

# The Living Church

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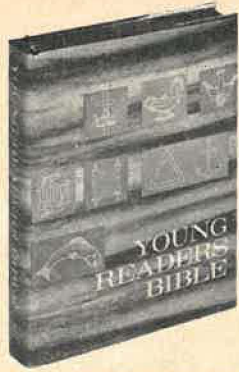
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**P**araclete, we pray:  
*Inaugurate the day  
Of the sinewy-mystic prophets who  
With knee and vote and heart are  
True to Jesus's Agape  
In minor things and great,  
In trivia and in state,  
For seen and unseen too . . .  
Forgive our fondness for muck  
And mixedupness . . .  
There was an upper room, an  
Abruptness once.  
O help us remember and wait,  
As we work for the Day.*

Henry Hutto

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kind  
of  
magic



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June 7, 1969 — 11 A.M.

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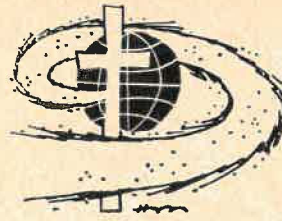
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Around



& About

— With the Editor —

Some schoolboy howlers confirm the ancient theory that God in His omniscience often brings it to pass that divine truth is communicated through human error. If He can make the fierceness of man to turn to His praise, why doubt that He can make the howler of the schoolboy to convey salutary truth? E.g.: "False doctrine means giving people the wrong medicine."

More sound doctrine has recently been provided by Mr. **Groucho Marx**. Some seminary should give him an honorary degree for it, because it is a more substantial contribution to moral theology than some of the Church's professionals in this field have produced. Groucho went to see the nudist extravaganza *Hair*, and later reported: "I went into my bathroom at home and took off all my clothes and looked at the mirror for five minutes, and I said this isn't worth \$11."

After nudity, what?

**Amanda Mitchell** is an 11th-grade student at Seabury Hall, an Episcopal Church-related school in Makawao, Hawaii. The poem on page 10 is her testimony to the power and beauty of God the Holy Spirit as she knows Him. It is a most welcome "guest editorial" for this week of Pentecost.

Everybody seems to think that retiring President **Dwight D. Eisenhower** in a farewell speech warned us against "the military-industrial complex." He didn't, exactly; in fact, he didn't at all. What he said was: "We must guard against the acquisition of unwarranted influence by the military-industrial complex." Honestly, wouldn't you say that the direct object of "guard against" is not "military-industrial complex" but "acquisition of unwarranted influence"? There's quite some difference.

That isn't all. Having issued that warning he went on to explain that this danger is itself created by the far greater danger to "the very structure of our society" which comes from "a hostile ideology — global in scope, atheistic in character, ruthless in purpose and insidious in method." Somebody on the staff of *National Review* did some research into the press coverage of Mr. Eisenhower's death. In news stories, editorials, and other press comments he found thousands of references to Eisenhower's warning about the danger from the military-industrial complex, and exactly one reference to the

President's warning against the ultimate danger of world Communism. To the *NR* reporter's findings may be added the note that *never* do we see Eisenhower's warning about the secondary danger correctly reported; it is *always* reported that he warned against the military-industrial complex, which is incorrect, and *never* (except here and now) reported that his warning was against "the acquisition of unwarranted influence. . . ."

We are told that one of the blessings of a free press is that it tells the whole story as a "kept" press never can. This example is a real dandy.

**Louis Cassels**, a religion columnist of United Press International, has been talking a lot of sense about that "communications-gap" between Church leaders and theologians on the one side and "modern man" on the other. In a recent address, as reported in *Christianity Today* for 4/25/69, he spoke as follows:

"Bishops, theologians, and other oracles have warned us that, if we want to obtain a hearing from 'modern man,' we must abandon the very word 'supernatural.' If we want anyone to take the Bible seriously, we must 'demythologize' it by 'reinterpreting' or simply excising all of those embarrassing stories about miracles. If we feel compelled to speak of the Resurrection, we may do so *provided* we make clear that we're not really making the preposterous claim that it was an actual, historical event. That's what we've been told by the radical theologians who've dominated the idea market — and the religious book lists — in recent years.

"However, we have *not* been told . . . why we must jettison about 90 percent of the historic Christian faith. We have simply been told, in a more dogmatic tone than any Roman pope has dared to employ for some time, that this is the way it *has* to be if we want to communicate with 'modern man.'

