I articulate a question which countless other non-Americans are asking as they prayerfully watch the progress of COCU: Will this united Church truly reflect a community where there are no first-class and second-class Christians based on race, color, and social class?"

COCU Finances

COCU will have three full-time executives if financing is available for a proposed 1970 budget. If the income is available, a third executive, a professional in mass media work, will be employed to work with Dr. Paul Crow and Dr. Clyde Williams.

The Consultation authorized its executive committee to establish its budget for 1970, which could be \$95,214 or \$122,014 depending on funds available. The 1969 budget was \$84,328. The Rt. Rev. Robert F. Gibson, Bishop of Virginia, reported that all nine bodies at separate meetings had expressed preference for the larger budget for 1970.



The Texas Military Institute



Laboratory work at Bethany School, Cincinnati

NEWS

Continued from page 8

to complex situations, having been accused early in his ministry of "unorthodox teaching and practice" and having been roundly criticized for support of the Roosevelt Administration's social legislation.

Questioned by Dr. Wagner, president of the Reformed Church in the U.S. when it became a part of the UCC a decade ago, was what he sees as a denial of the education process's validity among activists. He took pains to point out that he wanted to give no comfort to right-wing movements and points of view such as those of former Gov. George Wallace of Alabama. "I remain committed to the goal of a fully open society, of the right of every American to live where he wishes and his means afford," he wrote. "I am equally committed to the objectives of full employment and professional opportunities at every level in the workaday world. I share the insistence on the best educational and technical training for all our citizens." In this context, he criticized activist methods which he said "history will show . . . as a panicky fumbling to do something redemptive, or to appear to be doing something redemptive, in the face of . . . perplexing and frustrating inequities and injustices. . ."

Attitudes and methods on which Dr. Wagner expressed doubt include non-violent protests, civil disobedience, and black racism. To him, it is one thing for a Dr. Martin Luther King, Jr., to "exercise his alleged right of protest even to the point of violating laws or judicial decisions which he believes to be inadequate or unjust. . . . It is quite another thing when a person of less discriminating mind jumps to the conclusion that such a law or court decree in the name of high moral ends enables him to ignore any law with impunity."

Dr. Wagner also voiced fear that use of the word "black" instead of "Negro," adoption of African dress, demands for the teaching of Afro-American history,

and resegregated campus housing, tend toward a new form of racism which is bad. American history, he said, does need to be rewritten to reflect the character and place of the Negro in the past, but he scored specialized study in general education, whether it be German-American, Italian-American, or Afro-American.

"Hyphens we don't need," said Dr. Wagner. "Hyphens, I contend, are one of the things we liberals have always warned against. If they sometimes serve as links, they more often become dividers. . . . Our is, or must be helped to become, one nation. That is what the founding fathers intended it to be. Unlimited room for diversity, less and less room for divisiveness."

NORTH CAROLINA

Hearings Begin on Death Penalty

Representatives of Church agencies appeared before the North Carolina House Judiciary Committee to support a bill which would abolish the death penalty.

The Rev. William Hethcock of Raleigh, director of program for the Diocese of North Carolina, told the committee that the death penalty "belies the things we say we believe about the worth and dignity of human beings. We are saying that men and women with 30 or 40 years left to live have no chance of being reformed or rehabilitated and must be killed because of one given moment in which they acted in a violent way against another," he said.

Mrs. John O. Cook also of Raleigh, executive secretary of the State Legislative Council which is made up of representatives of 22 Church, civic, and social organizations, noted that 13 states have abolished capital punishment "and capital crime has not risen in one of those states. . . . In fact, the five states having the highest murder rates all have capital punishment, and the five lowest murder rate states have abolished capital punish-



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ment. North Carolina has more murders per capita than any state which has abolished the death penalty," she stated.

Attorney W. T. Shaw, who opposed the abolition bill, said, "One of the best authorities for your not passing this bill is the Bible. I agree that life is sacred and that 'Thou shalt not kill,' but these principles have nothing to do with punishment once a crime has been committed and the law of Moses has been broken. It is not true," he held, "that only the poor and the black are gassed, and that the death penalty is unchristian. St. Paul said 'The law is for the murderer.' One of the last two men to be gassed in this state was white and very wealthy. He was so well connected that he had a former Governor of North Carolina as his attorney. But he was gassed."

While the committee was meeting, Gov. Robert Scott issued a statement in which he said, "I feel that the time has come to abolish capital punishment. I am conscious of the arguments on both sides of this issue and there is something to be said for each viewpoint. However, my position reflects a personal conviction."

