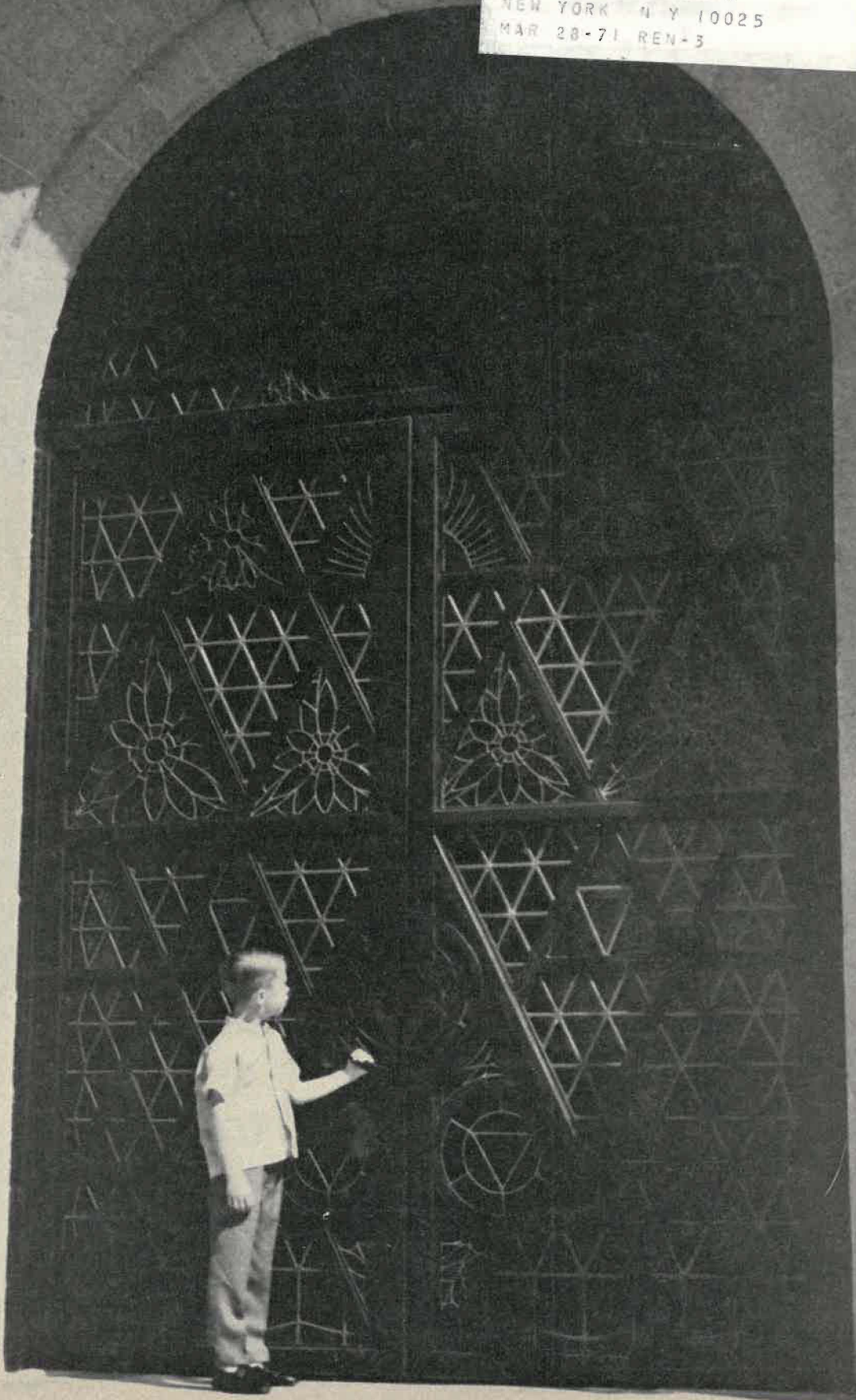


May
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The Living Church

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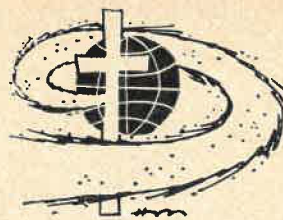
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Around



& About

— With the Editor —

The most wonderful things happen right here in Milwaukee, so why should I go traveling yet? Any city can have a poet who says things like "a rose is a rose is a rose." But in Milwaukee lives a transpoet who drives a garbage truck and has inscribed on his truck this transpoetry: *Used Vitamin Convoy Service*.

The Rev. Derald R. Stump, our agent at Penn State, is not quite a transpoet, but he knows the nature of man: body, parts, and passions, and all, and so he says:

*The power of love
Is a force which ain't
Without the gift
Of holy restraint.*

To E.F.H. thanks for a schoolboy's creative translation of the Latin text of II Cor. 11:25 (in which St. Paul tells us that thrice he was beaten with rods). You will instantly recall the text, of course: *Ter virgis caesus sum*. Creative translation: "Thrice I was chased by virgins."

Somebody in Boston sent me a clipping from *The Witness* of Nov. 25, 1943, in which John S. Higgins, now Bishop of Rhode Island, recalled a retort courteous by Irving Peake Johnson. Bishop J. had been listening to a review of Hilaire Belloc's biography of Thomas Cranmer, by an RC monsignor who made much of the fact that Cranmer had broken his priestly vow of celibacy in being married. Our man rose to his feet and said: "The only difference between Cranmer and the other ecclesiastics of his day was that Cranmer married the girl!"

In our feature article this week Canon Enrico Molnar discusses the theology of art, and does so with the art of theology. God is the God of order; an art of deliberate disorder cannot celebrate the true and living God. Reading Canon Molnar's grace-ful reasoning on this subject recalls a dictum of Fra Angelica: "To paint the things of Christ, the artist must live with Christ." This is quite

fundamental, and it is one of the reasons why all Christian art—whether pictures, music, poetry, fiction, or even theology—which cultivates "ambiguity" is bogus, as Christian art; for Christ is not ambiguous, and God is not such that His "picture" can be turned upside down without anybody's noticing the difference. Therefore, as Canon Molnar states and shows, screwball art is not the Church's bag; or shouldn't be, if the Church is still the Church.

As a friend of James A. Pike I have been sorry that he has fallen from the Faith, but I am glad that he is taking the honorable course and leaving the Church [TLC, May 4] in which his position as a unitarian bishop in a trinitarian Church has been hopelessly anomalous. My opinion of his views has been that he is too religious to be soundly Christian. I say this with St. Paul's address to the Athenians on Mars Hill in mind (Acts 17:22, where he tells them that they are too religious). There is only one Faith for those who profess the one Lord and receive the one Baptism. It is clearly set forth in the scriptures and succinctly rehearsed in the Church's creeds. When individual Churchmen, in whatever order, take it upon themselves to recast the Gospel to make it "plausible" or "relevant" they are in fact apostatizing. Moreover, if they are bishops they are violating their sacred vow to "drive away from the Church all erroneous and strange doctrines contrary to God's word." I'm afraid James Pike even invented a few erroneous and strange doctrines of his own.

I do not call his good faith into question at all. A man is obligated to follow what he believes to be the beacon of truth whithersoever it may lead him. But Dr. Pike's remaining a bishop of the Church for as long as he did, after it became unequivocally clear that he had departed from the Faith, is another matter, and was in my opinion indefensible. He urges people who have stayed in the Church because of him to "do their own

Continued on page 12

ON THIS WEEK'S COVER is shown the entrance to Trinity Cathedral, Phoenix. Steel and glass in construction, the doors were purchased with a bequest of Richard Blundell, gardener at the cathedral for 20 years. From a distance, the design forms a tree of life with doves of peace on either side. (Photo from RNS)

LETTERS

Most letters are abridged by the editors.

The Hazelwood Story

As the only Episcopal priest in the Hazelwood section of Pittsburgh, I must correct the serious misstatements of fact contained in your story headed "Interracial Group Raps 3 Priests" [TLC, Mar. 30].

1. "Three prominent Pittsburgh clergymen . . . active in the civil rights movement, have been charged by an interracial community group of 'contributing nothing toward easing tensions' in a racially torn neighborhood." The fact is that the group mentioned, the "Committee for Community Progress," is an all-white group known locally as the "White Citizen's Council," and its meetings are closed to all citizens, black and white, who do not support its views.

2. "In discussing recent disturbances at Gladstone and Oliver High Schools in Hazelwood . . ." Oliver High School is not in Hazelwood, but on Pittsburgh's North Side, a section separated from Hazelwood by most of the city and the Allegheny River.

