

# The Living Church

April 27, 1969

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## The Faith of Anglicanism

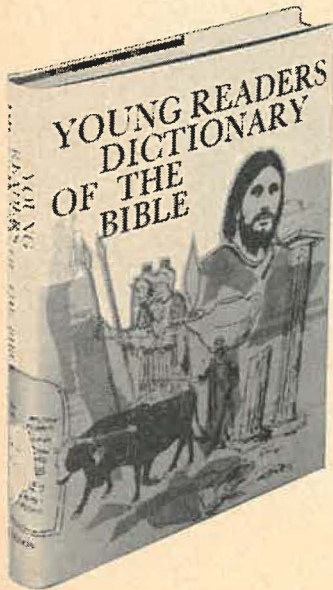
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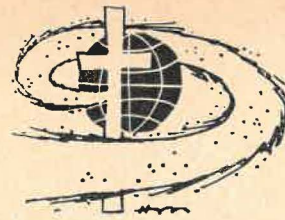
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# Around



# & About

— With the Editor —

**A** lady who cares for my soul recently sent me a sermon by her rector. It didn't work at all. Shakespeare's phrase about the fretful porcupine describes my reaction well. The sermon was about the unworthiness of much of our traditional imagery of heaven. He might as well have picked on my mother, for he picked on my favorite hymn—"Jerusalem the Golden"—as a horrible example of what a hymn ought not to say. Worse, with mean thrust he went to my favorite lines about how

*There is the throne of David;  
And there, from care released,  
The shout of them that triumph,  
The song of them that feast. . . .*

How dare I dream of winding up in such a disgusting Bacchanalian orgy? He tried to talk me into a worthier state of mind, and by God's grace he failed. Royal David, the Sweet Singer of Israel, is no favorite of his. Thrones are reactionary and immoral. It is selfish to dream of release from care, though he doesn't explain why; are we to understand that the more care we have the more unselfish we are? Shouts of triumph are out because that is triumphalism which is no longer "in" for Christians; instead, we are to creep. (My words, his implication.) But he reserves his extra-ingredient scorn for the eternal singing and feasting. Cannot I think of a more blissful consummation than that? No, I cannot. I confess this without one plea, except that **St. Bernard of Cluny**, the author of these scandalous lines, couldn't either. (But then he was only a medieval, poor blighter.)

I have dutifully examined my soul's rapture at the thought of that unending Eisteddfod. I can only speculate that there may be some Welsh in my background, which would explain all and justify naught. All I ask is some concelebrants, conjubilant with song, who can harmonize with me; and these are hard to find in this barren wilderness. When **Teddy Roosevelt** reorganized the heavenly choir he ordered 100,000 each of sopranos, altos, and tenors, then announced that he himself would take the bass. My dream is of getting into the act and taking the tenor.

About that banquet. **Enrico Caruso** and Mme. **Ernestine Schuman-Heink** were devoted dining companions. To sing like them one must eat like them. One night he found her about to begin work

on a steak so huge that even he goggled. "Stina," he asked, "are you going to eat that big steak all alone?" "Nein," she replied. "Mit potatoes." Let it all be mit potatoes with all the trimmings and implications, brought on in rhythmic waves, washed down with beakers "full of the true, the blushful Hippocrene"; and endless toasts to the Master of the Feast and to one another—but no speeches. You may get some idea of what kind of banquet He will want as Host by reading what He liked as Guest, in St. John 2:1-11.

If that preacher wants to spend eternity clinging to his noble cares and going from strength to strength in lowly paths of service free, I leave him to his dream, but he should leave me to mine. St. Bernard and I cannot aspire to anything higher.

From our esteemed contemporary *Christianity Today* we borrow with thanks the following item for our *mot juste* display. This summons to inspirational thought was placed for the week on a church's wayside pulpit, or outdoor bulletin board:

*Anywhere, provided it be forward—  
David Livingstone.*

Along came some graffitist who knew his Bible, his history, and his human nature, and inscribed underneath:

*And so say all of us—The Gadarene  
swine.*

Dr. **William H. Dunphy** raises very frankly, and also very factually and knowledgeably, the question: Does the Anglican Communion stand for anything? (Page 13.) My own belief, which I am sure he shares, is that the Faith is much stronger among the rank-and-file membership of the Church than among its official "defenders." If there are better reasons for confidence in the future of Anglicanism than Dr. Dunphy can see, I hope that somebody will come forward to show them to us. Our mind and pages are open to any such.

Dr. Dunphy's indictment suggests what might be our thought for this week: The man who stands for nothing will fall for everything. That goes for Churches too.

Read Deuteronomy 34, then take a good look at this week's cover picture. It is a Religious News Service photo of a bronze by a Danish sculptor, **Knud Knudsen**. The bronze is known as "The

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# The Living Church

Volume 158      Established 1878      Number 17

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

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

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## THE KALENDAR

### April

27. Easter III

30. Catherine of Siena

### May

1. St. Philip and St. James, App.

2. Athanasius, B.

4. Easter IV

Monnica

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

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

**THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. **THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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

April 27, 1969

## LETTERS

Most letters are abridged by the editors.

### Nigeria/Biafra

In your editorial [Mar. 16] published during the World Relief Octave (Mar. 9-16) of the Presiding Bishop's Fund for World Relief, you make a point by saying that "Bp. Hines was able happily to report to the Executive Council at its last meeting that Episcopalians had substantially oversubscribed his appeal for the needy in Nigeria-Biafra. The goal of his appeal had been \$200,000. When all contributions are in and counted they may reach \$350,000."

It would be most unfortunate if anyone were to infer from the word "oversubscribed" (not used by Bp. Hines) that all obligations had been met. The same report of the Presiding Bishop to which you refer contains the statement: "It has been estimated that 4,000,000 children, mothers, and old folk, will need to be fed for a long, long time to come. The Christian Council of Nigeria has indicated that should food be bought locally at the rate of 14¢ U.S. a day, it would require \$410,000,000 annually to get the job done. That is how vast the pathetic and tragic matter is. Even at the slender pace that relief forces are able to move today, it requires \$30,000 every 24 hours just to keep the airlifts moving."

At this rate, we have so far given enough for less than 12 days of relief. That the original goal was modest does not justify either satisfaction in slightly exceeding it, or any diminution of concern for the starving in Nigeria-Biafra.

CHARITY WAYMOUTH, Ph.D.  
Member of the P.B.'s Fund  
for World Relief

Bar Harbor, Me.

Let me thank you for the editorial [TLC, Mar. 9] by the Rev. Robert C. Harvey. Although I completely disagree with him, I will defend to the death his right to say what he has said, and I am thankful that he said it.

Fr. Harvey tells us that Nigeria was the creation of England, and that "the two warring factions had no common identity." Some Africans will hold such a remark as the height of arrogance, ignorance, or both! Maybe Nigeria was forced into a shotgun wedding in 1914 by Britain, but not even a lunatic can say that the marriage that took place in 1960 was a shot-gun one. And he would have us believe that the troubles in Nigeria and the Sudan are a struggle between the "good guys," the Christians, and the "bad guys," the Muslims. This is not true. He seems to express that the white (?) Sudanese oppress the black Sudanese for their religion, or because they are black. Fr. Harvey said, "Not only is there an insufficiency of mutual identity for the two to live in peace . . . , the one's theology of personhood will not even suffer the other to live." Is he talking Islamic theology, or Calvinist theology which the wind has blown from the southern part of Africa? I will bet my life on it that the Muslim record in Africa, both spiritual and temporal, is as good as, if not better than, the Christian.

It is strange that Fr. Harvey will not believe the Red Cross, the U.N., and the O.A.U., when these organizations have said

*Continued on page 17*

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# Music and Records

Christine and Harry Tomlinson

**SING OF LIFE AND FAITH; A Children's Hymnal for Today.** Edit. by Max B. Miller and Louise C. Drew. Pilgrim Press. \$4.50.

This hymnal is a joy to behold and will set a standard not to be equalled easily in its field. Besides many fine standard hymns printed in clear and easily read notation on fine quality stock, there are unfamiliar but well-harmonized



hymns and some contemporary ones that show taste and musical discrimination. We shall make particular comments about only 22 of the 160. Some of the 22 gave favorable impressions. All of the remainder do measure up well.

There are two texts set to a fine Welsh melody (Llansannan) new to your reviewers. An unusual Dakota Indian hymn that is textually good is set to a strong Sioux Indian melody. The practice of omitting the long notes beginning each phrase in the Scottish Psalter tunes is to be commended. The inclusion of a Manx folk tune to a "deistic" text was the only really questionable selection in the book.

One Palm Sunday hymn with text from the Roman Missal was certainly superior to some of the deplorable ones so popularized for this Sunday. Hymn #73 is an example of a good, simple, modern text set to the traditional "Nun Danket." A jazz arrangement of "The Strife Is O'er" (first verse and Alleluia only) by James Minchin is much to be desired above so much we hear today in this rhythmic idiom which is used too frequently as a vehicle to support driveling texts. Perhaps Geoffrey Beaumont's new tune to "Now Thank We All Our God" will appeal to some but personally we think it contains too many contrived key changes and weakening seventh

chords with a show-tune ending. It is good that the old-fashioned "Nun Danket" was not omitted. We cannot approve of what happens to the principle of music stressing the important word when we set the Lord's Prayer to a West Indies melody that says "Hal-low-ed be Thy name" after every line. "Where Can We Find Bread" must have been included just to give the book one example of its genre showing how a poor text can be set to an even worse tune. We were surprised that the "A Plea for One World" did not admit to the Israeli tune "Shomayr Yisrayl."

"Think of a World" is in good camp style. Presumably the coda of "mm's" represents some kind of contemplation. Perhaps we are merely immediately suspect of the musical dearth that doesn't create a harmony but only suggests chords as in "He Did not Want to Be Far" which also leaves something to be desired in literary style. And yet the simple chords suggested for a Latvian melody, "By the Babylonian Rivers," seem right and the song has a particularly interesting Judaic-Christian theology. We were delighted to find included "That Cause Can Neither Be Lost Nor Strayed."