LONG ISLAND

Something Different for Lenten Study

St. Ann's Church, Sayville, Long Island, took part in a lenten program with other area religious bodies in cooperation with the Sayville board of education. Students at Sayville High school were given the opportunity to prepare questions concerning anything related to the Church. The questions were then screened by the honor students in the English and philosophy classes before they were handed on to area clergy who worked out methods of presentation in answering the questions at assembly programs during each of the Wednesdays in Lent.

Episcopal priests in the program were

the Rev. Edwin H. Crome of St. Ann's; the Rev. Charles Van Tassel, St. John's, Oakdale; and the Rev. James Wilson, St. Luke's, Bohemia. Clergy from the United Methodist Church, United Church of Christ, First Christian Reformed Church, St. Lawrence Roman Catholic Church, and Temple Shalom also took part.

WEST AFRICA

Nigerian Fighters Reported Threat to Relief Planes

The Nigerian federal government is using jet fighters to attack ferrying relief planes to Biafra, a Church official has claimed in New York City. Dr. Jan Van Hoogstraten, African director of Church World Service, said Joint Church Aid headquarters on the island of Sao Tome, where relief flights to Biafra originate, had warned that the emergency airlift is in danger of disruption and destruction. Church World Service is the overseas relief arm of the National Council of Churches. Joint Church Aid, the inter-religious consortium formed to coordinate the relief flights, along with CWS, aids victims on both sides of the Nigeria-Biafra battle lines.

Dr. Van Hoogstraten claims that Nigerian bombers dropped flares on the Uli airstrip in Biafra, lighting the area for machine gun attacks by jet fighters on newly landed relief planes. The airlift had earlier been menaced by bomb attacks from a Nigerian mercenary pilot. Announcement of the jet attacks followed news accounts of Biafran military gains.

ORGANIZATIONS

Executives Establish a Conference

Organization of a Conference of Diocesan Executives (CODE) within the Episcopal Church has been completed in Kansas City, Mo. Composed of archdea-



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A STUDENT at San Rafael Military Academy, San Rafael, Calif., has been awarded the Legion of Valor Bronze Cross for achievement in the ROTC program by the United States Army. The student, Joe Corlett, of Boise, Ida., was one of two Junior ROTC cadets to receive the award in the Sixth Army's eight-state area.

cons, canons, executive secretaries, and other administrative and program personnel, CODE is designed to serve bishops and dioceses in the "development of effective organizational and executive procedures." Another objective is to provide a vehicle for communication among members on planning, program, and administration.

Meetings of the diocesan executives began in 1963 and have continued until now in a loosely knit manner. Elected chairman of the formal group was the Rev. Canon Kenneth Nelson of the Diocese of Indianapolis.

White House Demonstration Decision Contested

The American Civil Liberties Union has attacked as unconstitutional National Park Service restrictions on the size of

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demonstrations near the White House. Among the groups supporting the suit are Clergy and Laymen Concerned About Vietnam and A Quaker Action Group of Philadelphia, who are planning demonstrations in Washington this spring.

The 1967 regulations of the Park Service limit demonstrations to 100 persons on White House sidewalks and to 500 in Lafayette Park. The ACLU attorneys claimed in their suit that the limits violate constitutional protection of the rights of free speech, peaceful assembly, and petition to the government.

The Park Service has asked the peace groups, who plan to have up to 5,000 at their protests, to hold them elsewhere, but the groups said nearness to the White House gives their demonstration greater publicity and attention.

ARIZONA

Phoenix Assessor Taxes Rectories

Church leaders in Arizona's Maricopa County expressed "shock" when Assessor Kenneth R. Kunes ordered all tax-exempt church rectories and parsonages returned to the tax assessment rolls. When the new Arizona state law went into effect, many tax-exempt lands carried no appraisals or valuations on them and such evaluations were never carried out, Mr. Kunes said. As a consequence many Mormon properties will have to be appraised, some of them for the first time. He inspected these properties as he began a methodical check of exempted properties after his recent election.

Dr. Chilton McPheeters, pastor of Central United Methodist Church, said that Mr. Kunes "is missing the major problem. There are many churches that own motels, restaurants, apartment buildings, and even wineries that are not paying taxes. If the county would tax private businesses owned by churches it would get more tax dollars than by just taxing

parsonages." He also believes that the small churches will be affected the most and they will feel the brunt of this decision.

The pastor of St. Thomas the Apostle Roman Catholic Church in Phoenix, the Rev. John Doran, said that a good portion of every parsonage is devoted to offices where people can talk to pastors. They're here for the convenience of the people. He holds that rectories are not mere residences. Msgr. Bernard Gordon, vicar general of the Roman Catholic Diocese of Tucson, said he preferred not to comment about the situation until he has studied the tax order.