3. "The (Religion and Race) council contended that many white students were not arrested. The CCP asked, 'How can the clergy relate to our problems when they have no personal involvement?'" The contention of the Religion and Race Council that no white students were arrested in the Gladstone disturbance is entirely correct. Arrests of black students only were made by police on the scene; it was not until several days later that white students involved in the disturbance were arrested. The contention of the CCP that clergy cannot relate to Hazelwood problems since they have no personal involvement is a complete *non-sequitur*. It could be argued that the three priests cited by the CCP have no personal involvement in Hazelwood. This is not a valid argument in my case, however, since I am a clergyman who is also a citizen of Hazelwood and thus have a direct personal involvement in Hazelwood problems. My involvement is carried out through the Hazelwood Extension Council, a neighborhood organization which is truly interracial and committed to bringing the community together. The CCP has never approached me to ask whether I might be interested in relating to Hazelwood problems, and I must confess that I have never approached the CCP. The CCP, however, is more difficult to approach than I am, since its chairman has an unlisted telephone number and its meetings, as stated above, are closed.

4. "The suggestion was made (by the CCP) that if clergy are sincere in seeking to resolve the situation 'their consciences could not permit them to continue dividing the people into black and white factions.'" It is interesting to note that this identical charge has been made *against* the CCP by several charter members who left the group upon discovering that its chief aim is to split the community. This aim has been furthered by boycotts of white businesses whose owners are sympathetic to black problems.

5. "Hazelwood is one of several neighborhoods in the city's Hill District." Hazelwood is not in the Hill District; it is at least four miles from it.

6. "Canon Carter is rector of the Church

of the Holy Cross and was instrumental last year in setting up a cooperative food market in the Hill District." This will be news to shoppers in the market who have believed all this time that the market is in Home-wood, also the location of the Church of the Holy Cross, according to those who have been there.

(The Rev.) JAMES M. SHIELDS
Priest-in-Charge
Church of the Good Shepherd

Pittsburgh

To Fr. Shields, and to our readers and all others concerned, our apologies for these factual errors. Our source of information and misinformation for this story was a dispatch from Pittsburgh by Religious News Service which seldom errs concerning factual data. It evidently did this time. However, we call attention to the fact that some of Fr. Shields's complaints, especially in his items 4 and 5, are properly against the Committee for Community Progress rather than against RNS and TLC. We only reported what CCP said about this and that, which is our job. Ed.

Book Burning

Book-burning is childish, bigoted, and potentially dangerous. I am amazed at your approval of one instance of it, coupled with the pious hope that "nobody ever does it again."

The Nazis began by burning books to eradicate Jewish culture, and ended by gassing people to exterminate the Jews themselves—a logical but hardly estimable progression of thought and action. If ESCRU detects racism in Church-school textbooks, why don't they cite specific instances to the publishers and confer with them to change or eliminate the objectionable matter? I'm sure the Church-related publishers damned with the blanket indictment quoted in *THE LIVING CHURCH* would welcome such a responsible approach to the matter.

CLIFFORD P. MOREHOUSE

Sarasota, Fla.

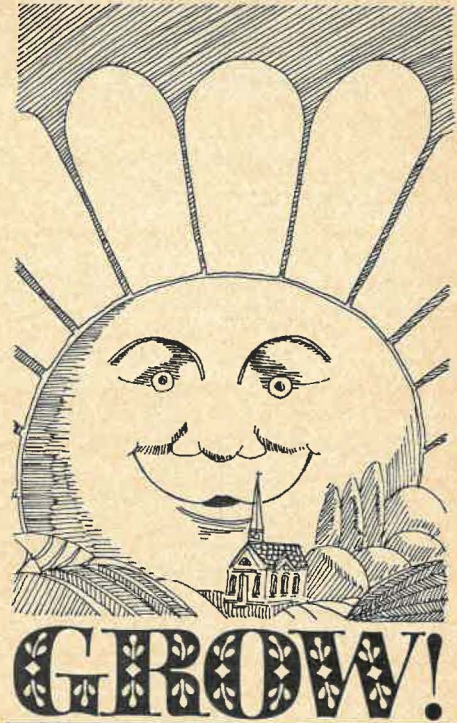
That must have been an impressive puppet show in front of the Episcopal Church's national headquarters in New York on Ash Wednesday with the strings seemingly being manipulated by those on the inside! In my opinion, anyone who burns any books for any reason should be disqualified from the human race.

(The Rev.) LAUTON W. PETTIT
Rector of St. Matthew's Church
Hillsborough, N.C.

GC II

A recent letter from the Bishop of Lexington has come to my attention, and his point should come to the attention of the whole Church. His point, simply put, is that the executive administration of this Church has decided to circumvent the constitutional structure of this Church.

Those of us who are delegates to this year's special General Convention have received the recommendation of the advisory committee on agenda, which sees this as an opportunity to reflect on our problems because we are "free from the usual business of a regular Convention." On page 497 of the *Journal of General Convention 1967*,



LEARNING TO LIVE

Walter Russell Bowie. This beautifully written, interesting autobiography of a very gifted man will be enjoyed by those who have long admired Bowie for his talents as a writer, preacher, and teacher. A valuable record of an important era in the history of Christian churches in the U.S. \$4.95

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The Living Church

Volume 158 Established 1878 Number 19

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

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THE KALENDAR

May

11. Easter V: Rogation Sunday
Cyril and Methodius, BB.
12. Rogation Monday
13. Rogation Tuesday
14. Rogation Wednesday
15. The Ascension
18. Sunday after the Ascension

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.

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the resolution presented by Mr. Worsham of Dallas states clearly in the preamble of G.C. II is that "many items of importance to this Church . . . will not have received the attention to which they are entitled . . . that constitutional, canonical, and practical questions are such that a special meeting" is necessary. It was the understanding of this delegate that leftover business was meant by this resolution.

Now we are presented a proposed agenda which speaks of three major issues—always unnamed—which will be discussed in buzz groups for some 4½ days. In addition, we are requested to add three groups of people—women, ethnic minorities, and youth—to our duly elected delegates. By such inclusion, it appears to me this committee wants to circumvent constitutional change from within and face us with a "*fait accompli*." I fully agree that each of these groups should be represented, but having reached the ancient age of 36, I have fallen into the lamentable habit of believing these changes can be made constitutionally. I fully object to a meeting concerning major issues that only the bureaucracy of 815 knows anything about. I note that the advisory committee on agenda includes, out of 15 members, 5 persons who are employees of the Executive Council or non-parochial. The continued deficit of funds ought to make it quite clear to 815 that all is not well with this Church. We cannot support the Special Program such as the Presiding Bishop envisages and was voted on at Seattle if such deficits continue, and they will continue, and we will have to feed the program and the over-staffed 815 with the salaries of mission clergy (\$27,000 a year for a Presiding Bishop vs. \$4,800 for a single priest in our diocese!).

I would add the warning to those who like myself are in small dioceses that we will see again an attempt to make General Convention smaller by proportionate representation, thus making the Church's doctrine and life depend upon either over-inflated bookkeeping, or those dioceses serving major population centers. Secondly, I fear we will see an attempt to change the canons which now count a divided diocesan vote as negative; in effect, to allow issues about which God's family has not yet made up its mind to be steamrolled through.

I hope that other delegates, at the risk of being called reactionary and racists (for these epithets we will hear) will consider the caution that Bp. Moody has raised and will bind themselves together to prevent the circumvention of the Constitution and Canons.

(The Rev.) HARRIS C. MOONEY
Rector of Christ Church

La Crosse, Wis.

Clergy Placement

I go along with Fr. Hewetson [TLC, Mar. 30] who says that we need a sane method of using our clergy to good advantage. What we have now has been called the "No-system system" and it is deplorable in its wastefulness, its lack of fairness, and in its unchristian concern for priests as human beings, just as Fr. Hewetson also says.

The trouble is, too many people like the No-system. Bishops and vestries, especially where there have been power struggles, want their own prerogatives, and would prefer the

flexibility (*sic*) of the present *status quo* to any other program. Unhappily, it is the parish priest who is caught in the middle of all this.

Fr. Kilby has the answer: we need an "outlay in time and money on the national level to provide some realistic personnel procedures in job training. . . ." What we need is an employment service, even if it has to be run by a machine.

(The Rev.) CARTER J. GREGORY
Assistant at St. John's-in-the-Village
New York City

Reunion After Death

You note how you've not been asked "Shall we be united with the Lord when we die?" [TLC, Apr. 6]. I read this to my wife. She answered with a statement I suspect you'll agree is worth thinking about. It occurred to her that part of the faith our people hold is acceptance of the promise of Christ, our membership in Him precluding any necessity of asking that question. It is like looking out the window, seeing the rain and knowing one does not have to ask what is clear already.