Two settings of Psalm 23 are "My Shepherd Will Supply My Need" and "Brother James' Air." Mozart's *Alleluia* is suggested as a three-part round. How excellent an introit for a children's choir at Easter! Another round, "Praise and Thanksgiving," would seem more appropriate for a blessing or grace for a meal rather than a worship service. A Telemann melody presented as a three-part round would be more complicated to teach but worth the time.

### Choral Music

**LORD, MAKE ME AN INSTRUMENT OF THY PEACE.** Robert Wetzler. Augsburg: ACL 1522. (SATB). A sensitive, free setting of the immortal prayer of St. Francis of Assisi.

**TO GOD ALL PRAISE AND GLORY.** W. Glen Darst. Concordia: 98-1934. (2-part mixed). A joyous hymn of praise; not difficult; interesting accompaniment.

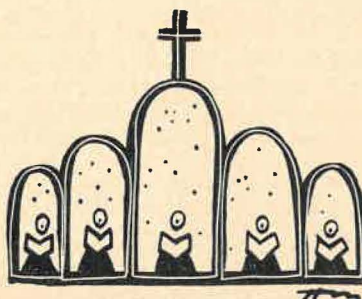
**O THOU TO WHOSE ALL-SEARCHING SIGHT.** Walter Porter. Concordia: 98-1946 (SAB). A ritornello before and after each stanza is scored for recorders and bassoon, or violin, flute, and cello. A tasteful, not too difficult, arrangement. Useful.

**OF THE KINDNESS OF THE LORD.** Richard Proulx. Augsburg: ACL 1539. (Unison or SA). Easy; modern tonality; flowing melody.

**ARISE, O YE SERVANTS OF GOD.** John E. Floreen. Oxford: 94.205. (SATB). Dedicated to Jack Ossewaarde and written in his style. Exuberant.

**EPIPHANY ALLELUIAS.** John Weaver. Boosey & Hawkes: 5683. (SATB). Stunning alleluias that say "Alleluia."

**THE LORD'S MY SHEPHERD.** Theodore Beck. Concordia: 98-1931. (SATB). Refreshing.



# The Living Church

April 27, 1969  
Easter III

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## MICHIGAN

### Protest Follows “Sanctuary” Incident

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, has taken a stand against an incident which took place in St. Joseph's Church, Detroit, and caused a storm of protest throughout the diocese. The incident itself [TLC, Apr. 13] consisted of St. Joseph's Church offering “sanctuary” to Tom Sincavich, who was sought by the F.B.I. on charges of desertion from the Army. Bp. Emrich subsequently prepared a statement to be read in all parishes and missions of the Diocese of Michigan in which he declared that “‘sanctuary’ in a church for an army deserter is simply a euphemism that cloaks a clear illegality.” He said that the rector of St. Joseph's Church, the Rev. Robert E. Morrison, had notified the bishop at the last minute of what he was going to do but had not sought counsel and had ignored the bishop's warning that his action would hurt the Church as a whole. The statement continues:

“The F.B.I., who courteously called upon me, did not ask my permission to take the deserter from St. Joseph's Church, for they did not need my permission. . . . I supported the F.B.I., and issued the following brief statement: ‘Nobody is above the law. The F.B.I., sworn to uphold the law, has no alternative but to move in this illegal situation. It is not easy for me to write this or for the law to move against a church. But it is right.’” In his later statement, Bp. Emrich said: “What is out of bounds is to taunt government as such, upon which we all depend. Government is of God, a divine ordinance. It is out of bounds to ridicule it, to seek to make it a laughing-stock, to plan a confrontation whose aim is to make the majesty of law amusing.” He strongly asserted his belief that this had been the purpose of the protest at St. Joseph's. Bp. Emrich pointed out that the diocese had aided the controversial parish for several years, and in so doing had “been loyal to St. Joseph's; but, loyalty, of course, is a principle that works both ways.”

On the same day that the bishop mailed his pastoral, the senior warden of St. Joseph's mailed a letter to the people of the diocese explaining the parish's position. “Tom Sincavich served in the

United States Army reserves,” the letter said. “He attempted to resign as a result of his moral revulsion against riot control training in the summer of 1968. He sought sanctuary of St. Joseph's not in the expectation that his action would in any way avoid arrest, but in an effort to emphasize his moral protest.” Fr. Morrison said he felt the bishop is “worried a little bit about the pocketbook and not with moral considerations.” He told newsmen that he was “in sympathy with the fact that it takes money to run a diocese and a parish, but on some point a man has to stand on what is moral and what is right, no matter what the cost.”

The national office of the organization known as Clergy and Laymen Concerned About Vietnam issued a statement criticizing Bp. Emrich's assertion that “‘sanctuary’ in a church for an army deserter is simply a euphemism that cloaks a clear illegality.” The statement suggested that the bishop had “an obvious misunderstanding of the basic issues” and said: “In the current panic over law and order in this country, many are neglecting to see the real issues: analysis fails, scapegoats are sought, and speedy panaceas put forward. The facts remain. Sanctuary of conscience is not and was never intended to be a means of standing above the law or seeking a guarantee of immunity from it. Sanctuary is rather an attempt to place an imminent arrest on charges stemming from a conscientious stand in context meaningful to the individual and the community which has nurtured his conscientious convictions.”

The Executive Council of the Diocese of Michigan had a confrontation of sorts following the episode, when a group of some 50 “concerned Episcopalians” from various parishes came before it with a resolution urging the council “to commend the work of St. Joseph's Church, Detroit, in its neighborhood, in the wider society, and in response to the issues which confront the human community.” Earlier, the Urban Mission Planning Committee of the diocese had prepared a resolution declaring that St. Joseph's “warrants the continued support of the diocese.” To provide free discussion, Bp. Emrich withdrew from the council meeting, but said that he believed approval of these resolutions supportive of what St. Joseph's Church had done would be interpreted as a negative vote to all that he had written in the Pastoral. After warm but orderly debate, the council passed a resolution voicing both “support

of Bp. Emrich's position” and the hope that the Diocese of Michigan would continue to support St. Joseph's.

## WASHINGTON

### Palm Sunday Events

At the Washington Cathedral of Sts. Peter and Paul there were three great processions on Palm Sunday—in the morning the procession of clergy and choir singing “All Glory, Laud, and Honor”; at 3 P.M., the solemn procession of dignitaries headed by President Nixon which followed General Eisenhower's body as it was borne from Bethlehem Chapel; and an hour later, the procession of clergy and laymen some of whom had marched to Mt. St. Alban together, for an anniversary memorial service for Dr. Martin Luther King who preached his last sermon from the pulpit of the cathedral.

The Very Rev. Francis B. Sayre, dean, linked the three services together in his sermon at the 11 o'clock service, saying “We mourn for Dwight Eisenhower whose mortal remains lie at this moment within this church and who represented a young nation's hope, its frontier, its youth—the things it ought to be and build. We likewise mourn for Martin Luther King whose death represents the tragedy and despair that comes to man, and who from this very place warned that Ike's era was not the finale, but that youth must be followed by maturity, and the young dream by a new and more just day for all of God's children. But as we celebrate the communion here today we remember Jesus Christ, through whose death and resurrection came forgiveness and new life, and our only true hope upon this or any other continent is that our lives may so conform to God's will that we may continue to abide in His grace with one another upon this planet. We ask this grace for our old hopes and our new life and for our agonies in between.”

Some 200 people, mostly Negroes, gathered on Palm Sunday morning at the Church of St. Stephen and the Incarnation where, led by the rector, the Rev. William A. Wendt, they marched to a store burned out in last year's April riots. At that site, the marchers received communion from the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, and heard Mayor Walter Washington and

neighborhood civic leaders plead for early restoration of the area. The procession banner proclaimed "Let us Make this a City of Love," and Fr. Wendt pronounced it "an occasion of hope."

Nine congregations of the Washington Circle area marched in procession to the circle for an ecumenical Blessing of Palms prior to regular services in their churches. Each was led by banner, choir, and clergy. Churches represented were St. Mary's whose rector, the Rev. F. Everett Abbott, read the Gospel; St. Paul's, K St.; St. Stephen Martyr (R.C.) whose pastor gave the prayer of blessing; Church of the Pilgrims and Western Presbyterian; Concordia United Church of Christ; and Lutheran, Baptist, and Methodist congregations.

Two officers of the International Ecumenical Fellowship were speakers at the recent meeting of the Gustave Weigel Society held at Our Lady of Mercy R.C. Church in Potomac, Md. Viscountess Astor, member of the executive committee of the IEF, spoke on her ecumenical work. Dom Robert Petitpierre, OSB, of Nashdom Abbey, an Anglican Benedictine who is president of the Fellowship, spoke on "The Presence of God in the Christian Life." The Rev. Elwyn Brown, rector of St. John's Church, Ranier, Md., is president of the Weigel Society, an ecumenical group named for the late Gustave Weigel, S.J., who believed that unity can best be achieved through convergence rather than conversion — "knowledge and love first, unity later." The Weigel Society is the American representative of the IEF.

#### ECUMENICAL RELATIONS

### **Pope Welcomes U.S. Churchmen**

Six religious leaders from the United States were welcomed as "my dear brothers in Christ" by Pope Paul VI in a private audience. The Churchmen had conferred earlier with Vatican officials on a variety of topics related to religion in the United States.

Making the visit were the Rt. Rev. John Hines, Presiding Bishop; Dr. R. H. Edwin Espy, general secretary of the National Council of Churches; United Methodist Bishop James K. Mathews; Dr. Robert J. Marshall, president of the Lutheran Church in America; the Rev. John W. Williams, vice president of the Baptist World Alliance; and Dr. Robert Dodds, director of ecumenical affairs for the NCC. They were accompanied by Roman Catholic Bishop Ernest L. Unterkoefler and Msgr. Bernard Law, who is director of the U.S. Bishops' Committee for ecumenical and interreligious affairs.