Mr. Kunes said that a court decision would "back us up," and that the county attorney has advised him that he would defend the assessor's action. "We have some churches that have as many as four or five parsonages. In many cases widows have given their homes to churches and lived in them until their deaths. The houses would be exempted at the time they were deeded to the church." Mr. Kunes also insisted that the houses were not used for a religious purpose and that any religious purpose, if any, is quite incidental. He added, "A very pious layman could have as much religious activity in his home as a minister in a parsonage. Therefore, they are not exempt."

JERUSALEM ARCHBISHOPRIC

Israel May Release Priest

The Rev. Elia Khader Khoury, an Anglican priest arrested in connection with Arab terrorists activities [TLC, Mar. 30], may be released from prison and exiled from Israel according to unofficial reports. A spokesman for the military government administering former Jordanian territory said he was not ready to comment on the reports.

Fr. Khoury, vicar of the Anglican church in Ramallah, was arrested on suspicion that he had transported explosives



ROBERT COWAN of the Bishop's School, La Jolla, Calif., teaches swimming in the school's pool, as part of "Operation Catch Up."

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THE NEW CHAPEL at St. John Baptist School, Mendham, N.J., was the scene of the ordination, Mar. 22, of the Rev. Bruce D. Griffith, curate of St. Mark's Church in Mendham. The Rt. Rev. Kenneth Anand, formerly Bishop of Amritsar in the Church of India, Pakistan, Burma, and Ceylon, ordained the candidate. Among those assisting were the Rev. Paul Walker of Toronto as deacon, and the Rev. Dr. E. J. Templeton, chaplain of the community of St. John Baptist. Also participating in the service were the Rev. Paul L. Wells, pastor of the Mendham Methodist Church, who sang the Litany for Ordinations, and the Rev. John Sullivan, rector of St. Joseph's Roman Catholic Church in Mendham, who preached the sermon.

in his car for terrorists who set off a bomb in the Supersol Market in Jerusalem, killing two persons. According to reports, the release was discussed at a meeting between civil and religious authorities. It is reported that the priest is prepared to guarantee that he will abstain from subversive activities and to accept deportation to Jordan.

**Philistine Inscriptions
Found**

Two important archeological finds have been reported in Jerusalem as Israel prepared to honor one of the world's foremost biblical scholars, an American Christian, Dr. William F. Albright.

One of the finds is believed to be the first inscription in the Philistine language dating from the 12th century B.C. Many scholars had doubted the existence of a written language among the Philistines. A stone seal was found in an excavation of the ancient Philistine coastal city of Ashdod by a team of archeologists led by Dr. Moshe Dotan. Deciphering of the stone will have to wait until additional Philistine finds give biblical linguists a sufficient amount of material to decode the ancient and hitherto unknown language.

Dr. Albright, professor emeritus of Johns Hopkins University, who was in Jerusalem to receive the city's Jerusalem Nobleman Award, expressed consider-

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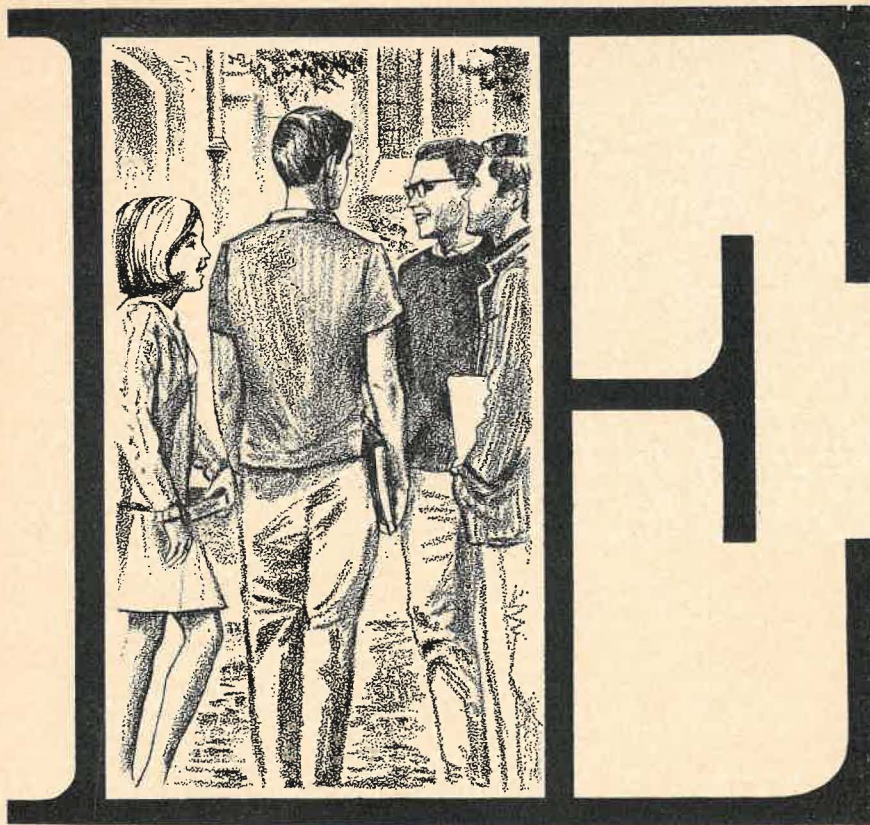
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able interest in the new find, saying he thinks the language used was of Cyro-Minoan derivation.