On the other hand, people are *not* sure about being reunited with their loved ones about whom they care, and so they do need to ask that. In short, the not asking of the one question reflects, rather than denies, the existence of assured faith.

(The Rev.) ROBERT A. SHACKLES
Rector of Trinity Church
Seneca Falls, N.Y.

Ordination of Women

I do get so tired of reading about women who want to be ordained to the priesthood—and the people who are trying to force the issue [TLC, Mar. 23].

I'll concede that many of our clergy could be improved upon; that women are equally capable (whatever that means); that women could add much to the quality of pastoral care so often lacking in our "busy" priests. But I don't feel that the ordained priesthood is our vocation. How about striving to qualify for what our Lady was—a willing and obedient daughter of God?

There are many places in the Church where women can serve God and mankind effectively—thereby helping a truly busy priest or filling in for an elsewhere occupied one. They may do many of the things expected of a priest—visiting the sick, counseling the troubled, educating the young and deprived, championing "lost" causes and people, working around God's altar, praying, meditating, leading others to God, and even baptizing in an emergency.

Psychiatrists and psychologists have much to say these days about the harmful effects of usurping the father's "head of the family" status. If the welfare of the Church and its communicants is really so important to these women who want ordination, let them rather uphold the arms of the dedicated priests we do have, push and prod those who need it, and work for the proper disciplining of these priests or bishops who are unsettling and confusing our people. Let the men keep their special commission from our Lord. Our vocation should be to help and encourage them. I'd be most happy if I could just muster St. Mary's qualifications.

ILSE HELMUS
Uniondale, N.Y.

The Living Church

May 11, 1969
Rogation Sunday

For 90 Years,
Its Worship, Witness, and Welfare

EPISCOPATE

PB on JAP

The Presiding Bishop has stated that the Episcopal Church "will miss the constructive use of the talents God bestowed" on James A. Pike who in *Look* magazine for Apr. 29 said he was leaving the Church and would not seek membership in any other [TLC, May 4]. As of Apr. 14, Bp. Hines said that he had not been informed officially of Pike's decision.

Dr. Pike now considers his affiliation with the Episcopal Church completely broken. He said he was joining the growing rank of "Church alumni," those who have "graduated" from the institutions of Christianity. He has accused the Church of evidencing a "credibility gap," a "relevance gap," and a "performance gap." He said he and his associates would continue their religious concerns through a "Church alumni foundation."

Bp. Hines said he is sorry that Bp. Pike has chosen "to opt out of the life of the institutional church for the reasons given in the article. Some will rejoice. Some will be sad. Perhaps for the greatest numbers there will be only deeper bewilderment. But, generally speaking, the Episcopal Church encourages the exercise of choice made in good conscience, even when the public statements of such choices do not always reflect credit upon the Church. The claims of individual integrity are more important in the Church's eyes than any published descriptions of the Church. The Church will miss the constructive use of the talents of God bestowed upon Bp. Pike, but on such a pilgrimage, one can only wish the pilgrim well."

PROVINCES

New Service for Clergy Placement

A brochure is being distributed to clergy west of the Rockies, introducing a new service for the placement of clergy in Province VIII which includes the Dioceses of Los Angeles, San Joaquin, California, Northern California, Oregon, Eastern Oregon, Olympia, Alaska, Spokane, Idaho, Nevada, Utah, Arizona, and Honolulu.

The Clergy Listing and Search Program (CLASP), which is available to all in the Church, is designed to offer an

effective means whereby a clergyman's proficiencies are given top priority. In this way he becomes "neither lost in the shuffle of a large or busy diocese, nor hidden in the recesses of a quiet one."

This strictly confidential placement system is designed to offer assistance to bishops, selection committees, and to clergy. It also assures the Church that by the acknowledgement of a man's special talents, he can be put to work in the most suitable place for him to fulfill his own ministry, according to those who have been working with this program.

LUTHERANS

Consultation of "All Trinitarian Churches" Urged

An entirely new national consultation to bring together all Churches including the evangelicals and pentecostals has been proposed by Dr. Frederik A. Schiotz, president of the 2.5 million-member American Lutheran Church. He suggested that the consultation meet outside the auspices of the World or National Council of Churches or the nine-member Consultation on Church Union (COCU), to determine a united approach to social problems. Dr. Schiotz made his proposal after a panel of Roman Catholic, Presbyterian, and United Church of Christ mission executives had

criticized Lutheran "exclusiveness" in the Christian approach to racism, war, and poverty.

Although the three major Lutheran bodies in the United States are involved in various inter-Lutheran unity discussions, only the Lutheran Church in America is a member of the WCC and the NCC.

Prodded by the criticism which came in the course of a Lutheran Mission Conference in Detroit, Dr. Schiotz said that to propose his Church's membership in the ecumenical councils at its 1970 biennial convention "might split the Church." Instead he plans to propose at the 1970 convention "a call for a consultation of all Trinitarian Churches to find what we can do to meet God's will." He said that this plan could serve as a "prologue to the next general assembly of the Lutheran World Federation and spell out the many things we could do together to help hurry things along." Dr. Schiotz suggested that a "simple invitation to all including the Southern Baptists and the Wisconsin Synod (a fourth major Lutheran group) "might lead to constructive responses."

The proposal for the new consultation was to have been made public in a May mailing to ALC pastors and laymen, in a pamphlet titled "American Lutheran Church and inter-Church Relations." In



REPRESENTATIVES FROM 21 of the country's major youth organizations met in New York for a national "Youth Conference on Freedom and Responsibility." Five panels discussed how members felt about the draft, drugs, the New Left, alienation, and how young Americans can strengthen and preserve the national goals. Above, in one of the panels, the Rev. Garry Cooper (center) of the Church Union, moderates a discussion on alienation and disruption. Others are (l to r): Jeanette Knight, representing Up With People; Dr. W. Jackson Wilson; (Fr. Cooper); and John Grimaldi, also representing the CU. The conference was sponsored by the Center of American Living, Inc., to afford the "constructive youth" of the country a voice. (Photo from RNS)

that booklet, Dr. Schiotz disclosed, the NCC is defended against charges it is "communist infiltrated." But in spite of its good points, the pamphlet declares, the cost of the ALC's joining the NCC is prohibitive, given declining Church income and other mission priorities of the ALC. "In 1968, ALC income required the Church to cut back 2% on the allocations made to all mission causes and in our participation in inter-synodical and inter-church work. To join the NCC would involve us in an additional estimated obligation on \$67,360 a year. Is this the time to join the NCC? Where does this issue belong in the priorities of the Church?"

Churches who are not members of the NCC, the booklet suggests, should organize "a new council that can effectively tally the Christian forces of our nation for collaboration in the many areas where we can, with common conviction, respond to God's will in our time."

ENGLAND

New System for Episcopal Election

A new method of selecting bishops—the nearest thing to a popular-choice election possible under existing Church of England procedures—will be used in the Diocese of St. Alban's when the Rt. Rev. Michael G. Jones, 68, retires. A committee of clergy and laity will be appointed to advise what kind of man the diocese would like as his successor. Possible candidates will be suggested.

Under the present system, appointments in the state Church are made by the Queen acting on advice of the prime minister who in turn relies on recommendations from consultations between his patronage secretary and the Archbishop of Canterbury.

NEWARK

Dr. Wright Resigns

The Rev. Nathan Wright, Jr., executive secretary and director of urban work for the Diocese of Newark for five years has resigned that position. Dr. Wright, who was chairman of the National Conferences on Black Power in 1967 and 1968, said he would "also be formally giving up my status as an active clergyman of the Church" to devote full time to Empowerment Associates of Newark and New York, an urban and educational consulting firm which he founded.

The Negro clergyman, 35, said that while serving as urban director he had sought to be "of service throughout the diocese and have found that service increasing throughout the entire metropolitan area. This expression of outreach," he said, "has implicitly brought to the fore a necessary reappraisal of my task

in relation to the basic internal needs of the Newark diocese and in particular, the department of urban work." He also said that "inner tension" had prompted his resignation.

Referring to his clerical standing, Dr. Wright pointed out that during the last five years he had "seldom functioned" as a clergyman and "for some time I have found my identification as an active 'reverend' a decided and unfortunate impediment in my work as a social scientist."