"Now I cannot speak with the same assurance as the radical theologians do about the mind-set of 'modern man.' To be perfectly honest, I must confess that in 27 years as a newspaper reporter, I've never met the fellow. He seems to be as elusive in real life as that 'common man' Henry Wallace used to talk about. In my quest for the prototype 'modern man' I *have* met and talked to a good many individual modern men. I've even listened

*Continued on page 12*

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

## Critical Fundamentalism

Re. your editorial [TLC, Apr. 13] on higher-critical fundamentalism: "If we must be critical let's go all the way." Must we, because we enjoy sea bathing, forever be pickled in brine? And may we, who enjoy the new wine of the Risen Lord, never voice a word of comment on the condition of the old wineskins?

(The Rev.) ROBERT GRIBBON  
Vicar of Church of the Epiphany  
Preston, Md.

## Saving Mirth

I do not read THE LIVING CHURCH for laughs, but it was very refreshing after a hard week to read the first item in the "Around and About" column in your issue of Apr. 27, and I got my best laugh of the week out of your story about Mme. Schuman-Heink and her steak. I have thought for some time that one of the major tragedies of this generation is that we seem as a nation to have lost our sense of humor. It is a grievous loss. I wonder, for example, what would be the result if some of the "demands" of the grim people who are causing trouble on our campuses were to be greeted, as they should be, with gales of laughter instead of being taken seriously by perhaps equally grim and humorless faculty, deans, presidents, and trustees.

STUART MCCARTHY  
Bronxville, N.Y.

## Vertebral Episcopacy

Re. Action of Bp. Emrich on the St. Joseph incident and your editorial [TLC, Apr. 27]:

It is gratifying, and reason for hope, to find an occasional bishop left with faith, guts, spine, and integrity. This is a rapidly vanishing breed and species. Our Lord started with ten and finally re-created Simon with spine. This incident provoked me to turn to the Appendix V (p. 225) of the book *The Bishop Pike Affair* by Stringfellow and Towne, and run an analysis of the dearth of bishops remaining (our "Defenders of the Faith") who still take their faith and consecration vows seriously.

(The Rev.) JOE M. ROUTH  
Rector of St. Philip's Church  
Palestine, Texas

## Deaconesses

I had decided to not "get involved" in the controversy over Mrs. Edwards in California, but after reading your lead story in TLC, Apr. 13 I can keep still no longer.

Why, oh why, do you give all this publicity to a woman who is not typical of the order? In the first place, Mrs. Edwards was ordained three or four years ago. She has been, mostly through Bp. Pike, given national publicity to the point where people are aware of the order as never before, but in such an adverse way. I think of women like Frances Affleck who has given

a long life of devoted and loyal service—of Katherine Putnam who served for years in China—of Edith Booth and Amelia Brereton who worked in the Virginia Mountains long before the "Poverty Program" was invented—of dozens of other deaconesses who have been unsung and unpublished after 50 and 60 years of quiet and faithful devotion to their Lord and the order of deaconesses. Not one of the deaconesses I have named would, under any circumstances, flout the order of her bishop as Phyllis Edwards did over that marriage.

Who said it was the "first time" a deaconess had officiated at a marriage? They have been doing it for 40 years, but never without a priest to pronounce the blessing. I was taught in seminary that the state licenses a marriage, the couple marry one another by exchanging vows, and the Church blesses the marriage. But Mrs. Edwards thinks differently—the only deaconess I am sure who does. The watch word of our order is "deaconess, handmaid of the Lord." Our first rule is that of complete obedience to the bishop under whom every deaconess serves.

Deaconesses have been "ministers-in-charge" of parishes for half a century. Why is it news that Mrs. Edwards is in charge while her rector is away? Since 1928 I have had charge of missions and parishes in this diocese, doing everything except celebrate a monthly communion service. But always I have been a substitute for a priest—not a deaconess aspiring to the priesthood. Although, like many other deaconesses I have baptized, buried, and taken part in marriages, it has always been where the Church needed me at the time.

God forbid that women should ever become priests. There is plenty of work for deaconesses to do, He knows! I am not clever enough to give any theological reasons for my strong aversion to this—only a deep-seated certainty that the Church is a family and the head of the family is the father, not the mother.