As an ideal for ecumenical dialogue and action, the Pope cited St. Paul's "great ecumenical commandment" of

"speaking the truth in love." Faithfulness to that commandment, he said, "will help us to search out, understand, and exploit those many bonds which already unite us as brothers in Christ, so that both our teaching and in our common activity, the Good News of the Resurrected Lord, may become more visible in the living practice of Christians."

Statements exchanged at the meeting had been prepared in advance. Pope Paul asked the Americans to join with him in the Lord's Prayer. Among the gifts presented to the pontiff was a copy of the Revised Standard Version of the Bible from Dr. Espy. Bp. Hines presented to the Pope, an inscribed copy of *New History of Ecumenical Work in America* by Dr. Samuel M. Cavert, a former official with the NCC.

### **Grants Given for WCC-Vatican Project**

A joint World Council of Churches—Roman Catholic committee on society, development, and peace (SODEPAX) has received a total of \$440,250 in foundation grants for an experimental program in development education. The Humanum Foundation of Lugano, Switzerland, gave \$300,000, and the Ford Foundation \$130,250.

These grants will assure substantial assistance for a three-year period during which the experiment will provide co-ordination and direction for development education and to bring the Christian tradition into more relevant application to the modern world. The building of international order and secure peace is the goal of the work which is expected to continue beyond the three years, depending on the receipt of additional funds.

Focus of the educational and information programs will be Asia, Africa, and South America. A spokesman for the World Council of Churches pointed out that the Churches now view their responsibilities in developing nations in a broader perspective than the propagation of Christianity. "Their concern with social responsibilities has grown and has led to more practical assistance in development in these three continents," it was announced.

The joint group has been in existence for more than a year. It sponsored an international conference on development in Beirut, Lebanon, last April, and is now planning follow up activities on regional levels. A second conference dealing with "Peace and the Institutions for World Community," is set for early 1970.

### **Some Voting Against Anglican Union**

Considerable opposition within the Methodist Church to the current plan for union with the Church of England has been revealed by results of voting carried

out at 300 circuit meetings. A total of 862 voted in March on the simple question of whether members approve of the present merger plan. Members reply with a *yes* or *no*.

Results of 300 meetings disclose 137 circuits voted yes, 155 voted no, and 8 circuits reported tie votes. These figures are not official in the sense that they were not issued by the Methodist Church headquarters in London but were collated by the National Liaison Committee, one of the two main bodies coordinating opposition to the present unity plan. The committee made plain that the figures had been gathered by telephone, "word of mouth," and written word, and are "therefore subject to human error." The National Liaison Committee represents groups of Methodist clergymen and laymen who dissent from the plan of union with the Anglicans. Other opposition to the union is being coordinated through the Voice of Methodism Association.

Even if the full official Circuit results show a majority against union when they are published this month, it will be by no means the last word. Methodist Circuit members are predominantly laymen and between May 8 and 13, district synods, roughly corresponding to dioceses, are to vote. There are 34 of these with members equally divided between ministers and laity. Then will come the crucial Methodist Conference vote in Birmingham, on July 8, with the Anglican Convocations of Canterbury and York voting at the same time in London.

A former conference president, Dr. Harold Roberts, chairman of the Methodist team on the Anglican-Methodist Unity Commission, has said that he expects the synods to vote in favor and the full Conference to do the same.

### **Wall Separating Altars Is No More**

"Knocking down walls" is not an infrequent ecumenical figure of speech but it was left to the Duke of Norfolk to knock down a real wall in furthering ecumenism. The duke, a Roman Catholic, has removed a wall separating his private family chapel from the rest of Arundel's Anglican Church of St. Nicholas. For 96 years amid periodic controversy, the wall had stood as a reminder of Roman Catholic and Anglican division.

The Rev. Richard M. Eyre, vicar of St. Nicholas', said the removal of the wall "may be seen as a sign of new and happier relations between the different Christian Churches. Circumstances that brought the wall into existence have passed," he said.

Demolition of the wall ends a remarkable situation which made St. Nicholas' probably the only church in England having both Anglican and Roman Catholic altars under the same roof. This situation had its origin in the fact that the

church which dates back to the 14th century, adjoins the duke of Norfolk's family estate. In 1873, the present duke's father erected a wall behind an iron grille to divide the chapel, which is known as the Fitzalan Chapel, from the rest of the church. His action emphasized that though St. Nicholas' was Anglican, the chapel belonged to his family who have always been Roman Catholics. This was at a time when feelings between Anglicans and Roman Catholics ran high in the town.

Four years later, the then vicar, the Rev. G. Arbuthnot, knocked down part of the wall. This led to a lawsuit in which the vicar claimed that the chapel was a part of the church while the duke claimed it had been part of the Norfolk estate since 1544. The duke won and the wall was rebuilt.

#### **ABORTION**

### **Reform for New Mexico**

One of the nation's most liberal abortion laws is going into the statutes of New Mexico. The bill was opposed throughout the legislative session by the Roman Catholic Church, whose members number about half the state's population.

The law, which does not carry a residency requirement, will permit abortions in the state's 54 licensed hospitals when two staff physicians agree that a pregnancy would result in "grave impairment of the physical or mental health of the woman" or that the child "probably will have a grave physical or mental defect," or that the pregnancy resulted from rape or incest. No hospital will be required to admit a patient for an abortion. The law also provides that an abortion may not be performed except at the request of the woman. If she is under 18, permission is required from a parent or a guardian.

Gov. David F. Cargo, a Roman Catholic, who declined to sign or veto the bill said, "I am returning the bill unsigned because I do not wish to give my personal endorsement to this piece of legislation. But at the same time, I do not feel that my own personal religious beliefs should interfere with the enactment of this statute. From a strictly legal and humanitarian point of view, it is probably reasonable legislation. However, for the reasons I have stated, I am not adding my personal endorsement to it, and I am going to permit it to be enacted into law."

#### **CHURCH AND STATE**

### **Indiana Provides for "Voluntary" Prayer**

Gov. Richard Whitcomb of Indiana has signed into law a bill that will permit voluntary prayer in the state's public schools. The law, held constitutional by

the state's attorney general, states that voluntary religious services may be conducted at Christmas and Easter if provisions are made for those who do not wish to participate. It also specifies that a teacher may "conduct a brief period of silent prayer and meditation" at opening of school as "a moment of silent reflection."

### **Jewish Observances Designated "Official Holidays"**

The Pulaski County School Board, Ark., has voted to designate the Jewish New Year, *Rosh Hashanah*, and the Jewish Day of Atonement, *Yom Kippur*, as official holidays in 1970. The move was made in compliance with a request from Mr. and Mrs. Ronald Kerr, who said that Jewish teachers lose a day's pay when they do not work on a Jewish holiday. Mrs. Kerr is a teacher at Mabelvale Elementary School.

Supt. LeRoy Gattin reported that the Little Rock and North Little Rock school districts excuse the absence of Jewish pupils on those days, but not Jewish teachers. He recommended against designating the two days as holidays for Jews. Dr. Dale Cowling, pastor of Little Rock Second Baptist Church and a board member, made a motion to grant the request for Jewish holidays, and the motion carried.

#### **HARRISBURG**

### **Bishop Singles Out "Operation Understanding"**

The danger of the Church's becoming "just another social service agency" was pinpointed in a letter from the Bishop of Harrisburg, the Rt. Rev. Dean T. Stevenson, to diocesan Churchmen. The letter, which thanked donors for their responses to the recent appeal for the Presiding Bishop's Fund for World Relief, singled out "Operation Understanding" the continuing diocesan effort aimed at meeting the needs of the poor and disadvantaged in the diocese and throughout the world, as the kind of program that must be undertaken if traditional benefits of the Church are to be coordinated successfully with the Church's necessary social services for those in need.

"Operation Understanding," said the bishop, "is primarily a matter of 'working with' people rather than 'for' people. It is an effort to listen and learn as well as to give. This means searching our souls and eradicating prejudice. It means studying local situations and discussing basic issues. It means taking time to listen to those in the disadvantaged community. It means supporting the massive effort which must be taken now."

Bp. Stevenson cited several groups and areas within the diocese whose work comes under the description of "Opera-

tion Understanding." He wrote of work done last summer and to be continued this summer by college students in the Harrisburg area; minority groups will provide leadership in another program now being formed; corporations are being established to solve some of the housing problems; and Churchmen are assisting with "action centers" that will develop leadership in ghetto areas. The bishop agreed that the Church cannot become just another social service agency. "But," he said, "at the same time if we stand by while our brother has need, we are not faithful to our Christian calling."

#### **VERMONT**

### **Glebe Land to be Taxed**

Vermont's lease land (glebe land) which is owned primarily by the Diocese of Vermont, the University of Vermont, and local school associations, is being taxed for the first time under a law enacted by the 1968 state legislature.

For hundreds of years these lands have been rented out by the three groups for farms or for home and business sites. The new law provides that those who rent the land, including owners of business blocks on University of Vermont glebe land in Burlington, will be taxed this year on the fair value of the land. Renters may deduct the amount paid in rent to the university and the Episcopal Church from the amount of tax which is assessed on the land.

When the area of Vermont was first settled, the governor of New Hampshire made many land grants with apportionments in each town for the Church of England, local schools, and the state land-grant university.

#### **MISSOURI**

### **Church School Material Investigated**

Some curriculum material used in Episcopal churches may lead to the fostering of racism. This was the conclusion reached by an *ad-hoc* committee appointed by the Rt. Rev. George Cadigan, Bishop of Missouri.

The committee, appointed in response to criticism, locally and nationally, expressed by the Episcopal Society for Cultural and Racial Unity, examined a wide variety of materials used by Episcopal parishes in the Diocese of Missouri. The publications were examined in light of this particular definition of racism: "Racism is a belief, assumption, or attitude, whether stated, tacit, or even unconscious, that one race is superior to another." In this light, the committee found evidence of an "implicit white racist bias." It also stated that "this slanting of Christian education materials whether conscious or unconscious, we

believe to be inevitable in a society which itself operates on the same racist assumptions, unless all materials are constantly scrutinized and re-edited so that biased view points can be eliminated."