WCC

Pope to Visit Geneva

Pope Paul VI will visit the headquarters of the World Council of Churches in Geneva during the first part of June when he will also visit the headquarters of the International Labor Organization which will be celebrating its 50th anniversary.

The Pope will be accompanied by Cardinal-elect Jan Willebrands, the newly appointed president of the Vatican Secretariat for Promoting Christian Unity. In his former position as secretary of the secretariat, the Dutch prelate was a key figure in developing the present close relations between the Vatican and the WCC.

EVANGELISM

Speakers Named for Congress

The Most Rev. Marcus L. Loane, Archbishop of Sydney, Australia, and Dr. Harold Lindsell, editor of *Christianity Today*, will be the Bible hour speakers at the U.S. Congress on Evangelism in Minneapolis, Sept. 8-13. Abp. Loane, who is also the Metropolitan of New South Wales, is scheduled to give two evening lectures during the week-long congress, and Dr. Lindsell, a Southern Baptist, will give three.

The congress is an outgrowth of the World Congress on Evangelism held in Berlin in 1966. Evangelist Billy Graham is honorary chairman, and Dr. Oswald C. J. Hoffmann, speaker of the Lutheran Hour, is chairman.

MINNESOTA

MCC Appoints Indian to Staff

Mrs. Yvonne Warhol of Minneapolis, a Sisseton-Wahpeton Dakota Indian, is a staff member of the Minnesota Council of Churches. Assigned to the council's department of Indian work, Mrs. Warhol will serve as an administrative program assistant for the council's 1969 Minnesota Vacation Visits program. The MVV project plans exchanges of children and youth from different cultural and racial backgrounds.

For the summer of 1969, the program will be expanded so that the exchanges will take place whereby children will be sent only to clusters of communities who agree to engage more directly with the problems relating to racism.

Mrs. Warhol, a communicant of St. Andrew's Church, Minneapolis, is a member of the Minneapolis Commission on Human Relations, STAIRS (Service to American Indian Students), and the Upper Midwest American Indian Center board. Last summer she was a staff member for the Northeast South Dakota Community Action Program in Sisseton, where one of her projects was to recruit Indian children for a cultural exchange program.

In announcing her appointment, Dr. Alton Motter, executive director of the MCC, said that Mrs. Warhol's services are "greatly needed in helping carry out the expansion of one of our most meaningful attacks upon racism."

ROMAN CATHOLICS

Priest Cites "Resurrection" in Church

The "great resurrection" going on among Negro Roman Catholics would bolster the spirit of Pope Paul VI, the pastor of St. Cecelia's Parish, Detroit, the Rev. Raymond N. Ellis, said. He was referring to recent news stories of the Pope's anguish over Roman Catholics causing "dissension and division within the Church" and said that if the Pope could have been in his Detroit parish over the Easter period he would have been encouraged. St. Cecelia's is a ghetto church.

The priest interviewed almost 30 people who joined the parish family at the Easter vigil service. He asked the converts: "Do you pray? How do you pray? To whom do you pray?" While signs of faith in the Trinity and the Incarnation are important, he explained, he also feels it is important to know whether people are close to God in their lives. Not too long ago, Fr. Ellis installed a picture of a black Christ over the altar and commissioned an artist to paint a black madonna for the sanctuary. The parish is predominantly Negro and the priest said the painting would help parishioners to identify with Christ. "One young lady of 16," he said, "replied that when she prays to the Father, she is a daughter, she is a sister to Christ, and a pupil when she addresses the Holy Spirit." Each morning, he said, the girl greets the Father when she awakens and says the morning offering. "Then," the priest said, "she picks up a picture of the black Christ, her Lord and Elder Brother, and kisses it."

Fr. Ellis cited other examples to show that men and women of all ages are living lives of intimate contact with God

throughout the day. "It may very well be," he said, "that in this great Church of ours scattered all over the world, there are signs of Christ being crucified again and again through the loss of faith, through the scandal of priestly rebellion, and through the failure of Christians to love one another. But let it be known—far and wide even to the very room of the Pope—that there is also a great resurrection taking place, not perhaps in the palaces of kings or the ivory towers of theologians, but in the humble people such as we have here."

Marketing Techniques Urged for Preaching

Marketing techniques used by commercial advertisers must be adopted by preachers "selling" Christianity, participants in the 12th annual convention of the Christian Preaching Conference held in New Orleans, were told. The Rev. Donald Connolly, coordinator of the National [Roman] Catholic Office of Radio and Television, said that "priests have to be aware of market value and audience response, especially to draw young people." "You don't have to repeat the theme 18 times and then draw a moral," he said, "Young people get the message right away." In an age of change, he said, essentials are the most important. It is necessary to establish priorities in identifying the main product, Christianity. "After you decide which product you are going to market, you must know your market audience, giving them a sampling of your product, emphasize its good points, then sell, sell, sell."

Fr. Connolly pointed out that preachers can learn a \$50,000 lesson by watching TV commercials and studying their techniques. "Television is an emotive medium," he said. "It establishes contact with people, not through intellectual content of its messages, but through emotions." It is largely because of television that young people do not have an intellectual appreciation of the message. But they do understand emotions," he said.

COLLEGES

Cuttington to Have Rice Combine

A rice combine is being sent as a gift from St. Thomas Church, New York City, to Cuttington College in West Africa's Liberia. The gift, a result of a \$9,000 grant, will prevent the recurrence of last year's near disaster when much of the rice crop had to be left in the fields because there were not enough people to gather it.

The rice combine fits into the imaginative scheme of Dr. Christian Baker, Cuttington's president, to make the Episcopal mission college a center for rural transformation in the Liberian interior

where the college and Phebe Hospital (an Episcopal-Lutheran-Methodist venture) confront "a late iron age society." Dr. Baker, whose doctorate in agriculture is from Michigan State, envisions a program in which students and faculty from Cuttington will go into surrounding counties to aid and instruct in four fields—agriculture, public health, village administration, and elementary education.

One of the problems in Liberia is establishing career opportunities in the bush country to prevent the drain of educated natives to the coast, principally Monrovia. The proposed transformation program of Cuttington will create ties of interest between students and tribal people and induce some of the former to work out opportunities for livelihood in the villages.

Another problem is protein deficiency which Cuttington farm manager Bibi Roberts hopes to remedy by introduction of fish ponds. When a pond fills with water at the start of the rainy season it is stocked with a fast growing fish. This crop is harvested by draining the pond six months later and planting rice shoots in the bottom. When the rice is harvested the pond is filled and restocked for another 12-month cycle.

NCC

Study RC Membership

Roman Catholic and National Council of Churches leaders have indicated that they are pleased with the first session of a committee studying the possibility of Roman Catholic membership in the NCC. The 14 members of the study group were appointed by the NCC's executive committee and the U.S. Roman Catholic bishops' committee for ecumenical and religious affairs. The committee is for study purposes and is not committed to presenting a plan for membership.

Cardinal-designate John C. Carberry, Archbishop of St. Louis, chairman of the bishops' committee, and co-chairman of the study committee, said the first meeting was a "fine exchange of ideas in good spirit concerning the NCC and the National Council of [Roman] Catholic Bishops. We began to see many problems that have to be carefully studied and weighed."

The other co-chairman is Dr. John Coventry Smith (United Presbyterian) who presided at the committee's first meeting in Holy Family Roman Catholic Church in New York City.

GENERAL CONVENTION II

Coordinator Named

The Presiding Bishop and the president of the House of Deputies have announced the appointment of the Very Rev. Robert F. Royster, dean of the Cathedral of St. James, South Bend, as

coordinator of the arrangements and agenda committees for special General Convention II, Aug. 31-Sept. 5, at the University of Notre Dame. Dean Royster will take a leave of absence until after the conclusion of the convention.

CHURCH AND STATE

Teaching "About" Religion

The public should demand objective teaching about religion in the public schools and the schools should provide special training for teachers of the subject, an institute sponsored by the University of Minnesota was told. Dr. Arthur Flemming, president of both Macalaster College and the National Council of Churches, said the U.S. Supreme Court has given the "green light" for such teaching.

"Religious illiteracy," he told the institute, is "one of the very serious problems confronting our nation at the present time." There is a need for teacher training institutions to prepare instructors for classes about religion, which, he said, because of their cost, will not be provided unless there is a grassroots demand.

Dr. Flemming said he personally welcomed the U.S. Supreme Court rulings against Bible readings and official prayers in the public schools. But he distinguished between teaching for religious commitment and teaching about religion. There is no obligation for a teacher to be "neutral" in teaching about religion, he added, but asserted that the teacher must be "objective."