The second archeological find was reported along the Dead Sea where a new road is being constructed south of the Qumran site at which the Dead Sea scrolls were uncovered. In the center of a village tentatively identified as Ir Hamelah, the Salt City of Joshua 15:61, a building which apparently served as a kitchen and dining room for members of the Essenes, a quasi-monastic group at the time of Christ, was uncovered, along with a cemetery. Coins found there date from the reigns of Herod the Great, Archelaos, and Agrippa I. The tombs north of the building revealed the remains of 12 men, 7 women, and a boy. One of the tombs contained a jar bearing a Hebrew inscription in script similar to that of the Dead Sea scrolls, with the name Yohanan (John) written on it.

ETHICS AND MORALS

Archbishop Upholds Law on Homosexuality

In the view of the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, the British Parliament's legalization of adult homosexual practice between consenting persons has helped some homosexuals who had previously been exposed to blackmailers. Dr. Ramsey expressed this opinion in Barbados while on his recent tour of the West Indies. He recalled that three years ago he had supported the parliamentary bill. "People who are homosexuals and want help are now, as a result of the legislation, coming forward in the open to get that help," he said. "Previously the law drove homosexuals underground and exposed them to various forms of blackmail."

GOVERNMENT

388 Negroes Won in 11 Southern States

Three hundred eighty-eight Negroes are currently holding elective public office in the south, according to the Southern Regional Council, a non-profit interracial agency. The Rev. John B. Morris of the council staff noted that the figure reflects significantly Negro gains in 1968 elections. There were only 72 elected Negro officials in the 11-state area in 1965 when the Voting Rights Acts went into effect, he said. The compiled list does not include persons appointed to public positions. Elective offices include those on the state and county, as well as the city and town levels.

Alabama has the most elected Negro officials, with 67. Next in lesser numerical order are Louisiana, Mississippi, Arkansas, Tennessee, Texas, North Carolina, and Florida. The latter has 19.

NEW MEXICO

Capital Punishment to End

New Mexico will join the states which have abolished capital punishment when Gov. David F. Cargo signs the bill outlawing it. A Roman Catholic, the governor was jubilant as he told newsmen "This is a religious matter with me. I believe 'Thou shalt not kill,' and I will sign the bill when it reaches my desk." The bill was backed by the New Mexico Council of Churches.

Warden J. E. Baker of the state penitentiary said three convicts who had been given the death sentence would be integrated into the prison population when the bill becomes law. He also had supported the abolition of the death penalty.

The bill bars capital punishment unless a person is convicted of killing a police officer or prison guard while in performance of his duties; it also authorizes execution when the defendant is convicted of a second capital offense. For this reason the gas chamber will be retained at the penitentiary.

New Mexico becomes the 14th state to outlaw capital punishment. Only one person has been executed in the state since 1960.

YOUTH

Orange Bowl Rally Spurs Others

Leaders of New York religious, labor, and civic organizations have given their support for a "decency rally" to be held there. The spur for the action was the "Down With Obscenity" rally which drew some 30,000 persons to Miami's Orange Bowl. The Florida rally was organized after a rock 'n roll singer allegedly exposed himself during a public performance in Miami.

John O'Mara, president of New York City's Uniformed Fire Officers Association, committed his 2,500-member organization to the planning of the city's rally which probably will be held this spring. The Orange Bowl rally continues to draw praise for its 17-year-old organizer.

UNITED NATIONS

Churches Urged to Act Against Apartheid

Church organizations in the United States have received a series of proposals for economic, political, and financial action against *apartheid* in South Africa, following a two-day seminar in New York City with an 11-member special United Nations committee.