Please do write something to counteract the impression Mrs. Edwards' action is giving the Church.

(Dss.) OLIVE M. ROBINSON  
St. Stephen's Church

Hamburg, Mich.

Several comments: (1) I have learned from this letter some things about what deaconesses do that I didn't know before, and am grateful; (2) When we report news about Dss. Edwards, or anyone else, it is not publicity but news—a distinction about which journalists are very touchy and nobody else seems to be at all; (3) We are scouting around for a good article about deaconesses and their ministry. Ed.

I notice [TLC, Apr. 13] that a marriage has been performed by a deaconess in the Diocese of California, and want to point out the fact that the amendment of Canon 50 by the General Convention which changed the word "admitted" in Section 1 to the word "ordered" did not in any way change the functions of a deaconess so as to include power of performing a marriage ceremony.

JACKSON A. DYKMAN  
Attorney-at-Law

Brooklyn, N. Y.

# The Living Church

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and Welfare of the Church of God.

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## THE KALENDAR

### May

25. Whitsunday
26. Whit Monday  
Augustine of Canterbury, B.
27. Whit Tuesday  
Bede, P.
28. Ember Day
29. Whit Thursday
30. Ember Day
31. Ember Day

### June

1. Trinity Sunday

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

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# The Living Church

May 25, 1969  
Whitsunday

For 90 Years,  
Its Worship, Witness, and Welfare

## NEWARK

### Ecumenicity in Business

A Roman Catholic purchasing agency that has saved millions of dollars for institutions of the Dioceses of Trenton, Paterson, and Newark, will now make its services available to the Episcopal Diocese of Newark. Cooperative Services Supply, the central purchasing agency for the R.C. Diocese of Newark was founded in 1955 and through volume buying has saved \$8.25 million in buying materials for participating institutions. The agency was later expanded to include the neighboring Dioceses of Trenton and Paterson.

The Most Rev. Thomas A. Boland of Newark said he is "very happy that our brothers of the Episcopal diocese are going to join us in what we hope will be a mutually satisfying venture." The Rt. Rev. Leland Stark, Bishop of Newark, expressed his Church's "appreciation to our Roman Catholic friends for making this joint venture possible."

CSS has had an annual business volume "in excess of \$10 million," but it is not yet known how much volume will be added through the Episcopal diocese. The general managers' office of CSS is now studying the various institutions to determine the actual increase.

The Diocese of Newark of the Episcopal Church covers the seven northern counties of New Jersey, has 144 parishes and missions, and nine other institutions including Christ Hospital, Jersey City.

## MICHIGAN

### Vote Seizure of Churches

Delegates to a Black Economic Development Conference in Detroit voted 187-63, with numerous abstentions, to seize "white Christian churches and Jewish synagogues" across the nation until the religious bodies give \$500 million in "reparations" to various black projects. The conference's sponsoring organization, the Interreligious Foundation for Community Organization (IFCO) said the five-page "Black Manifesto" was the basis for conference resolutions and proposals but that none would be released "for a while."

According to a Chicago Daily News Syndicate story, the action on the manifesto split the more than 600 delegates into two camps. And a press officer for the conference—the sessions were closed

to white newsmen—indicated the status of the manifesto was "unclear."

Presented by James Forman, director of international affairs for the Student Non-Violent Coordinating Committee, the manifesto proposes disruption of church-sponsored agencies and seizure of them until demands are met; total involvement of all black people in applying pressure to "racist" churches and synagogues; and sit-in demonstrations at selected black and white churches. It calls for seizure of "the office telephone and printing apparatus of all church-related agencies and to hold these in trusteeship until all our demands are met."

IFCO was asked to provide a central staff for implementing the manifesto and to allot its unused funds for the same purposes. (Most of IFCO's funds come from major Church bodies and agencies.) The manifesto would allot the \$500 million to such projects as a Southern Land Bank to help people buy land; four major publishing and printing industries in the U.S.; four cable television networks; a research skills center for problems of black people; a national black labor and strike defense fund; a black university; and a United Black Appeal similar to the United Jewish Appeal. The manifesto further calls for establishment of a Black Anti-Defamation League and asks whites to show the "patience, tolerance, and non-violence" that they have expected from the blacks.