TEXAS

College Day Observed

Nine college presidents took part in the National Christian College Day, Houston, on Easter II—probably the largest such group ever scheduled to address Episcopal churches simultaneously.

Participating churches in Houston were: Christ Church Cathedral, Church of the Ascension, Church of the Holy Spirit, Palmer Memorial Chapel, St. Francis' Church, St. John the Divine, St. Mark's, St. Thomas the Apostle, and Trinity Church. The nine Episcopal colleges in the USA are Bard, Hobart, Kenyon, St. Augustine's, St. Paul's, Shimer, Trinity, Voorhees, and the University of the South. Two missionary colleges, Cuttington in Liberia, and Trinity, Quezon City, Philippines, could not send their representatives. The Sunday addresses were preceded by the annual meeting of the Association of Episcopal Colleges and were followed by a dinner for parish officers. On the following day there was a luncheon for patrons and presidents.

The eleven Episcopal colleges enroll 8,000 students, employ 650 faculty, half

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Serenely, beneath a clear sky
Stretch the fields and mountains
On this Ascension Day.

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Enrico S. Molnar

CHAOS—ORDER—CHAOS

"We leave some church buildings with aching eardrums and strained eyes and, as we shake hands with similarly dazed fellow-worshippers, we sigh, 'We sure are with it, brother!' But are we really? Or, to borrow an idiom from our sub-culture slang, is it really 'our bag'?"

"See Contemporary Art Liberated from the Tyranny of Meaning."

THE Book of Genesis tells us that, in the beginning, God made order out of chaos. Many modern artists today fight back by making chaos out of order. We also learn in Genesis that God gave names to the things he created. Later He passed on this privilege to man. In Hebrew thought the bestowal of a name signifies to give meaning to something which before had no meaning. The Socratic demand regarding the necessity of the "examined life" is part of the same frame of reference. In our Judaeo-Christian tradition the essence of religion is to give meaning to life. A modern art exhibit in an American city advertised itself recently by a bold poster proclaiming, "See Contemporary Art Liberated from the Tyranny of Meaning." There you have it!

The fatuousness of modern art styles is so desolating that it has provoked our own generation into attempting desperate remedies. Like the dishonest dentist, modern man often makes a comfortable living by disguising decay. Our archaic flight from Neanderthal-like vulgarities of Lipschitz and Giacometti moved into the infantilism of pop art *à la* Warhol. Self-respecting western sculptors of today who have not found a congenial asylum in Greece, Rome, or Montmartre, have turned their eyes towards Cromagnon, Stonehenge, Peanuts, and Campbell Soup cans. Artists whose resources of

creativity have apparently run dry, after seeking fresh inspiration from the barbarians of Easter Island, the Atlas Mountains, Benin, or Tenochtitlan, have given up all techniques and become satisfied with meaningless blotches of White and Green blobs in Blue (*à la* Mark Rothko), tortured metal junk (called "sculpture") and Olduvai Cave rock music. The age of non-books has produced kitchen-sink "anti-art." Once the concept of meaning is absent from art, once the idea of the holy is divorced from every-day secular life, any sociologist can stand casually on the high altar of an Episcopal cathedral, puffing a cigar, and think nothing of it [TLC, Feb. 23].

IN all arts media, formalism and convention having been rejected, painting is now "defined" as an assemblage of lines and colors which, no longer needing to represent or signify anything, are "valid" in themselves. Intelligence and sensitivity are sacrificed to justify even the most extravagant results. Even the old school of Expressionism, with its tortured form, is smashed to smithereens. The artistic revolution seems to have driven aesthetics to self-destruction. The smudgers of canvass and torturers of steel have become blood-brothers of campus militants. Sculptors of shapeless invertebrate forms, density, and mass, weld pieces of sheet iron and make tangles of wire in an attempt to imprison the void with their meaningless snares. Anti-sculpture has caught up with anti-painting in international exhibitions. Lipschitz has joined hands with Kandinsky and Klee. And this art has found theoreticians who, with entirely self-deluded faith, explain and justify the maculate conception, and the

spirit of negation that has produced it. Now, having reached this ultimate point of rebellion described in non-books, non-figurative art has reverted paradoxically to what it has so violently condemned—realism (but shorn of meaning). The painters imitate the rough surfaces of walls, the markings on rotting wood, the wrinkles on old leather. And their colleagues the sculptors subscribe to gnarled roots, scrap iron, and wreckage. And finally, their contemporaries, the theologians, not wanting to be outdone, describe theological scrap-heaps, designated by such come-on titles as "God is Dead," "The Last Years of the Church," and "The Sacred Secularity." The Robinsons, the Coxes, and the Bonhoeffers are the ecclesiastical partners of the Warhols, the Caros, the Kandinskys, and Company.

What about the patient public, the consumer? The vast majority does not understand this new vogue. The long-suffering citizen visits art centers and wouldn't notice it if the paintings were hung upside-down. (One hears the oft-repeated reaction, "any child could paint those blotches.") He sees modern sculpture in front of massive bank buildings (which frequently have replaced cathedrals as community landmarks), and his typical comment is, "it looks like junk to me!" A small portion of the public, the spineless sycophant, puzzled by the avalanche of this modern production-line—yet not wanting to be thought of as an ignoramus—follows the avant-gardist, buys his paintings, displays his scrap-heap sculpture, and attends turned-on music. "And we like sheep. . . ." Only a tiny percentage of this vast public

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The Rev. Canon Enrico S. Molnar, Th.D., is warden of Bloy House Theological School in the Diocese of Los Angeles, and is a frequent contributor to these pages.

Do the Clergy Need Coaching?



By ROY E. GREEN

A little while ago, when the new Metropolitan Opera House was opened in New York, Leontyne Price was chosen to sing the leading role in the inaugural opera. This was added proof to what was already known to a great many people: that Miss Price is the possessor of a magnificent voice, and that she knows well how to use it. Yet, in preparation for that opening night, Miss Price worked with a coach. Since then I have often wondered what would happen if our clergy, including some of the ablest and best known, were to follow Miss Price's example. My guess is that those same clergy would receive some severe shocks, the church services would be much improved, the congregations would be grateful, and God would be worshipped more fittingly.

This sounds, of course, like the crotchety criticism of the elderly. I hope it isn't. I am painfully aware—now—of the horrible faults of my active years. But after those many active years in the ministry, I have for several years sat in the pew, in parishes high and low, north and south, in several different dioceses. In these years I have become aware of so many faults, many of them small in themselves but some positively weird, which have marred the effectiveness of the services, that I am under a sort of compulsion to "speak my mind."

Granted that a service of divine worship is different from the performance of an opera, is there any warrant for us to think that the striving for perfection is not as important in the worship of God as it is in the entertainment of His creatures? Yet there seems to be an idea abroad that in the world of opera it is imperative that as near perfection as possible shall be reached, at enormous cost of practice, discipline, even consecration, but that in the worship of God no such imperative exists; a second, or third, or fourth-rate presentation will do. God will accept it! Of course public worship is not

a performance. It is infinitely more. It is an act of acknowledgment, of thanks, of praise and adoration, offered by His creatures to the creator of the universe, the most high God.

SHOULD a coach be invited into a parish he might well first function as a sort of stage manager and deal with the conduct in general of the services and the things that go on therein. There is, for instance, the silly fringe of ceremonialism that seems to crop up in all sorts of parishes.

In one parish the extinguishing of the candles is made a "production number." While the kneeling congregation watches in silence two acolytes with the precision of a military drill team attack the candles. As the extinguishers descend, the organist gives forth with a "bong" on the chimes. As the candles go out, bong go the chimes, and then at last the waiting congregation can rise. One morning, the inevitable happened. The extinguisher was lifted and the flame still burned. The organist had to make an instant decision: Should he bong again at the second attempt on the candle, or should he forget it? He forgot it. A little thing, of course; but the whole thing was silly and an absurd anti-climax to the Eucharist.

BUT it is with the parson himself, or parson and curate, that the coach would do his real work. Of course, there are areas where even an angel coach would fear to tread, but where something certainly needs to be done.

What is one to say to a preacher who on Whitsunday devotes one sentence to the recognition of the day and then proceeds to deliver a sermon which, if classified, could only be tagged "for general occasions." And what a revelation of what she was used to in her home parish was the remark of a young visitor in a country parish: "The rector always preaches about religion, doesn't he." An easier matter to deal with, but calling sometimes for drastic measures, is the management of the voice, about which many of our clergy seem to know little. Some sound like fifth graders who just don't like to read anyway, and to whom

it is enough if one word is said after another in the right order, and to whom such matters as phrasing and inflection are too esoteric to bother with. (But God save us from "elocution!")