The report called on Bp. Cadigan to request diocesan clergy to discontinue use of such materials, or to supplement them with other materials which give a fairer picture of interracial issues in the nation and the world. The bishop has asked the committee to continue to function and in the near future to offer suggestions for a positive selection of church school materials.

## SEMINARIES

### Bexley Theologs Issue Statement

Last month Bexley Hall and its affiliate, Colgate Rochester Divinity School, were closed for almost three weeks because of occupation of the main building by black students of both schools. The issue involved the incorporation of blacks on all levels of the seminaries. Since then two black men have been elected to the Bexley Hall board; they will also serve on the Colgate Rochester board.

The student body of Bexley Hall considered this matter to be of such importance that the Bexley Society, representing Episcopal students of the overall cooperate seminary, sent a letter to the Presiding Bishop on the matter, urging him to "implore" trustees, administrations, and faculties of the Episcopal seminaries in the United States "to begin immediately the incorporation of Black Presence" in all levels of each seminary. The letter also stated that "realistically, such action must be acceptable to the Black Community" and that the lack of "Blackness" on the boards and faculties of the U.S. Episcopal seminaries "is indicative of the immediacy of the situation."

Copies of the letter to the Rt. Rev. John E. Hines were sent to the bishops of the Church and to seminary deans.

## CONVENTIONS

### East Carolina

Episcopalians from eastern North Carolina, meeting for the annual convention of the Diocese of East Carolina in St. Peter's Church, Washington, D.C., adopted a budget of \$287,000, welcomed a new bishop, and planned missionary strategy for 1969.

(✓) Of the total budget, \$22,500 is for the department of Christian education, \$58,000 for department of missions, and \$12,000 for the department of college work.

(✓) Delegates adopted a resolution permitting election of women as delegates to convention, but tabled another

resolution urging the abolition of capital punishment.

(✓) Welcomed to convention was the Rt. Rev. Hunley A. Elebash, Bishop Coadjutor of East Carolina, who has his office in St. Mary's Church, Kinston.

(✓) A report from the diocesan department of communications stated that the contributions for the work of the national Church had increased 40% over the assigned quotas.

(✓) The diocesan, the Rt. Rev. Thomas H. Wright, reported that a new project would be undertaken this year under the MRI commission in which a medical team from East Carolina would visit hospitals in Southern Melanesia. Letters have gone to all Episcopal doctors in the diocese asking them to consider giving three weeks of their time, plus their talents and money, to bring to the Melanesian hospitals specialists which they could not afford otherwise.

Guest speaker was the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, who told convention of the formation of the new province of the Episcopal Church in the Caribbean. He referred to this action as "the greatest thing that has happened to us since the days of the pirates who roamed the Caribbean." He also said very seriously that the formation of the province has directed attention of the whole Church to the neglected area of the Caribbean, and it has helped the spirit of unity in the Latin American countries, making them conscious of each other.

## Georgia

A statement by the Georgia Council of Churches which disfavors Bible reading in public schools, "was received with appreciation" by delegates attending the annual convention of the Diocese of Georgia that met in Thomasville. Delegates also urged individual congregations to "make a serious study of the matters set forth" in the statement. Three practices questioned by the GCC statement are: religious exercises in public schools; the ways in which religious holidays are observed in public schools; and the baccalaureate services held under public school auspices. Delegates also approved the formal request for the election of a coadjutor of the diocese. The Rt. Rev. Albert Stuart, diocesan, made the request saying that the extent of the work demands an assistant—a coadjutor who would succeed Bp. Stuart upon his resignation.

In his address, Bp. Stuart cited the two greatest problems of the world as race relations and the population explosion. "Racial prejudice," he said, "is largely rooted in the unconscious and is deeper than reason. Reason, therefore, is powerless to deal with it. To think that it can is the great error of the liberal. The condition in which we find ourselves (re-

garding racial prejudice) is a problem of the spirit."

The convention accepted as information a resolution which would take church property off any kind of tax-exemption list. The resolution was referred to committee for study and for report to 1970 convention. A resolution honoring the late Ralph McGill, well-known Churchman and publisher of *The Atlanta Constitution*, was unanimously adopted.

Among those appointed or elected to committees and boards, was the Rev. Harry V. Nevels, who was named one of the trustees of the University of the South. Fr. Nevels is believed to be the first Negro to serve as a trustee of the university. Guest preacher was the Rt. Rev. John E. Hines, Presiding Bishop, who outlined the activist role of the Church in social problems.

## AROUND THE CHURCH

**A joint retreat-seminar for Roman Catholic and Episcopal bishops will be held at the Holy Cross Chapel, Sedona, Ariz., under the auspices of the Spiritual Life Institute of America, May 4-9, on the subject: The Problem of Contemplation in Contemporary Society. The topic will be discussed by the Most Rev. James M. Marling; the Most Rev. Bernard M. Kelly; Rabbi Abraham Heschel; Dr. MacKenzie Brown; and Dr. Thomas O'Dea. The Rev. William McNamara, O.C.D., director of the institute, said that although the program will be geared predominantly for bishops, all clergy will be welcome.**

. . .

**Guest preachers for the Easter term at Seabury-Western Seminary, Evanston, Ill., will include the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, who opened the series Apr. 3; the Rev. Canon Eric James of Southwark Cathedral, London; the Rev. John MacQuarrie, Ph.D., of Union Seminary, New York City; the Rt. Rev. Charles E. Bennisson, Bishop of Western Michigan; Dr. Joseph Sittler of the University of Chicago Divinity School; and Dr. Arthur R. McKay, president of McCormick Seminary, Chicago, who will conclude the series May 22.**

. . .

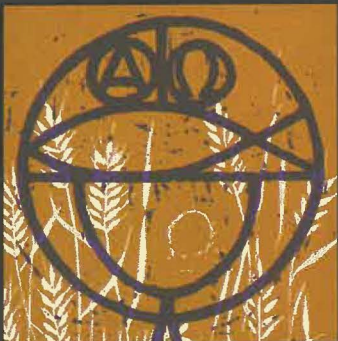
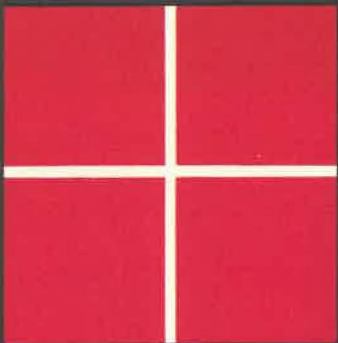
**"International Morality: An Agenda for the Churches," originally prepared for the Church (of England) Assembly's board for social responsibility as a confidential paper to assist bishops discussing international affairs at Lambeth Conference last year, has been edited and revised and published generally for the first time. The report covers a large segment of international relations in such fields as war and peace-keeping, nuclear weapons, world poverty, financial and economic aid, and race relations.**



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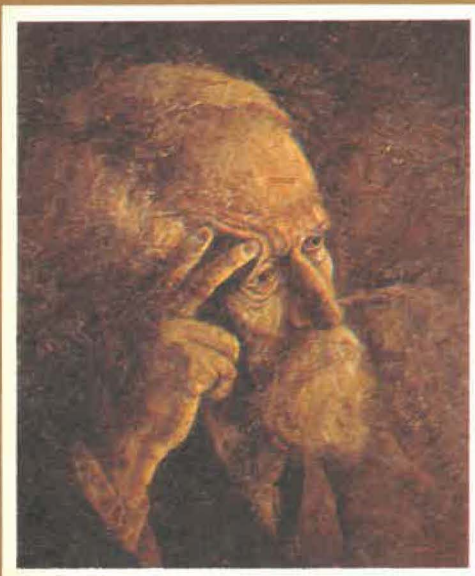
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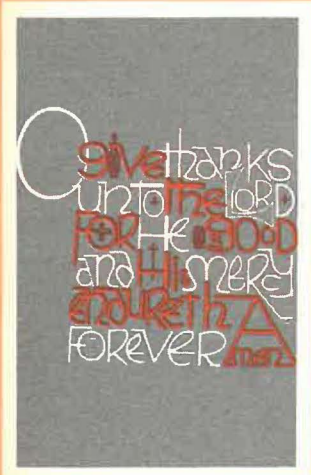
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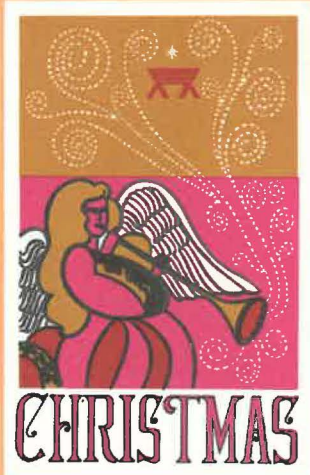
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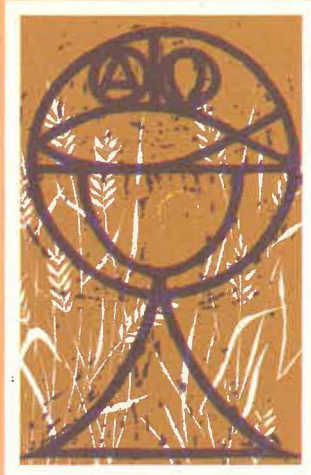
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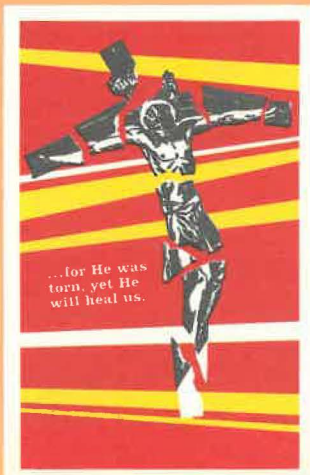
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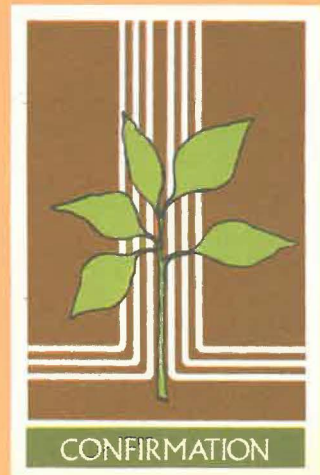
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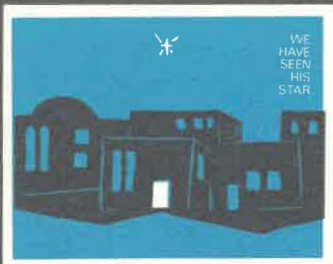