The committee suggested that a boycott be imposed on South Africa's postal services, telecommunications, and transport services. Secretary General U Thant

received a protest over the fact that a branch of the Chemical Bank, with which South Africa does business, is located in the U.N. headquarters building. The U.N. committee also felt that all nations should recognize persons leaving South Africa as "presumptive political refugees" to be granted asylum, and that "particularly abusive" South African officials be indicted. It did not say how they should be brought to justice or punished if convicted. With respect to questions related to information and publicity against *apartheid*, the committee proposed that a "Radio Free Africa" be established, but did not say who should operate it or finance it.

The delegate from Ghana charged that the South Africans have used the scientific feat of the heart transplants "to show the superiority of the *apartheid* system in science," and have "paraded" Dr. Christian Barnard throughout the world "as a propaganda symbol."

Phil Hutchings of the Student Non-Violent Coordinating Committee (SNCC) referred to Africa as "our motherland" saying that "we see ourselves as overseas Africans, not African-Americans or simply black people in America." He argued that SNCC thus has "an indisputable



Stuart Hall's Senior Retreat

right to intervene in the internal affairs of our motherland."

Mamadou Moctar Thiam, representing the Organization of African Unity, Addis Ababa, Ethiopia, noted that the OAU had established a Liberation Committee with headquarters in Dar-es-

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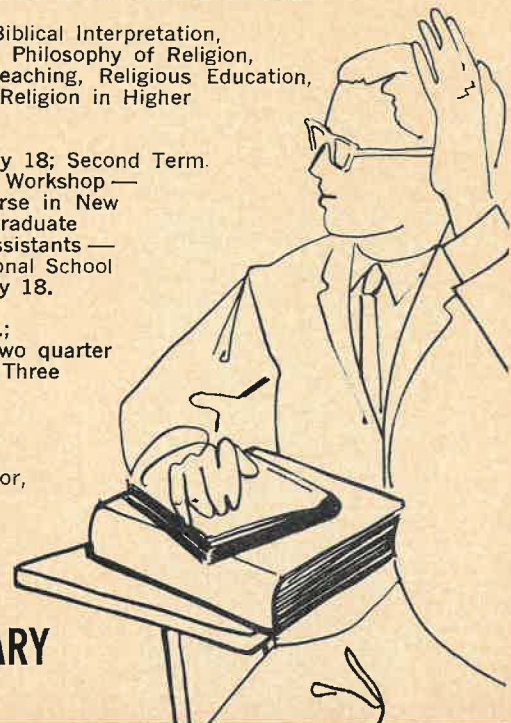
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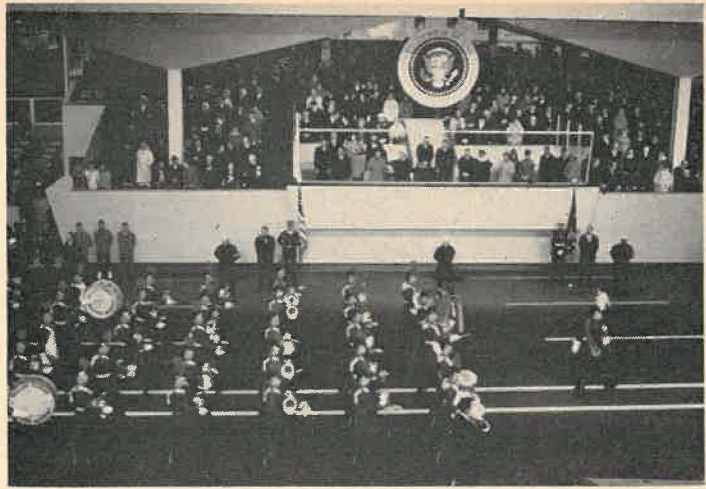
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Salaam, Tanzania. He suggested that Church contributions could be directed through that office. Sverker Astrom, Ambassador of Sweden, said, however, that the fund was created to give humanitarian aid to victims of *apartheid*, or to provide aid for legal defense against *apartheid* laws. It was not designed, he said, to replace action by the United Nations or by the peoples of South Africa themselves.

Robert Resha, described as a representative of the "South African Liberation Movement," said the six liberation movements against South Africa and Portuguese Angola, and Mozambique, held "an international conference" in Khartoum, Sudan, last January. It recommended, he said, that every country of the world establish a national committee against *apartheid* to cooperate with liberation movements. He also volunteered the information that the Khartoum con-

ference was sponsored by the Afro-Asian People's Solidarity Organization, with headquarters in Cairo, and the World Council for Peace. Both organizations, it is said by observers in New York City, enjoy heavy political and financial support from Moscow.