It would appear that many of the clergy are not vitally aware of what they are doing when they stand at the altar. How, if they were, could they race through the Collect for Purity, as some do, as though it were some unimportant preliminary to be terminated as expeditiously as possible? Much of what the priest has to say, whether in the Eucharist or in Morning or Evening Prayer, deals with matters of life and death, heaven and hell; he is supposed to be addressing Almighty God, and that on behalf of the congregation as well as himself. Why, then, read such passages in a manner appropriate to the minutes of a pointless meeting of a redundant organization? How different the attitude of the bishop who said: "Sometimes as I stand at the altar and realize what I am doing, I tremble."

It is astonishing how many of our clergy fail to understand that if they are proclaiming the greatest good news possible, it is imperative that they make themselves heard. They can make themselves heard, but will persist in dropping their voices (sometimes under the mistaken impression that they are being impressive) or in dropping their heads as though contemplating their navels (probably trying to decipher their notes). There is absolutely no excuse for a preacher of the Gospel not knowing what he has to say well enough to say it head up and chest out, to the people in the farthest pew. And let us repeat, to the people in the pew, not to some imaginary congregation up on the side of the wall or in the rafters.

BUT alas! Where are we to find the coaches? And who among the clergy will be humble enough to ask their aid? Perhaps, in lieu of a coach, a tape recorder might be helpful. A few years ago a friend had in his choir a bellow-bass who did not take kindly to criticisms. One day a recording was made at re-

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The Rev. Roy E. Green, after a long active ministry, is now a retired priest of Vermont.

EDITORIALS

The Liberating Leader

CHRIST'S Ascension and Heavenly Session has become a hard hang-up for modern Christians because of its conceptual difficulties. We wonder how He could depart from this world by going "up" through space, since, as we now know, space is curved and so a straight line "out" from it is impossible. And for ages believers have felt that they had to explain what they do *not* mean when they speak of Christ's sitting on the Father's right hand. There can be no escape from this hermeneutic chore for as long as Christians go on believing and affirming that Jesus is the Lord, the King of the universe, which is the ultimate meaning of the Ascension.

One fresh "tack" may be suggested, however. It isn't a new one by any means, but it is a generally neglected one in modern times. It is expressed in the *Te Deum laudamus*: "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." It calls for a straight-through interpretation of Christ's whole ministry, from Bethlehem until now, as the ministry of the always liberating Leader who goes on ahead of us *opening up the kingdom* at every step of the way. In conventional Christian preaching and devotion this line is commonly followed—up to a point. The faithful Christian tries to follow Christ as his Master in his present life. When, for example, he is tempted to deal vengefully with his wrongdoer, he hears his Master admonish him to return good for evil. If he obeys, he receives the peace and blessing of the kingdom as it is opened up to him. To be a follower of Christ is to move from one such opening of the kingdom to another throughout one's days.

Up to a point, the good Christian sees his life as a follower in some such terms: he hopes to follow Christ faithfully "all his days"—"up to the very end." But when is that end—or is there one? "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). The divine event of the Resurrection and Ascension ought to inform the mind of faith that the Christ who leads His people up to "the very end" of death will lead them through it and beyond it to more openings of the kingdom to them. They see their liberating Leader going on ahead of them to show them the way of life all their days, until their last hour. But they ought to let their minds move on from that point—with Him. They see Him enter the experience of death. On the third day they see Him emerging victorious and living from the grave. Throughout the Forty Days they see Him in the power of His resurrection as He teaches them the things that are to come and gives them their assignment as His witnesses upon earth. All these visions of Christ in His dying and rising are openings of the kingdom to all believers.

Then comes the next great opening, in what we call the Ascension. He opens to His believers the awareness of two truths which otherwise they could not know and which they need to know if they are to persevere in their following Him in this world with devils filled. One is that His kingdom is over *all* things, so that

neither height, nor depth, nor space, nor time, nor death, nor any other creature, can separate His people from the love of their King. The other truth is that He is the Lord of interstellar space and Conqueror of time, so that He can be with His people anywhere and everywhere in all the plenitude of His power and grace.

From the first moment of meeting between Christ and man, He has been going on ahead and opening up the kingdom. And still He does. Because He is ascended, nothing can prevent Him. And what does it mean, for His followers here upon earth? That He is closer to them than breathing, nearer than hands and feet; but at the same time He is out ahead of them—opening up His kingdom to all believers, step by step, "all their days"—and beyond.

Whither the Church?

POPE Paul and Bishop Pike seem to agree on something—that the institutional church is on the slippery skids: destination presumably Avernus. The pope blames the liberals, the bishop blames the conservatives. We can be pessimistic with the gloomiest when we honestly see things that way, but in the present case we find ourselves closer in our thinking to the Rev. Raymond N. Ellis, pastor of St. Cecelia's Roman Catholic Church in Detroit. (See story on page 6.) He is not commenting specifically on the fate of the institutional church, but what he reports about the state of religion in his own parish provides some ponderabilia of the kind which, we suspect, both pope and bishop fail to weigh sufficiently in their assessments.

The people of St. Cecelia's Parish are predominantly poor and black. They could find all the pretexts—if they wanted to—for inveighing against the Church as a tool of the rich and powerful white establishment, and *tout ce-jazz là*. They are not Uncle Toms and Aunt Jemimas. They are concerned about the bread problem which weighs so cruelly upon them and all other poor folk. But they also know that man does not live by bread alone; and one reason they know this is that their Church brings to them the Bread of Life. To be sure, St. Cecelia's Church is not stodgy but adventurous. It made headlines some months ago when Fr. Ellis installed a picture of a black Christ over the altar. But that is simply good Christian iconology, the purpose of which is to show Christ in His "true color" as Everyman.

Bp. Pike avers that one reason why the institutional church is doomed is that it is saddled with so many outmoded, absurd, and religiously worthless doctrines—such as the Holy Trinity. But here is this young lady of 16 whom Fr. Ellis tells about, who told him how she prays. She begins each day by greeting God the Father as His child; she kisses the picture of Christ her Lord and Elder Brother, as His sister; and as His pupil she speaks to the Holy Spirit. The trinitarian framework of devotion is as serviceable as ever it was when people have been lovingly taught how to live to the Father, through the Son, in the Spirit. We believe that so long

as there are any Christians left in the Church who so pray and live, the Church is invincible.

Fr. Ellis has a special point to make, and so have we. His point is that throughout the Church today "there are signs of Christ being crucified again and again" but signs also of "a great resurrection taking place, not perhaps in the palaces of kings or the ivory towers of theologians, but in the humble people such as we have here." He's not talking about any underground church

or "Church alumni" association; he's talking about the Church.

The special point we have to make is that both Pope Paul and Bishop Pike in their recent lamentations on the state of the Church seem to have overlooked altogether the souls who make up the ranks of that mighty army which is the Church of God, whose might is such that financial and membership statistics can tell us nothing whatever about it.

ART

Continued from page 9

actually loves these new creations, uses the in-language, and tyrannizes the great majority of "old-fashioned fogeys" with its vaulted modernity.

CONTEMPORARY typography and calligraphy, that "art of painting speech," have fallen victim of the same iconoclastic frenzy. Robert Bridges held that "true legibility consists in the certainty of deciphering." Obviously legibility should come first, and economy and beauty follow close behind. In typography, ingenuity must be only a secondary aim; the first must be the capacity for giving straight impressions. This is present in the beautiful Roman Trajan uncials down to the modern sans-serifs. However, there was one period of typographic decadence, coinciding with the *art nouveau* era of the turn of the century. Today, unfortunately, this old "*art nouveau*" has reappeared, influenced by the hippie subculture and distorted by the psychedelic dreams of the drug addict. Letters are twisted, tangled, interwoven (only the Arabic script can achieve this with a remarkable degree of aesthetic success), and lines undulate. The result is impaired intelligibility. The "psychedelic" calligrapher is in effect saying, "to the devil with straight lines, with all rules, all discipline, and legibility!" He is joining the anti-sculptor, the anti-painter, and the anti-theologian. (A secondary concern nags me here: Why is it that when this new fad appears, it is being suddenly imitated from coast to coast, uncritically, unhesitatingly, and unrestrainedly? Is there no one with a backbone to stand on his own feet and resist this mania?)