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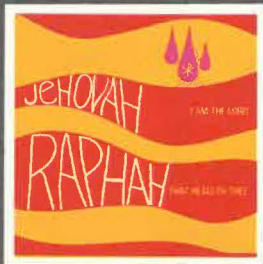


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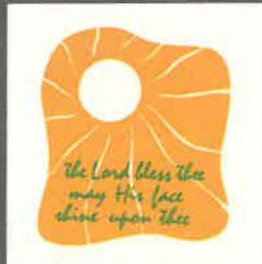
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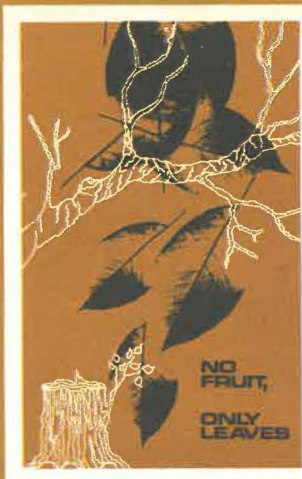
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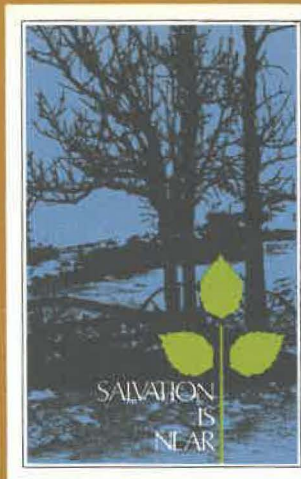
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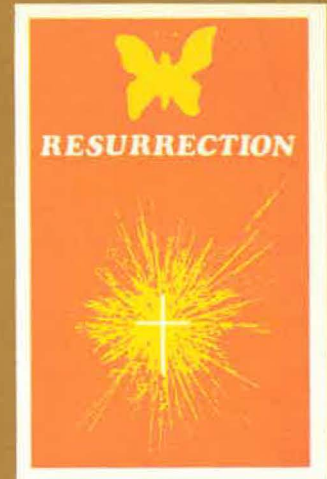
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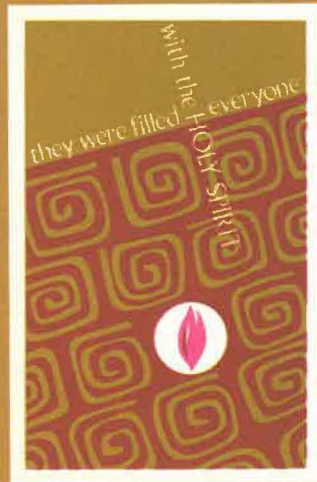
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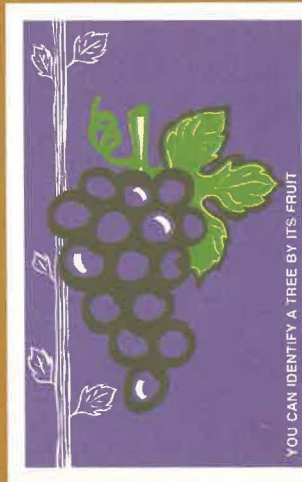
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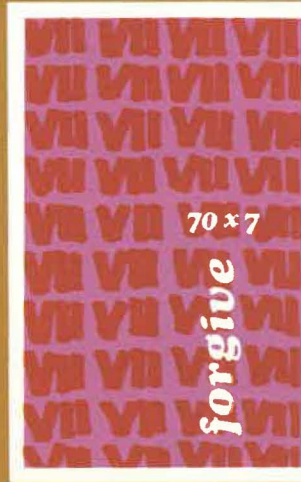
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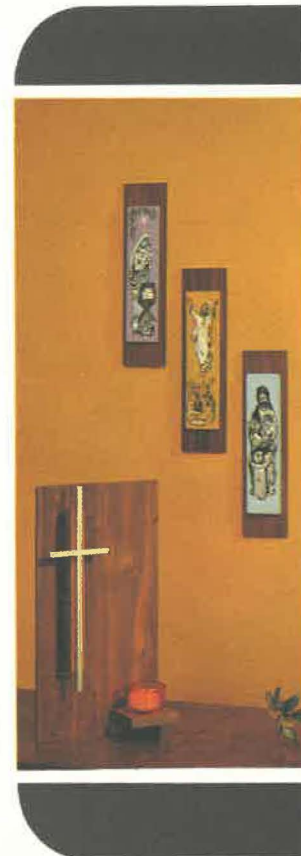
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## The Faith of Anglicanism

“Formerly, it was necessary to believe something in order to be an Episcopalian; now one can deny the most fundamental doctrines of the Christian religion and still be enrolled among the chief pastors and teachers of the Faith.”

RECENT events have raised the question whether the Episcopal Church, and beyond that the Anglican Communion, stand for anything. Among these events are the General Convention at Seattle and the recent conferences at Uppsala and Lambeth.

The General Convention at Seattle has to be taken in light of those in the House of Bishops who deny the doctrine of the Trinity, the Bayne Report which minimizes the difference between heresy and orthodoxy, and the COCU scheme. Formerly, it was necessary to believe something in order to be an Episcopalian; now one can deny the most fundamental doctrines of the Christian religion and still be enrolled among the chief pastors and teachers of the faith. Until recently the Anglican Church was supposed to teach the Old and the New Testaments, as interpreted by the Church, and particularly “the Catholic Fathers and ancient Bishops.” These were not, I think, mentioned at Seattle or at Lambeth. The appeal of the Church of England, and her daughter and sister Churches, was to the undivided Church, that is to say, the whole Church. This appeal, however, we have tacitly dropped, perhaps substituting the fourth point of the Chicago-Lambeth Quadrilateral, progressively “interpreted” and minimized.

Formerly, the fact that a Christian, and still more a Christian Church, received at our altars meant that the Christian in

question and the Church to which he belonged held all the articles of faith considered essential by the Episcopal Church, and by the Anglican Communion, or was in “inevitable necessity.” But we have changed all that. Now we invite all Christians to communion if they have been “baptized” by any mode and belong to a communion which has “bishops” in some sense—that is, if they have valid orders. At “ecumenical” gatherings even this requirement is waived. What they believe, even officially, makes little or no difference.

IN time past, the Church was supposed to stand for revealed truth. It was believed that God had revealed Himself in Christ as nowhere else, and it was believed that through the Holy Spirit, given by the Father in Christ, the Church would maintain this revelation to the end of time. It was believed that this revelation contained the most important truth there is—that is, about God Himself, and what He has done for the salvation of His creatures. This truth was revered because God Himself was revered—adored. It was revered for its own sake—or rather for the sake of Him who revealed it—and for the sake of human and social transformation. Now it is agreed both by the ultra-conservatives and by the ultra-liberals (if they are secularists) that such revelation has no bearing on the social situation; by the ultra-conservatives because they do not see that the Faith has dynamic social consequences, by the ultra-liberals because they do not believe the Faith or deny that it is at all relevant to the social situation. Possibly they—or some of them—will make an exception of the statement that man is made in the

image and likeness of God. As Bp. Gore used to speak of some for whom God was simply an excuse for High Mass or Benediction, so there are some ultra-liberals for whom God is simply an excuse for civil rights. These, by the way, are a natural by-product of the Faith—but a poor substitute for it. We need to remember that the preservation of apostolicity means far more than valid orders (as generally interpreted nowadays in the West); it means concern for apostolic truth and apostolic life. Hoskyns was right in his interpretation of Ignatius and the early Fathers as insisting on apostolic succession, not as a mode of Church government or organization, primarily, but because the Church of their age—of any age—must be “bent back” to apostolicity, to the attitude to Christ, His truth, His life, His person—which the apostles held and practiced (*The Fourth Gospel*, London, 1947, pp. 104 ff.).

The Anglican Communion has insisted—so far as it has insisted on anything—on apostolic succession (in some sense) in its union negotiations. Sometimes it has been a meager succession—the fourth point of the Lambeth Quadrilateral, diluted by successive “interpretations.” But apostolic succession was insisted upon by the early Fathers—by the Fathers in general—as a means to apostolic truth, apostolic tradition. Bp. Headlam—the Bishop of Gloucester with whom the writer crossed swords at Clarendon and Edinburgh—saw this clearly enough. He did not see the doctrine itself, but he saw that it meant a great deal more to the early Fathers than the apostolic origin (in some sense) of the episcopal ministry.

It needs to be emphasized that the conception of apostolic succession as in-

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*The Rev. William H. Dunphy, Ph.D., S.T.D., has had a distinguished career as a seminary professor, church school instructor, and parish priest, in addition to those activities mentioned in the essay itself. He now makes his home in LaGrange, Ill.*

cluding not only apostolic origin but also maintenance of apostolic tradition, is common not only to the early Fathers (and the Fathers in general) and the Eastern Orthodox, but to older Anglicans such as Hooker, Davenant, Overall, Prideaux, Cosin, Laud, Beveridge, etc. The notion that all we need be concerned with is apostolic descent (in some sense) and not apostolic faith or apostolic life may fit in very well with the demands of the 18th century, or of the 20th, but it has no respectable ancestry among the Fathers (to whom the Anglican Church used to appeal when it had a definite faith), or even in Anglicanism itself. Apart from the "tradition" of God's revelation and the Apostolic Faith, is there any coercive reason for having bishops?