ROMAN CATHOLICS

Survey Reveals "Startling" Data

An astonishing 43% of Roman Catholics in the Diocese of Worcester (Mass.) have never heard or recognized a reference to the Second Vatican Council according to a survey of the diocese conducted by a private research corporation. The Most Rev. Bernard J. Flanagan said the 312-page report showed "some very startling data with respect to the impact of Vatican II on our people." The diocese is in one large county in the center of Massachusetts, with 352,309 Roman Catholics out of a total county population of 629,370.

The interviews, restricted to lay people over the age of 16, were conducted in Worcester, Fitchburg, Leominster, and 41 other towns. In addition to the question on Vatican II, "other data suggest that parishioners have not heard more than an occasional preaching on the subject."

Fifty-nine percent of the survey's respondents favored a change in the present Church teaching on birth control prior to the issuance of the papal encyclical last year, while 62% favored a change after it was issued. Researchers observed that "the effect of the papal announcement seems to have crystalized decision making," since half as many people had "no opinion" on the subject after the encyclical (7%) as held "no opinion" before its issuance (14%).

In all, 100 questions made up the sur-



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vey whose broad objective was to develop a fund of knowledge which would enable the diocesan administration to have a more thorough view of Worcester County Roman Catholics.

Broad Changes Urged in Priesthood

A Roman Catholic theologian has suggested broad changes in the priesthood for the future, including the sharing of "the care of souls" between Roman and non-Roman parishes, and the ordination of women. The Rev. George Tavard, a consultant to the Vatican Secretariat for Promoting Christian Unity and theology professor at the State University of Pennsylvania, said his ideas were "presented tentatively."

At the heart of his suggested thesis is an analysis of the priesthood: "The work of the priest as priest should be centered exclusively on sacramental activity; his main task is to lead the eucharistic prayer and to preside over the sacramental life of the faithful. Everything else that priests have done as part of their ministry can be done by other persons." He stated that many of the traditional duties can be found in lay professions, including marriage counseling, social work, psychology, teaching, administration, and public relations. Rather than staffing a parish with a few priests "expected—as the post-Tridentine priest was—to behave like a superman," it should be run by a team, both clerical and lay, whose professional abilities and interests can cover the traditional needs of the community, Fr. Tavard said, adding that most of these people need not be full-time church workers, devoting some time to the church and spending the rest in gainful employment.

Fr. Tavard also stated that priestly celibacy "should be encouraged yet it ought to result from a free choice and therefore remain optional." On the matter of ordination of women, he said: "There is no compelling reason why any of the ministerial tasks cannot be performed by women. Women should be admitted to ordination."

He envisions a progressive merger of Roman and non-Roman congregations, first a sharing of material facilities, some ministerial services, then joint pastoral organization, "and eventually the sacramental ministries of baptism and matrimony, the ministry of the Eucharist remaining separate as long as the communions concerned remained so." He believes that ultimately parish unions could lead to similar mergers on the diocesan level between a Roman Catholic and an Anglican diocese or a corresponding protestant organization.

Whatever decisions are made on the shape of the priesthood and parish ministry, Fr. Tavard wrote, "our vision of the future structures of priesthood and min-

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NEW YORK

Altar Cloth Design Gets Patent

Mrs. Carroll R. Justice, who has directed the Altar Guild of St. Paul's Church, Ossining, N. Y., for the past ten years, has invented altar coverings that economize on cost and storage.

Patent 3,431,958, which has been awarded to her, is assigned to the rector, church wardens, and vestrymen of St. Paul's. According to the patent, the cloths are in two pieces — a basic piece with decorative sides and a plain center, and a changeable center piece, which may be made reversible, so as to display either of two colors or emblems. St. Paul's Church has sets of the altar cloths which Mrs. Justice has made.

ECUMENICAL RELATIONS

Ecumenical Approach to Church School Problem

Gradual adoption of parochial schools into the public school system by leasing the parochial schools "as opportunity offers" was proposed by the Rt. Rev. John S. Higgins, Bishop of Rhode Island. His proposal was contained in a statement calling for "some truly ecumenical way" to aid financially troubled parochial schools and "to provide a means for the adequate religious instruction that most religious parents want for their children."