The Church seems to be caught up in this avalanche. Some stained-glass windows look as if they had just crashed through the sound barrier. We see crucifixes with mutilated torsos spread over ugly jig-saw puzzles. We hear dissonant tympani that catapult us out of our pews. We leave some church buildings with aching eardrums and strained eyes and, as we shake hands with similarly dazed fellow-worshippers, we sigh, "We sure are with it, brother!" But are we, really? Or, to borrow an idiom from our subculture slang, is it really "our bag"?

We need to think through a theology of artistic creativity. God the supreme Artist, made order out of chaos. Shall we return the compliment or fight back?

CLERGY

Continued from page 10

hearsal and then played back. After that, the bass bellowed no more. In some of our seminaries recordings are made of the seminarians' reading and preaching, and in some cases the results must surely be traumatic. It might even be so with some of our clergy many years out of seminary. It might even be that some bold bishop would invite someone to a clergy conference to talk about reading and preaching and the conduct of services. But he had better give no previous hint of the program he has prepared if he wants those who need it most to attend.

But perhaps this whole matter is irrelevant—and relevance is one of the big words today. The trouble is that too many think that the only significant relevance is to man and his needs, and is to be expressed in protests and parades and services geared to entertain the people. I still think the imperative relevance is to God and that the worship of God demands our very best. In making our worship (and other activities) primarily relevant to man, we come perilously close to Swinburne and his "Glory to man in the highest." Man may be "the master of things"; he may go to the moon and do other wonderful things. But he is still God's creature and must worship Him with all his heart and his soul and his mind.

AROUND AND ABOUT

Continued from page 2

thing" about staying or leaving. I wonder how many such there are. Be they many or few, if they are in the Church only because James Pike was a bishop of the Church I hope they will find a better reason for being in it than that, because that's about as flimsy a reason imaginable for belonging to the Church whose basic beliefs he rejected.

His motives we leave to God, the only competent judge, and to the love and care of the same God we commend him as he goes forth from the camp. Brother Jim, depart in peace.

Our thought for the week of Rogationtide is provided by **St. Gregory of Nyssa**, who came this way 16 centuries ago: "Prayer is the enjoyment of things present and the substance of things to come."

NEWS

Continued from page 7

of whom have Ph.D.s, award over \$1 million a year in scholarship aid with over \$100,000 going to children of clergy.

President Arthur Ben Chitty of the association was in Houston to coordinate the meetings and service schedules with the Rt. Rev. J. Milton Richardson, Bishop of Texas, and the Rt. Rev. Scott F. Bailey, Suffragan of Texas.

IRELAND

British Ireland in Chaos

For a half-century, the same political party has ruled what is sometimes inaccurately called "Ulster." (The original province of this name consisted of nine counties, six of these constitute Northern Ireland which is still united to Great Britain.) The government party is called Unionist and has never run a candidate who is not Protestant in the Irish sense of not being Roman Catholic. Roman Catholics have alleged ill treatment. The present Prime Minister is British and likes fair play. This has brought him into conflict with the typical un-English Ulster Protestant, many of whom seem to be more at home in the 17th century than the 20th. Then, too, he has been in touch with the government of the Irish Republic. To some, this seems a treacherous action.

The ecumenical movement was quite a good thing as long as Rome stayed out of it. It was a way of uniting the political non-Roman front. But when Rome came in, it, too, was treacherous. This brought the Rev. Ian Paisley, a real extremist, to the front. His Free Presbyterian Church of Ulster went on being anti-Roman when other Churches started showing more genuine Christianity, and so drew the extremists to him. Under all these pressures, Capt. O'Neill decided on an election and nearly lost his seat to Ian Paisley who had brought Bob Jones over to support him. The election solved nothing, and though a good many votes were cast for supporters of O'Neill, they failed, many of them, to win seats from the old hard line Unionists. Yet he is still hanging on to the party leadership. Meanwhile the largely Roman Catholic Nationalist Party lost seats to young men campaigning for a different kind of Ulster, one of them an Anglican. Eventu-

ally, the Unionist Party probably will split as the Nationalist Party is doing.

Historically, the Church of Ireland in the area has looked like the Unionist Party at Prayer; now it looks as if it will be the Prime Minister's Party at Prayer. Socialist Anglicans as well as Liberals and the occasional Republican are annoyed that Anglican influence should support any kind of Unionist or Conservative.

The Anglican Church in the republic is a small and well treated minority. It has just been given a new teachers training college which cost £1,000,000, without a penny's debt on it. Some of the money came from the sale of the old college and the rest was provided by the government. Unreasonable discrimination against the Roman Catholic minority in the north puts the Anglicans in a difficult position. While the present premier has attempted to moderate traditional Unionist policies and to make some contact with Rome, for some he has not gone nearly far enough to justify the support received from ecclesiastics. Admittedly they are in a difficult position partly owing to the narrow anti-Romanism of the past in a province that still seems to be living in the 17th century. Perhaps it is time for the clergy to leave politics alone except where a clearly Christian issue is involved.

C. M. GRAY-STACK

METHODISTS

Merger Opposition Widespread

Considerable Methodist opposition to the current plan for Anglican-Methodist union has been reflected in official results published following nation-wide balloting at circuit quarterly meetings of Methodists in Great Britain. Overall there was a slight majority in favor of Church merger. Opposition was particularly strong in Wales and Scotland.

An official Methodist statement said that the vote is an "expression," not a binding vote. "Conference members are free to vote as they wish and are in no sense mandated delegates. Circuit quarterly meetings are overwhelmingly lay in constitution but the proportion of lay members to ministers drops sharply in district synods which vote in May. At the conference, ministers and laity will be in equal numbers." The results were:

(✓) English circuits: 463 for; 302 against; 11 tied.

(✓) Scottish circuits: 4 for; 17 against.

(✓) Welsh-speaking circuits: 11 for; 22 against; 1 tie. Five Welsh-speaking circuits have yet to vote.

Observers noted that the Methodist circuit voting gives a much lower overall favorable reaction to reunion than that of the clergy and laity in the Church of England's 43 dioceses, where the laity

were even more strongly in favor of the scheme than the clergy. The Methodist Conference has not yet announced what proportion of favorable votes will be necessary to proceed with the plan of merger. Anglican convocations have set an overall majority of 75% as necessary for acceptance of the merger.

CONVENTIONS

Tennessee

Of the resolutions drawn up by the Tennessee House of Young Churchmen and endorsed by bishop and council of the Diocese of Tennessee, only one received approval from the annual convention of the diocese that met in St. Mary's Cathedral, Memphis. A revision of the diocesan canon defining "adult" will read "18 years of age or older," enabling an 18 year old to be elected delegate to the diocesan conventions. Defeated by one vote was the proposal that voting age in parish elections, etc., be lowered to 16.

Delegates adopted a \$775,876 budget, somewhat cut down because giving did not match projected need. (Earlier bishop and council had cut and trimmed budget figures in anticipation of total amounts, such as \$3,000 from college work and from deacons-in-training program; scratched a proposed \$1,500 for stewardship education; and deducted \$15,000 from the appropriation for mission clergy costs.)

Delegates also voted to accept:

(✓) New salary minimums retroactive to Jan. 1, 1969, with merit increases permissible every two years, a maximum of 10% of base pay;

(✓) A canon change describing a parish in good standing;

(✓) An annual review of all non-clergy salaries paid by the diocese;

(✓) A resolution asking General Convention to consider revising and clarifying the marriage canons.

The election of Dr. Lura Odland, professor of nutrition and dean of the College of Education at the University of Tennessee marked the first time for electing a woman to the diocesan bishop and council. She is a communicant of the Chapel of St. Michael and All Angels, Tyson House (and a licensed pilot).

The major debate on the convention floor—almost two hours—came on the heels of the resolution presented to delegates in an amended form acceptable to the delegation from St. George's Church, Germantown: Should official Episcopal bodies speak on political issues? Many delegates, both lay and clerical, spoke to the issue. At the final vote, the nos carried.

Delegates heard addresses by Tennessee's three bishops—the Rt. Rev. John Vander Horst, diocesan, the Rt. Rev. William Sanders, coadjutor, and the Rt. Rev. Fred Gates, suffragan. Guest preacher was the Presiding Bishop.

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BOOKS

IF MAN IS TO LIVE. By Beverly Madison
Currin. Abingdon. Pp. 174. \$3.50.

Dr. Beverly Currin sets out to make
the Crucifixion have meaning for today.
There are three divisions in the book:
the Crucifixion, the interpretation of it,
and the application to modern life. Those
who believe the Church has failed in the
application will find their belief con-
firmed. For the curing of the ills of so-
ciety, the author has solutions which will
not be wholeheartedly accepted by all
people. He tells, for example, of one of
his Easter sermons which had some
questions about Vietnam. It caused a loss
of \$1,000 in pledges. It is puzzling to
find such ideas as: the death of Christ
(not His birth) as the event that sepa-
rates BC and AD; the "closest friends"
of Christ being "outcasts of society"
when among the apostles there were solid
businessmen. The chapter "Let There Be
Light" is well written.