A question which is rightly asked of those who have participated in or even attended Seattle, Uppsala, and Lambeth, is whether the Episcopal Church—and beyond it the whole Anglican Communion—is interested in the truth, particularly the revealed truth about God and His Son and His Spirit. It may unhesitatingly be asserted that at Seattle and Lambeth in particular the effort was made to blur the line between unhesitating affirmation of revealed truth and what all who, in any sense, bear the name of Christian, assert. At Lambeth this was made clear in many ways, not least in the resolutions affecting intercommunion. The Anglican Communion no longer insists on apostolicity or the apostolic succession as a preliminary to priesthood and a Eucharist at which loyal Anglicans can participate, even to the receiving of Christ's Body and Blood.

In other days, this insistence was obvious. Anglicans might differ as to whether a priest alone could consecrate the bread and wine to be the Body and Blood of Christ (though the appeal to the Fathers might seem to involve this), but they were clear that what was received at the altar (at all events by the faithful communicant) was nothing less than this. Jeremy Taylor, who has been hailed as the Father of Broad Churchmanship, is quite clear that "he that believes not this is not a Christian" (*Holy Living*; IV, X, 10). But it is made plain at Lambeth that Anglicans are free not only to attend a "Lord's Supper" celebrated by one who is not an episcopally ordained priest, but to receive the sacrament. This is not only a break with past Anglicanism, but reduces the appeal to the primitive Church to something like a mockery.

Furthermore, it is not enough that the Church of England, and her sister and daughter Churches, be in partial communion with the Church of South India. The Churches of the Anglican Communion are—if Lambeth is approved—to be in full communion with the Church of South India. This in spite of the fact that the new Church allows one to recite the creed

even though one does not believe it. One may disregard several of the articles of the Apostles' Creed, and recite others in some special sense which is not that of the Church, and still one may recite the creed. The Church of South India makes it clear that in requiring assent to the creeds they "do not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation" (*Towards a United Church*. London, 1947. p. 115). When one has come to know what "reasonable liberty of interpretation" means in modern Protestantism, one is aghast that this "escape clause" has been accepted by the Church of South India and now is considered no stumbling block to full unity with Anglicanism by Lambeth.

Is the Anglican Communion's recital of the creed to be taken in this sense—especially if the creed be "sung"—or does it mean more than this? Are we to believe that the Episcopal Church, and the whole Anglican Communion, is quite indifferent as to what one believes, as to who teaches the "Gospel," and as to what the content of their teaching is? Apparently. Formerly the affirmation of the act of faith—the creed—meant something. Does it any longer? Why should not Arius have recited the Nicene Creed himself with the "escape clauses" provided in South India and now endorsed, seemingly at least, by Lambeth? Do we any longer have a creed in the sense in which these words have been taken for many centuries? Or is the triumph of one party in the Church so complete that ultra-Latitudinarianism, ultra-Liberalism, is the common platform of the whole Anglican Communion? It will be no easy task for theologians to demonstrate that "all this I steadfastly believe" (the usual Anglican response to the creed in interrogatory form) means simply "some of this I tentatively believe," which is the interpretation of the Creed of the South India Church, turned by Lambeth—if it is approved—into the "faith" of the Anglican Communion.

THE virtual abandonment of revealed truth by the Episcopal Church and the Anglican Communion—or at least by their episcopate taken as a whole—is reflected in the moral vacuum which we largely find in matters affecting the sixth and seventh commandments and their positive counterparts. The denial of the Virgin Birth and of other articles of faith finds its logical consequence in the failure to condemn adultery and homosexuality—in fact the condoning of these and other vicious acts, if only "love" can be found somewhere—a love which is a caricature of "love" as used by the New Testament and by our Lord Himself—a love which is more reminiscent of pagan *eros* than of Christian *agape*. The early Church was characterized by the sense

of the mystery and sacredness of the marital relation and by the sense of the mystery and sacredness of life. In both these respects it ran counter to the main direction of paganism, ancient or modern, and to the tendencies rampant in the Episcopal Church. The early Church boldly championed a point of view which ran counter to the opinion of the age, whether popular or philosophic, and naturally (or supernaturally) espoused a corresponding morality which likewise was "against the grain" of contemporary mores. The Anglican Communion runs the risk of being so modernistic that it has no message for moderns. The early Church did not have to complain about 20,000 or 30,000 fewer baptisms or confirmations than before.

We are sometimes told that our Church is the "roomiest Church in Christendom," which may be true. We may remember the description of a Church of England clergyman in a modern novel (*The End of the House of Allard*, by Sheila Kaye Smith): "All his life he had stood for moderation, toleration, broadmindedness—and here he was so moderate that no one would believe him, so tolerant that no one would respect him, so broadminded that the water of life lay as it were stagnant in a wide and shallow pond instead of rushing powerfully between the rocky narrow banks of a single heart." Are the results so very different if an individual adopts such an ideal, or if a Church does so? Perhaps we should unite the quotation just given with a few lines from the late G. K. Chesterton. "When he drops one doctrine after another in refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when in his own imagination he sits as God, holding no form of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogma. Turnips are singularly broadminded." Is it not this type of religion—and the morality or immorality which it naturally engenders—that we are approaching? And have not Seattle and Lambeth set the seal of our episcopate—perhaps of our Church—upon it?

THE writer of these lines has taught in two of our theological seminaries, has represented the Episcopal Church at ecumenical meetings including Edinburgh, has been a member of a committee which regularly advised the Presiding Bishop, has more recently taken part in discussions looking to reunion, and he has not the faintest idea of what the Episcopal Church now teaches (if anything) or what the Anglican Communion stands for (if anything). As to sacramental fellowship before agreement in faith, we may quote

*Continued on page 16*

## A Bishop Come To Judgment

THE Bishop of Michigan has our admiration and sympathy in his troubles with the "sanctuary" people and their friends of the Clergy and Laymen Concerned About Vietnam (story on page 5). He has our admiration because he is theologically sound and morally right in his position. He has our sympathy because his opponents in this case have used tactics which a gentleman cannot adopt for defense and rejoinder without ceasing to be a gentleman. We refer specifically to the remark of Fr. Morrison, rector of St. Joseph's Church and promoter of the affair, that the bishop is "worried a little bit about the pocketbook and not with moral considerations." This is a gratuitous, unsupportable, and vicious imputation of motives. And the self-righteousness! Fr. Morrison concedes that money is needed to run the Church, but reminds us that "on some point a man has to stand on what is moral and what is right, no matter what the cost." That is to say that the bishop, and all others who reject anomy and anarchy as tactics, cannot even pretend to stand on what is moral and right.

The statement issued by the national office of Clergy and Laymen Concerned About Vietnam charges that Bp. Emrich has "an obvious misunderstanding of the basic issues" which were involved in the sanctuary incident. This is in character for the masterminds of the CLCAV: disagree with them and you either misunderstand the basic issues or you work for the military-industrial complex. They climb to a soul of obfuscation when they say that "sanctuary of conscience is not and was never intended to be a means of standing above the law or seeking a guarantee of immunity from it. Sanctuary is rather an attempt to place an imminent arrest on charges stemming from a conscientious stand in context meaningful to the individual and the community which has nurtured his conscientious convictions." We would wish that the community which nurtured such conscientious convictions might also have nurtured some clear thinking and some plain-English speaking. But if we hear what is being said here, it is

that such a sanctuary-seeker as the army deserter who holes up in a church is not really trying to evade or escape the law; he's just trying to place the whole thing "in context meaningful" etc. All we lack now is some idea of the meaning of that "context meaningful."

For genuine martyrs of conscience we have the deepest respect, precisely because they do *not* claim sanctuary or seek haven but faithfully accept the penalty of the law. The Church ought to support any man who is willing to suffer for conscience' sake, and in the matter of conscientious objection to military service it does so. But there is only one way of Christian protest: the way of accepting the penalties in the spirit of Christ who, when He was reviled, reviled not again. We cannot see a trace of Christian faith and obedience of God in any such use of the Church as was made at St. Joseph's. "Government is of God, a divine ordinance," as Bp. Emrich said. "It is out of bounds to ridicule it, to seek to make it a laughing-stock, to plan a confrontation whose aim is to make the majesty of law amusing."

It is wonderfully refreshing to see a bishop take a stand on a bitterly controverted issue, not because it is liberal or conservative, "in" or "out," unifying or divisive, profitable or unprofitable, but simply because he believes that it is right. Such a stand makes it easier to believe that there is something in the historic episcopate and the apostolic succession, after all.

## "Comrades" On Campus

MANY, from Rap Brown to Saul Alinsky, delight in quoting the statement, "Violence is as American as apple pie." This is said in a tone which implies that anyone against the violence of protestors is almost un-American. You also frequently detect a faint glimmer of pleasure on the part of the speaker, indicating vicarious satisfaction by watching others defy authority, and act out their hatred and anger destructively. The examples normally given are the war for independence, the civil war, previous riots, and southern lynchings. To say that the brutality and hideousness of war was the only way in which freedom from the mother country could have been obtained, or wrong righted, or the unity of a nation preserved, is some kind of low-level mark in total cynicism. Violence is seldom the last resort. It usually comes closer to being the first. Violence, whether on the part of parents, protestors, or nations, is due to the failure to obtain *my* will, on *my* terms, according to *my* time schedule. To use man's past failures, to use his brutality and dehumanizing actions of a bygone day, to justify burning, shooting, and bombing in the ghettos or on the campus today, is to resort to a very twisted and depraved logic.