Bp. Higgins's statement was issued prior to the introduction in the Rhode Island General Assembly of a measure

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that would permit school committees to lease parochial schools for public school use. The bishop indicated that the thought behind his statement was that the Rhode Island religious communities appear to be faced with "another unhappy and divisive struggle" should Citizens for Educational Freedom (CEF) seek state aid for parochial and private schools.

The statement said in part that "a considerable number of thoughtful Roman Catholics are seriously questioning their parochial schools as they are at present constituted. The schools themselves are in grave difficulties and so far, they have failed to appeal to even half their parents and children. On the other hand, Protestants and Episcopalians are dissatisfied with their own Sunday schools which rely usually on untrained teachers working in mostly inadequate buildings for a few minutes every Sunday. Our Jewish brethren use largely an 'after hours' religious instruction program for their members."

Bp. Higgins also noted that both Roman Catholic and public schools are facing financial problems and said, "It can well be doubted that the community can adequately sustain two systems either profitably or in the best interests of our entire community." He said the "adopted" schools, whatever their origins, would eventually have students from a cross-section of the community. Religious instruction could be provided by the regular classrooms either during or after school hours, and by procuring a staff of "well qualified" teachers whose salaries would be paid by the particular Churches involved. Under the bishop's plan every Church body would be free to conduct such classes "up to its willingness to provide proper staff and money."

Humanist groups would be free to provide teachers for "denominational" instruction for their children just as the other groups would do. He also said that the humanist point of view should be represented in the "objective" religious course he would require in all public schools.

"Religious people make up the vast majority of our community," Bp. Higgins said, "and they can very well insist that public schools give mandatory and objective courses in the religious faith of all our people: Roman Catholic, Jewish, Protestant, Episcopal, and Orthodox." He continued: "Our ecumenical age demands that we know the religious traditions of our neighbors. Religion and ethics and morals are part of the fabric of our communal life. They should be taught in our public schools as regular courses and by the best teachers."

Bishop Dissociates Self from Merger Plan

The Rt. Rev. Graham Leonard, Suffragan Bishop of Willesden, has informed the Archbishop of Canterbury that if the present plan for Anglican-Methodist union is approved he will dissociate himself from it. Bp. Leonard, a prominent Anglo-Catholic, said that "despite discouraging votes in the dioceses" on the plan, "it is clear that pressure is still being applied to get it accepted."

Recalling his previously announced objections to the scheme, he added, "The Archbishop of Canterbury kindly consented to my request for an interview last October when I explained why I cannot accept the scheme and told him that, if it were accepted, I should have to dissociate myself from those who im-



A PORTRAIT of George E. McClay, dean-emeritus of Northwestern University's School of Music, has been presented to the school by some of his former students. Dean McClay, who retired last year as associate dean, is said to know by name every student who attended the School of Music since 1928. His activities outside Northwestern have included positions as organist and choirmaster of Grace Church, Chicago, and of Trinity Church, Highland Park, and as chairman of the committee of Church Music of the National Association of Schools of Music.

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plemented it, and would do what I could to provide for those of the clergy and laity in like position. I have not given great emphasis publicly to my position in that event, as it could have been misinterpreted as a threat. But in view of what is now being said, and of suggestions that dissentients will fall into line, I must reaffirm publicly what I said to the archbishop."

Much of his objection to the union scheme centers on the service of reconciliation whereby ministries of the two Churches will be integrated at a ceremony of laying on of hands. In his statement to the *Times*, he wrote: "... When those whose episcopal ordination is in doubt are allowed to celebrate the Eucharist in our churches, a breach will have been made" in Church of England doctrine. This, he said, conflicted with what the archbishop and others are saying—that the first stage of the union plan, providing for full intercommunion, would mean virtually no change in the Church of England. Bp. Leonard concluded: "If some of us are thus forced to remain behind, then in common justice we must be given an equitable share of the Church's resources to enable us to continue. The Church must be prepared to change where it has erred, but this particular scheme compromises the matter of episcopal ordination which we believe to be part of the God-given structure of the Church."

Merger Takes Place

The United Missionary Church and the Missionary Church Association formally merged to become the Missionary Church at the new Church's first general conference held recently in Detroit. The new body claims 350 member congregations in 19 U.S. states and Canada, representing 21,000 members and some

50,000 constituents. Dr. Kenneth E. Geiger of Elkhart, Ind., is president of the group. Vice president is the Rev. Tillman Habegger of Ft. Wayne, Ind., who is also in charge of the board of evangelism and Church extension. Headquarters are in Ft. Wayne.

Possibly unique in the merger is that not a single congregation in either group is leaving the new Church because of the merger. Each former body had approved the action by a more than 90% vote taken last year.