The document makes clear that blacks are "not opposed to violence and are not opposed to force. We were kept in bondage and political servitude and forced to work as slaves by the military machinery and the Christian Church working hand-in-hand," it declares.

Mr. Forman told delegates that "we must be committed to taking the wealth away from the rich and distributing it to the people. We have resisted the white man's intention of making us slaves," he said. "Now we must resist any attempts to make us capitalists." Asserting that the blacks will determine the direction they want to go, he said, "we have the revolutionary right to do this."

Debate on the manifesto was "stormy" according to the Chicago Daily News story by L. F. Palmer, Jr. Mr. Forman's presentation was attacked by representatives of the Republic of New Africa (a group recently involved in a shoot-out with Detroit police which resulted in the

death of an officer and the wounding of several persons) as being based on reform not on revolution. But "efforts to delay a vote on the approval of the black manifesto failed," Mr. Palmer reported, and the document was adopted "with numerous delegates abstaining." A spokesman for the conference said the matter was brought up again the next day, with some delegates arguing the earlier vote was "not passed legally." The status of the document, said the spokesman, is therefore "unclear," although he reported no vote was taken to rescind the earlier action.

The debate grew so "stormy," it was reported, that the Rev. Lucius Walker, Jr., American Baptist clergyman who is IFCO's executive director, adjourned the conference. (Mr. Walker is a former director of Neighborhood House, Milwaukee.) In a statement of the conference's purpose issued prior to the Detroit sessions, Mr. Walker said the meeting would try to "bring black persons together to develop economic concepts that reach beyond the current fad of black capitalism and envelop total community development." He had also announced the conference would include "political and direct-action activities needed to bring about the controls necessary to end the rape of black Americans."

## LOS ANGELES

### Churches Help Clinic

An all-out effort to combat drug abuse in the Pasadena, Calif., area got underway Apr. 15, when the Foothill Free Clinic moved into a medical building of its own. The clinic is an ecumenical undertaking on the part of two Episcopal parishes, All Saints', Pasadena, and St. Edmund's, San Marino; a Roman Catholic parish; a Jewish Temple and four other churches; the YWCA; and Community Planning Council of Pasadena. It was organized in the summer of 1968 in recognition of the need to provide counseling and medical treatment for the increasing numbers of young people who have drug problems, venereal disease, or related problems.

About 120 persons have been treated each week by the staff of volunteer psychiatrists, psychologists, and social workers. The need for medical treatment was obvious from the beginning and was handled by referrals to physicians volunteering their services. The clinic also

provides job referrals, legal aid, and help in finding missing persons. The move of the clinic into its own medical facilities has been made possible by a gift of \$8,000 a year for the next two years from a member of All Saints' Church.

The Pasadena Police Department estimates that 60% of Pasadena youth are experimenting with drugs. The type of drug varies with the economic areas and changes almost monthly. Ninety percent of the clinic's clients are Caucasians, 13-20. About 75% request counseling because of home or family problems. The other 25% are in need of specific services.

The Rev. William W. Rankin, assistant at All Saints', is the director of the clinic and at present he is spending about 60% of his time fulfilling this responsibility. The rector of St. Edmund's, the Rev. Gary Adams, is on the management board. By mid-June, the clinic expects to have a full-time director and assistant director as well as custodial and secretarial help.

#### JERUSALEM ARCHBISHOPRIC

### **Versions of Arrest and Release of Priest**

The case of the arrested and later released Arab vicar of the Anglican Church in occupied Jordan has been presented by Jordan and Israel as alleged evidence of respective violations of international obligations toward innocent civilians in the Middle East. The Rev. Elia Khoury, Anglican priest and examining chaplain to Bp. Cuba'in of Jordan, Syria, and Lebanon, was arrested along with others in connection with the bombing of a Jerusalem supermarket in which two people were killed [TLC, Mar. 30 & Apr. 20].

On Apr. 17, Jordanian Ambassador Muhammad El-Farra wrote U Thant to charge that Fr. Khoury had been expelled by Israel "after a period of more than a month and a half of imprisonment and torture." Jordan held that this "arbitrary measure" was part of Israeli policy to expel Arab personalities from the west bank of the Jordan. It recalled a Security Council resolution calling upon Israel "to ensure the safety, welfare, and security of the inhabitants of the areas where military operations have taken place."