The goal of *If Man Is To Live* is noble
and grand, perhaps too much so for its
174 pages.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.

* * * *

THE BEGINNINGS OF DIALECTIC THEOLO-
GY: Volume 1. Edit. by James M. Robin-
son. John Knox Press. Pp. 380. \$12.50.

When Karl Barth died recently, he
was acclaimed as the greatest protestant
theologian of the century, perhaps even
the greatest since the Reformation. He
was the leader of a whole generation
of outstanding theological minds—Brun-
ner, Tillich, Bultmann, Gogarten, and
others—who revolutionized the theologi-
cal enterprise.

The Beginnings of Dialectic Theology:
Vol. 1 is a collection of writings from
the early days of the theological revolu-
tion. Editor James M. Robinson has
selected the contents from a more exten-
sive German collection. The first half of
the volume is devoted to the early work
of Barth himself. It contains half a dozen
reviews of the famous *Römerbrief*, to-
gether with Barth's forewords to the
several editions. Perhaps most interesting
of all is the celebrated correspondence
between the youthful Barth and the great
Harnack, the establishment figure, shall
we say, of the old liberal Protestantism.
It is some comfort to realize that the
generation gap in those days was quite as
severe as it is now! The second half of
the volume is devoted to early writings
of two men who began as allies of Barth
but eventually moved in a different direc-
tion—Bultmann and Gogarten.

It is good indeed that these writings
from scattered sources have been brought
together and made accessible in English,
and it is to be hoped that the book will

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stimulate new interest in the theological giants of the last generation. Dr. Robinson has provided an introduction. Those desiring a fuller commentary on the rise of dialectic theology might well read this volume in conjunction with James Smart's *The Divided Mind of Modern Theology*, which covers the period 1908-33.

(The Rev.) JOHN MACQUARRIE, Ph.D.
Union Theological Seminary

Booknotes

By Karl G. Layer

THE CALENDAR AND LESSONS FOR THE CHURCH'S YEAR. A Report of the Church of England Liturgical Commission. SPCK. Pp. x, 95 paper. 10s6d. A report similar to that of the American Church's Prayer Book Studies. A proper OT lesson is part of each set of Holy Communion propers, and the lectionary itself is constructed on a two-year cycle.

THE HERITAGE OF THE REFORMATION. By Wilhelm Pauck. Oxford. Pp. x, 399 paper. \$2.75. Here is a revised and enlarged edition of Dr. Pauck's 1950 original. The series of essays attempts to show how modern Protestantism must deal with the heritage of the Reformation by means of a critical historical thinking that preserves the values achieved by the generations of the past, but at the same time, how it must be prepared to respond to the demands of the present without being absolutely bound to the attainments of days gone by. Hans Küng has suggested that Protestantism must renew the Reformation for today. The two suggestions, from different perspectives, are the same.

PEOPLE and places

Ordinations

Priests

Arkansas—(All locations in Arkansas) The Rev. Messrs. Carl W. Babcock, curate, St. John's, 215 N. 6th St., Ft. Smith (72901) and vicar of Trinity, Van Buren; Charles L. Filiatreau, vicar of Calvary, Box 292, Osceola (72370); Paul F. Gray, curate, St. Mark's, Box 3266, Little Rock (72207); William H. Risinger, Jr., vicar of St. James', Box 846, Magnolia (71753) and St. Mark's, Hope; and Edwin S. Rose, curate, Trinity Church, Pine Bluff, address, Box 5002, Pine Bluff (71601).

Schools

Seabury Hall, Makawao, Hawaii—First-time competition of the swimming team in the state meet brought a 9th place rating for the school that has an enrollment of 65 girls. The track team in its first time of competition also placed in some races. (Headmaster Roger Melrose reports that it is difficult to find a long enough stretch of land on the side of a mountain to run more than 50 yards.)

Renunciation

On Apr. 8, the Bishop of Southwestern Virginia, acting in accordance with the provisions of Canon 60 of the Constitutions and Canons of the Episcopal Church and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Robert Joseph Cummings. This action is taken for causes which do not affect his moral character.

Laity

Rhonda Elliott, communicant of Trinity Parish, Three Rivers, Mich., has received a \$1,000 scholarship from the Michigan Gas & Electric Co., toward her freshman year at Ferris State College next fall.

Churches New and Old

The 100th anniversary of St. Mark's, Wilmington, N.C., was observed throughout the month of April, beginning with special services on Easter Day. Among guest clergy taking part in anniversary events were the Bishop and Bishop Coadjutor of East Carolina, the Rev. Oscar Holder,

a former rector of St. Mark's, and the Rev. Alexander Miller, rector emeritus of St. Paul's, Wilmington. The Rev. Edwin E. Kirton has been rector of St. Mark's since 1951.

The first service at St. Hubert's Church, Lexington, Ky., was held Easter Sunday with the Bishop of Lexington officiating. The church is located adjacent to the Iroquois Hunt Club.

Retirement

The Rev. William A. Chamberlain, Jr., rector of St. Matthew's, Unadilla, and St. Paul's, Franklin, N.Y., since 1956, retired May 1. He had also been chaplain of the Unadilla Fire department since 1958. Address: 416 Jefferson Ave., Bellevue, Pittsburgh, Pa. 15202.

The Rev. Harold J. Hamilton, assistant priest of St. Mark's Church, Coldwater, Mich., for the past three years, retired Jan. 26. He had been pastor of the First Baptist Church in Coldwater for 12 years before being confirmed in the Episcopal Church. In all, he has completed 50 years in the ministry. Address: Englewood Apts. No. 415, 60 S. Clay St., Coldwater, Mich. 49086.

The Rev. William C. Roberts, rector of Trinity Church, Towson, Md., since 1944, and chairman of the examining chaplains for the Diocese of Maryland, will retire Sept. 30.

Religious Orders

The Rev. Mother Alexandria has been installed as Superior of the Monastery of the Transfiguration, Ellwood City, Pa. At the same service Sr. Despina, a novice, was elevated to the rank of rasophere and received her rason and kamelos from Bp. Valerian of the Romanian Orthodox Church. The all-English monastery serving all Orthodox jurisdictions in this country is located near Ellwood City in a new building.

Addresses

The Rev. Stuart F. Gast, 106 S. Buffalo Ave., Ventnor City, N.J. 08406. He is honorary associate priest of the Church of the Epiphany, Ventnor City.

The Rev. Milton A. Rohane, Box 319, Los Alamos, N.M. 87544.

The Rev. Lawrence R. Walker, 3219 N. Front St., Harrisburg, Pa. 17101. He is with the Harrisburg Housing Authority.

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CONFERENCE

35th ANNUAL Valley Forge Youth Conference, Valley Forge Military Academy, Wayne, Pennsylvania, June 15-21st; Cost—\$30.00; Ages 14-21; For details write to the Director, The Rev. Wilfred F. Penny, Christ Church, 316 High Street; Pottstown, Pennsylvania—19464. Alumni—Plan to be with us on Thursday night, June 19th.

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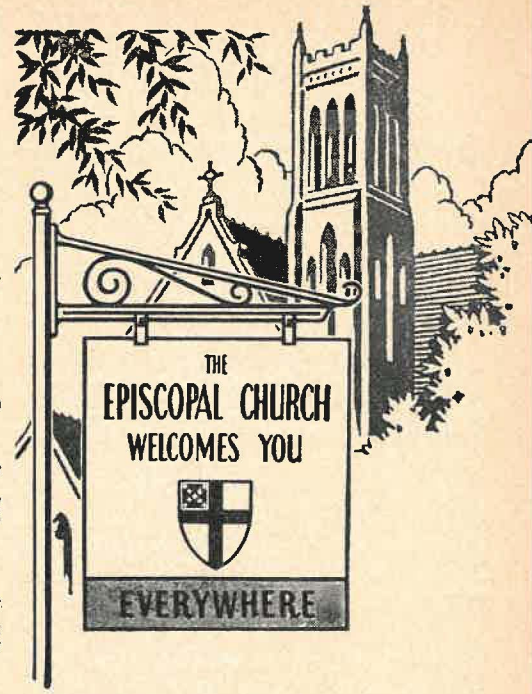
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat C 4-7

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6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

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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

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