Merger Rejected

A proposed merger of the Reformed Church in America and the Presbyterian Church, U.S. (Southern) has been defeated. It was halted by failure of the Reformed Church to receive a two-thirds majority vote from its 45 regional classes. Twenty of those units voted no. Primary opposition came from the classes in the midwest. Each of the 22 eastern classes had voted yes.

The Southern Presbyterian Church expected to have enough of its presbyteries favor the union to meet a constitutional requirement of a three-fourths positive vote.

The voting action represented the second stage of the merger which would have created the Reformed Presbyterian Church in America. Last year the general synods of the two groups had approved a draft plan that was forwarded to the regional units. If the plan had been endorsed it would have gone back to the national level bodies for final action. Merger would have been completed in 1970.

The decisive vote came during the time that the Consultation on Church Union was meeting in Atlanta. The Presbyterian Church is a member of COCU. The Reformed Church is not.



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BOOKS

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These meditations on *The Prayers of the New Testament* contain rich material for private study or public exposition. They are from a moderately critical point of view, though they cling to the King James Version most of the time, and face the ancient problems from a still ancient angle. But they do not go in for depth in such passages as "Lead us not into temptation," or "Thy will be done," or "It is finished." In consequence they do not face squarely the problems that now trouble multitudes of Christians and others. The occasional use of modern literary illustrations is more novel than enlightening.

Moreover, the choice of subjects is limited. The New Testament prayers simply do not compare with the majestic psalms and petitions of the Old Testament, or the collects of the Book of Common Prayer—except, of course, the Lord's Prayer. They are almost exclusively personal, individual, and introspective. Both the prayers of Israel and those of Abp. Thomas Cranmer were the admonitions, confessions, petitions, and thanksgivings of a nation, not private and subjective petitions.

Donald Coggan cannot make over the New Testament prayers, nor can anyone else; but it is clear that the sombre intro-

spection that characterized the devotions of the early Church had nothing to offer in petitions for the nation, the empire, or the world—a defect that survives to this day in broad areas of "Bible Christianity" and apocalyptic expectation. Still broader areas simply neglect the great subjects of prayer that the whole world should be pondering these days.

(The Rev.) FREDERICK C. GRANT, Th.D.
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The *Jerusalem Bible* adaptation is adaptive enough to question its use for advertising. The illustrations are colorfully rendered in a free type of contemporary religious art which has almost become a cliché. The transition of events is often jumpy, e.g., great attention is paid to the call of Isaiah, and then he is dropped. This exemplifies the book's fundamental deficiency: it fails to reflect divine purpose poetically and progres-

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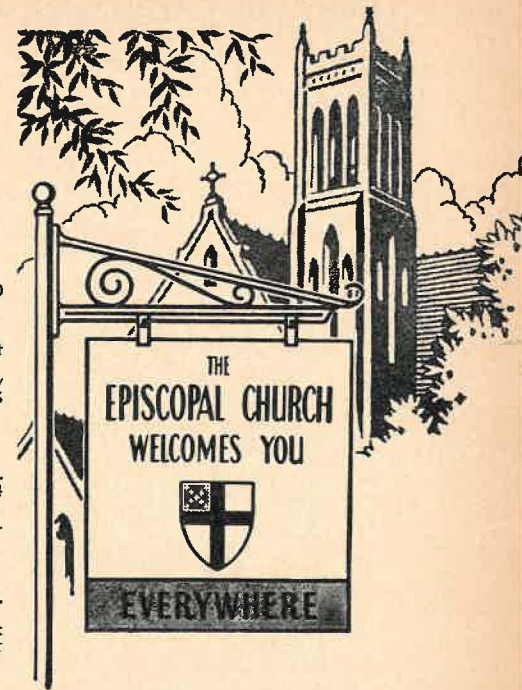
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Worster
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

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

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15
Mass 7:30, Ev 7:30; C

CHICAGO, ILL.

CATHEDRAL OF ST. J.
Sun 8 & 9:30 HC, 1
HC ex Wed 10 & 5:3
5:15 EP

GRACE 33

"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
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

LOUISVILLE, KY.

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

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 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

BROOKLYN, N.Y.

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

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.

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.
MP 8:30; Mon, Wed, Thurs,
HC with Ser 11:15; Sat &
aily Ev 6

ev. Charles A. Weatherby, r
west of Broadway
5 MP & Sol Mass; C Sat 4

ILLAGE 218 W. 11th St.
raf, D.D., r; Rev. B. Scott, c
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 Damosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

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

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

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

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

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

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

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

FORT WORTH, TEXAS

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

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbott, 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

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