Putting aside the slogans of those whose hidden agenda is beginning to show, what is really happening on the campus? As one who has been enrolled at two universities this year in both the United States and England, I can say with emphasis that the administrative and teaching facets of most educational institutions are in desperate need of overhauling and updating. Fre-

## Dwight Eisenhower

**In war and in peace, he served his country well. While we grieve with his family, we give thanks to God for his life of service which was dedicated to timely deterrence of Nazi tyranny and to constructive hopes for world peace.**

*John E. Hines*

What we feel moved to say about Dwight David Eisenhower was written by an English Churchman, Owen Felltham, about 350 years ago: "The death of a good man is like the putting out of a wax perfumed candle; he recompenses the loss of light with the sweet odor he leaves behind him."

What more needs to be said? *R.I.P.*

quently these centers of learning are a hundred years behind the current life and thought of the nation. This produces a terrible waste of life and youth power. Mature students on most campuses sense the inadequacy and are in the vanguard of the rebellion; they are not for violence and destruction, but find themselves trapped in guilt by association. These "reform" students, unfortunately, are not in positions of leadership, or if they are, they are soon replaced.

The leaders of revolt, whether at the University of California, London School of Economics, or at the University of Spain, are well read and thoroughly committed Marxists. Not infrequently they are the most intelligent, idealistic, and generally talented kids on campus. In previous generations they would have been captured by the Church and its vision to transform the world. With the Church almost immobilized by the interior conflicts and self-doubt, they have turned to the only alternative system demanding complete discipleship and dedicated to the total reconstruction of society. The fact that the Marxist system has been a notorious failure in liberating or elevating man escapes their inexperienced eyes. To them, Marxism gives a glorious vision of a world of equality. It provides them with a creed (*The Communist Manifesto*), a bible (*Das Kapital*), a committed community (fellow revolutionists), and a meticulously planned method of action moving toward the goal of world conquest. Education, evangelism, and stewardship are considered extremely important. There are saints such as Marx, Lenin, and Engels; heroes including Chairman Mao and Ho Chi Minh. The call is to a life of self-denial in which all else must take second place to this central commitment. Young students are flocking to give themselves to the cause. The growth of the movement in the last three years has been spectacular.

This is not an "international conspiracy" directed by some communist country in spite of the obvious unity of action throughout the world. Within the movement some are followers of Mao, others are pro-Moscow, and the growing majority (and most dangerous) follow the thinking of Trotsky, an early revolutionist, who was assassinated in Mexico on the order of Joseph Stalin. These groups argue and insult each other constantly in their literature and also in the meetings, but they are united against the common enemy. That enemy is iden-

tified as Western imperialism (since Czechoslovakia, Russia is sometimes included as target), capitalism, and the United States. The movement is international in the sense that the national leaders fly back and forth between countries regularly and are beginning to set up international conferences for coordination of efforts.

In both writing and speaking the Marxist students are easily identified (and they make no effort to hide their commitment and loyalty) by their constant and boring use of communist terminology, reminding one of nothing so much as a fundamentalist country preacher. It seems every few sentences must include words and phrases such as "imperialism," "dialectical materialism," "bourgeois," "class conflict," "the masses," "dictatorship of the proletariat," "world revolution," in order to prove the speaker's orthodoxy. For instance, the students at Berlin's Free University drafted a resolution in regard to President Nixon's visit in which they described him as a "flexible agent of the most reactionary wing of America's bourgeois society. U. S. imperialism is one of the main enemies of humanity." In one of the student Marxist papers printed in Cambridge, they refer to the visit as an attempt "to assert his energy, determination, and power as President of the United States. To keep Britain, France, and Germany in line, in support of his imperialist government." They continue: "Nixon is also going to Paris, Bonn, and Rome—in all these places he will meet massive opposition. . . . The Revolutionary Socialist Students Foundation's National Committee is investigating his movements and preparing proposals for a national demonstration on an October 27th scale. . . . This is important since all past demonstrations against Presidents have had a great effect on sensitive American public opinion." Speaking of the terminology, there is something amusing about listening to two eighteen year olds from extremely influential families in England, constantly addressing each other as "comrade" as they talk.

There is nothing, however, amusing about their goals or their methods. The goals and methods are identical everywhere, in all countries and in all universities. They come from the same textbook.

HERBERT N. CONLEY

*The Rev. Herbert N. Conley, rector of St. John's Church in Oklahoma City, is now in England studying. The preceding is excerpted from a newsletter which he wrote to his parishioners.*

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## ANGLICANISM

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*Continued from page 14*

the words of so pronounced an ecumenist as Dr. Hans Küng where he says that our differences "will not be solved by pretending that they are not there or that they do not matter. . . . We must reject unity at any price. A Church which abandons the truth abandons itself." These words, which have been quoted with approval [TLC, Feb. 2] will be remembered by many who are not of the fold represented by Fr. Küng. Are they not of particular significance for Anglicans, and especially for our bishops? "A Church which abandons the truth abandons itself."

One can imagine a sincere seeker for "the truth as it is in Jesus" being attracted to the Orthodox Church or the

Roman Catholic or perhaps some others. After Seattle and Lambeth it is difficult to imagine him wasting much time on the Episcopal Church or the Anglican Communion in general.

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## AROUND & ABOUT

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*Continued from page 2*

Generations (Moses and Joshua)." The RNS outline contains this remark: "The symbolic pulling apart has a modern application in the battle between the over-30 generation and the nation's questioning youth." I don't think this "application" is suggested either by the Bible or by Knudsen's bronze. Moses is blessing Joshua and handing on the torch of leadership to

him. There is no "generation gap" here but the continuity in leadership that God wills for His people—whether in the time of Moses and Joshua or our own time. The "gap" we get so excited about today has been largely conjured into being by middle-aged liberals with a guilt-feeling about what they consider to be the failure of the older, and previous, generations to create a new heaven and earth wherein dwelleth righteousness. If their theology were better they would know better. Moses made no such mistake, because he knew that it is God's world anyway, and God is the Lord of history. We can talk ourselves into a "gap" and really create one, just as one can talk himself into a migraine headache or an ulcer.



# LETTERS

Continued from page 3

again and again that there is no genocide in Biafra. Either these organizations have conspired to lie, or they are compelled by the infidel Muslims to hide the truth. He said, "We are not really involved with the Biafrans when we merely take up collections for their relief. The cause of Christ in this case requires us to go to the limit of our resources—and this requires temporal as well as spiritual power." Does this mean Fr. Harvey praises Yahweh while spraying the Muslims with napalm? Does he know that General Yakubu Gowon, the chief of state in Nigeria, is one of the finest Christian gentlemen in this troubled world today? Does he know that it was the Christians who cold-bloodedly murdered the saintly Sir Abubaka Tafawa Balewa? The next time he lets out a righteous and indignant outcry of "Murder, Shame!" against the Muslims, let him also remember the Christian murderers in Africa. Civil wars are always a great tragedy, but it is painful, indeed, when a modern Peter the Hermit starts preaching holy wars.

PETER L. BRAGG

Layreader at Holy Trinity Church  
Swanton, Vt.

## Anglican Anti-Clericalism?

Responding to Fr. Goodrow's *Stipend or Salary* [TLC, Mar. 16] I must say that the article is very much to the point, and if anything, is understated. The truth of what he says can be attested by me personally and by a very large number of clergy, and the situation is a scandal indeed. I have been in the ministry almost ten years. I started at \$3600 and at the end of eight years had raised myself to \$3900, and this is as rector of a self-supporting parish. What is most interesting, however, is the reason why my salary has been so low, and on this I would like to speculate.

I fear that the Episcopal Church has become somewhat anti-clerical. A lay psychology has developed that seems to require the crucifixion of the priest. I was somewhat prepared for this phenomenon in seminary, but the actual encounter with it goes beyond my preparation. In the Church today we have the terrible predicament of clergy being fired and touring the country in desperate search for help and new work. More and more, the clergy are looking for non-parochial forms of work. It is the handwriting on the wall. My present position places me in an opportunity to help many of our despondent clergy. Hardly a week goes by without my hearing of a priest in trouble—most often laid upon him by his congregation. In New York there is an organization called *Bearings* which offers help to clergy in distress, and the *Bearings* office is a very busy place indeed. If anyone doubts that there is a wave of anti-clericalism in the churches, he would do well to regard the work that is being done by this service organization.

Our Church is going to have to act to improve the lot of the parish priest. He is the backbone of the Church and he requires security. Our Church is a fragile vessel, and needs the strengthening of a mature and cooperative laity, and a supported and healthy ministry.

NAME WITHHELD

New York City

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# BOOKS

**INGMAR BERGMAN AND THE SEARCH  
FOR MEANING.** By Jerry H. Gill. Eerd-  
mans. Pp. 45. \$9.50.

Jerry H. Gill's essay, *Ingmar Bergman  
and the Search for Meaning*, is a concise,  
in-depth study of five films written and  
directed by Bergman: *The Seventh Seal*,  
*Wild Strawberries*, *Through a Glass  
Darkly*, *Winter Light*, and *Silence*. Be-  
ginning with the precis of the concept of  
ideal community as set forth in Berg-  
man's scripts, the author examines in  
detail each central theme as it relates to  
the concepts set forth within the Chris-  
tian community. Summarizing with an  
apologia Mr. Gill makes clear the pur-  
pose of this easily read discourse.

SUE COOPER  
Grace Church  
Carlsbad, N.M.

\* \* \* \*

**A MAN IN THE MIDDLE: The Journal of a  
Young Priest in Conflict with Himself.**  
Diarist: Stephen Russell (a pseudonym).  
Pflaum. Pp. 130. \$3.95.

In the middle of what? This priest's  
*via media* is between those who leave  
the Roman Catholic priesthood and the  
Establishment, which is anything higher  
than an assistant priest. In one hour and  
twenty minutes one reads selected entries  
from one year's diary. Rome's problems  
are, for the most part, not those of the  
Anglican Church. Apparently the chief  
problem is "life in the rectory." Even  
the bishop interferes to settle a fight on  
which priest gets which room.

*A Man in the Middle* is especially  
recommended to single priests. Stephen  
Russell, obedient to his vow of celibacy,  
does have a love-life of sorts in his imag-  
ination. He would prefer a wife and  
children, but his act of resignation to  
loneliness is strong enough to keep him  
"a man in the middle." Without doubt,  
this book would be a cure for anyone  
with "Roman fever."

(The Rev.) JAMES B. CLARK  
St. Barnabas Church  
Omaha, Neb.

\* \* \* \*

**LOVE AND TRUTH MEET.** By Max Thurian.  
Trans. by C. Edward Hopkin. Pilgrim  
Press. Pp. 166. \$6.50.

Considering that it comes from the  
world-renowned theologian of the French  
protestant monastic community of Taizé,  
this book is a distinct disappointment. Its  
vocabulary is shopworn. Although it  
claims to be an attempt to set forth the  
common ground of Christian thought, it  
is replete with the author's own peculiar  
positions. One gets the impression that  
it was originally meant to be something  
else — perhaps a series of catechetical  
meditations — and has been dressed up  
with notes to address a wider audience.  
In three parts — the Truth, the Way,

and the Life — *Love and Truth Meet*  
sets forth Max Thurian's considerations  
on the faith, the means of grace, and the  
moral life of Christians. The price is  
rather high for the occasional deep and  
illuminating insights to be found in the  
158 pages of text.

(The Rev.) A. A. LAVALLEE, Ph.D.  
St. Thomas' Church  
Greenville, R. I.

\* \* \* \*

**THE GOSPEL PARABLES.** By Edward A.  
Armstrong. Sheed & Ward. Pp. 219. \$4.50.

*The Gospel Parables* is not a book of  
technical New Testament scholarship.  
Rather, it is a sensible if not scintillating  
commentary by Edward Armstrong, a  
scholarly priest of the Church of Eng-  
land, on all the parables attributed to  
Jesus. There is a good introductory sur-  
vey of the various points of view in re-  
gard to their interpretation, and the suc-  
ceeding five chapters conveniently ar-  
range them according to their main  
themes. Church school teachers would  
find it useful, and the general Bible read-  
er would be steered away from the pit-  
falls of allegory and simple moralizing.  
Preachers might be inspired to make  
greater use of the parables in their efforts  
to interpret the "mind which was in  
Christ Jesus."

(The Rev.) WOOD B. CARPER, D.D.  
General Theological Seminary

\* \* \* \*

**CAN'T YOU HEAR ME CALLING?** By Law-  
rence Carter. Seabury. Pp. 146. \$4.95.

The cities of America have become the  
frontier of the Christian Church. Indeed  
the ferment and rapid revolutionary  
changes taking place in our society—or  
at least the part of our society searching  
for new roots—are initiated in the cen-  
tral city. Lawrence Carter, called to be  
rector of an inner-city church in a chang-  
ing neighborhood, embarked upon a great  
adventure of faith. Like every parish  
priest in the urban church he had to cope  
with changing populations and struggle  
not only to maintain the Christian wit-  
ness of his parish but to make his parish  
truly part of the life of a broken com-  
munity.

*Can't You Hear Me Calling* is a de-  
scription of the heartaches and the all-  
consuming labor of a parish priest who  
is called upon to do more than a human  
being can be expected to do. Each step  
taken towards renewal of the life of this  
congregation had a measure of success  
and a measure of failure. The book is an  
autobiography of a priest who loves his  
Lord and gives his all for the mission of  
the Church as he sees it.

Many of the troubles of the urban  
priest could be avoided if the course  
were charted in advance. But it isn't, and  
the inner-city priest is so busy breaking  
new ground to the best of his ability in  
the midst of chaos that he literally has  
no time to stop and share often identical

experiences with his colleagues. If he did, he would find himself forever in committee rather than in the community. Mr. Carter's book is a most satisfactory substitute for such a committee, and it should be read by all potential do-gooders who hope to become effective inner-city workers.

(The Rev.) JAMES A. GUSWELLER  
Church of St. Matthew & St. Timothy  
New York City

## Booknotes

By Karl G. Layer

**NEWMAN: Pioneer for the Layman.** By Webster T. Patterson. Corpus. Pp. xxii, 193. \$7.50. Dr. Patterson presents a documented and well-written study of Newman's developing thought on the role of the laity in the Church.

**WORD AND SACRAMENT.** Edit. by R. R. Williams. S.P.C.K. Pp. 102. 19s6d. This is volume ten in the SPCK Theological Collections, and it contains the papers and discussions of the second theological conference between representatives of the Church of England and the Evangelical Church in Germany in 1966. The conference limited itself to statement and discussion of the Anglican and Lutheran doctrine of the Eucharist, and should provide a foundation for a much needed attention to current American ecumenical discussion, which tends to ignore the insights of non-Roman liturgical Churches.

## DEATHS

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

The Rev. Jesse Roy Gregg, 85, retired senior priest of the Diocese of West Missouri, died Mar. 18. He lived in Boonville, Mo.

At the time of his retirement in 1957, he had been rector of Christ Church, Boonville, for 30 years. Survivors include three children and several grandchildren. Services were held in Christ Church and interment was in Boonville.

The Rev. John Howard Melish, 94, rector emeritus of the Church of the Holy Trinity, Brooklyn Heights, N.Y., and father of the Rev. William H. Melish, died Mar. 23, in his home in Brooklyn.

He retired in 1950 after having been rector of the Church of the Holy Trinity since 1904, and the next year was named rector emeritus. Survivors include another son, three grandsons, and two great grandchildren. Services were held in the Church of the Holy Family, Brooklyn. Memorial gifts may be made to the Brooklyn Heights Youth Center, Brooklyn, N.Y.

The Rev. Howard Delvon Perkins, 82, retired priest of the Diocese of New York, died Jan. 21. His home was in Clinton, Conn.

He served the church in the Dioceses of Milwaukee, Oregon, Connecticut, and New York. At the time of his retirement in 1958, he was vicar of St. Paul's, Eastchester, N.Y. Survivors include his widow, Florence. The Requiem Mass and Burial Office were held in Christ Church, New Haven, Conn., and interment was in South Raynham, Mass.

The Rev. William Chamberlain Warner, 59, rector of Grace Church, Holland, Mich., died Sept. 17, in a hospital in Tiberias, Israel. He had become ill while traveling in the Holy Land.

He had been rector of the parish since 1943, and also been president of the standing committee and an examining chaplain. The trip to the Holy Land

had been a gift from the parish. Survivors include his widow, Marguerite, two daughters, five grandchildren, and two brothers. A Requiem Eucharist was celebrated by the Bishop of Western Michigan and interment was in Pilgrim Home Cemetery, Holland.

The Rev. Frank E. Walker, 67, retired priest of the Diocese of Tennessee, died Feb. 26, in St. Petersburg, Fla., where he lived.

At the time of his retirement in 1956, he had been in charge of St. Andrew's and St. Peter's Churches, both in Nashville, Tenn., since 1949. Services were conducted by the second Suffragan Bishop of South Florida in St. Peter's Church, St. Petersburg.

The Rev. J. MacNeal Wheatley, Sr., 72, retired priest of the Diocese of South Florida and father of the Rev. J. MacNeal Wheatley, Jr., died Jan. 27, in the Lutheran Hospital, Ft. Wayne, Ind.

He retired in 1964 after 44 years in the active ministry, which included being rector of Trinity Church, Ft. Wayne, 1932-48. Other survivors include his widow, Winifred, one daughter, three grandchildren and one great grandchild. A Requiem Mass was celebrated in Trinity Church and interment was in St. John's Cemetery, Glynndon, Md. Memorial gifts are suggested for St. Peter's Church, Ellicott City, Md.

Hildred Babcock Adams, 72, widow of the Rev. Harold B. Adams and mother of the Rev. Richard B. Adams, died Mar. 8. She lived in Bath, Me.

Other survivors include a daughter, another son, and eight grandchildren.

Mary Metcalf Crump, 91, a communicant of the Church of the Holy Communion, Memphis, Tenn., and mother of Charles M. Crump, vice president of the House of Deputies, died Feb. 19, in her home in Memphis.

Other survivors include another son and seven grandchildren. Services were held in the Church of the Holy Communion and interment was in Elmwood.

# CLASSIFIED

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\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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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 Watseska 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

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

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

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

## CHICAGO, ILL. (Cont'd)

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

## EVANSTON, ILL.

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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

## 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. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

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

## 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.  
Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

## ST. JOHN'S IN THE VILLAGE

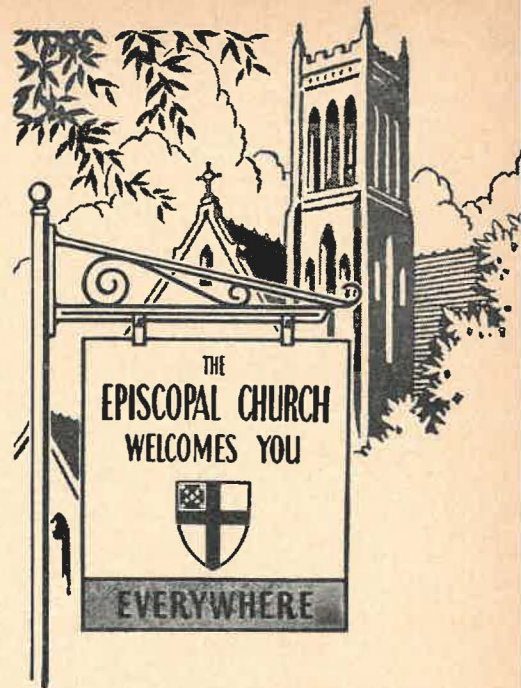
218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

## ST. MARY THE VIRGIN

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

## RESURRECTION

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



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

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

## THE PARISH OF TRINITY CHURCH

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

## ST. PAUL'S CHAPEL

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

## CHAPEL OF THE INTERCESSION

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

## ST. LUKE'S CHAPEL

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

## ST. AUGUSTINE'S CHAPEL

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

## ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
The Rev. Carlos J. Caguait, 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. Isacksen  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S.C.

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

## 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

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