Israel's reply came from Ambassador Yosef Tekoah who wrote to U Thant that the Jordanian accusation was "a typical example of the stream of malicious and unfounded propaganda stories. . . ." He then gave the Israeli account of the Khoury incident: The priest was arrested on the basis of information indicating that he was involved in terrorist activities against innocent civilians. After due investigation, it was decided to release him and permit him at his own request to

depart for Jordan. "There is not a shred of truth in the allegation that he was tortured or maltreated in any way while under detention," the Israeli version said.

Earlier, on Mar. 28, the Israeli military authorities received the following letter from Bp. Cuba'in: "I have the honor to inform you that we have met today with the Rev. Elia Khoury who informed us that he has already submitted two letters to Your Excellency, one requesting his release and permission to leave the country, the other expressing his regret for the errors he committed against the State of Israel and himself. In addition to these two letters, he also signed an undertaking which we enclose herewith. It is clear from the said undertaking that the said Rev. Elia Khoury has taken upon himself not to associate in any illegal or terrorist activities against Israel. Knowing him well, I am sure he will keep his promise, and I as his superior will assure that he will do so. It is needless to emphasize that the duties and message of my Church is to preach peace, justice, and goodwill amongst all people. This being so, our Church disassociates itself from any illegal and destructive activities contrary to the teaching of Christianity."

Fr. Khoury's "undertaking" stated that without any reservations, upon his release, he would not take part in "any terrorist or illegal activities against Israel," and he would concern himself "solely with Church duties and functions" laid upon him by his spiritual superiors.

According to the Israeli report, the Most Rev. George Appleton, Archbishop in Jerusalem has conveyed to the government of Israel his "unreserved appreciation" for the manner in which the authorities dealt with the Khoury case and for their willingness to release the priest and permit him to depart at his own request. While Fr. Khoury was detained, his superiors were permitted to visit him and he received communion from the archbishop. There has not been the slightest hint or suggestion by Anglican Church authorities, Israel said, that Fr. Khoury was anything but properly and respectfully treated under detention.

#### WASHINGTON

### **Bishop Addresses P.R. Men**

"Turmoil is truth" in today's society, a bishop told the annual meeting of the Religious Public Relations Council, meeting in Washington, D.C., and it is better to present the image of the Church as involved in turmoil on the side of social justice and righteousness than to try to avoid controversy.

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, observed that many Churchmen want an image of the Church as a "quiet peaceful institution," but that an image of a "revolutionary

Christ" is the only one which will appeal to many young people and "change oriented" adults. The question, he declared, "is which is the real Christ? Which is the real Church?"

The true image to be projected is that of the living God and the loving Christ, the bishop asserted. "This means involvement in the struggle for social justice and change, and thus in controversy and turmoil, because these surround the fight for social justice." By keeping controversy out in the open, he continued, "we are not tempted to hide the truth; there is a clearing of the air thus promoting communication and dialogue."

During a question and answer period, Bp. Moore said that Church statements on social justice, ecumenism, and the generation gap are valuable only as they are backed by action. "There should be a moratorium on statements except those for which a program of implementation has been devised," he suggested.

#### COCU

### **Greater Cooperation Needed Overseas**

Foreign mission executives of seven of the nine member Churches of the Consultation on Church Union (COCU) have called for greater cooperation among their churches in overseas work. A statement adopted by a COCU Foreign Mission meeting in New York City said that separateness in mission administration "jeopardizes" the more complete unity of overseas Churches to which Consultation members are related. This separateness has at times underscored tendencies in Churches in other lands to prevent or delay achievement of fuller unity, the statement claimed.

Forty-five persons attended the meeting, but they were not official delegates of their Churches and the statement reflected only the consensus of the group. Not participating were the African Methodist Episcopal and the Christian Methodist Episcopal Churches. The statement approved said in conclusion: "Because we recognize God's call to both mission and unity, and especially in the light of the prospects for greater Church union in the U.S.A., and in many countries overseas, we urge the mission agencies here represented to seek together to discover new patterns and channels of world missions, which respond to the emerging reality of united Churches throughout the world."

### **Plan Commended**

If the Consultation on Church Union (COCU) succeeds in bringing the nine member Churches together, the Kingdom of God will not be produced but "it will be the foretaste of a more faithful Church," the executive director of

COCU said to a group of United Methodist Churchmen. Dr. Paul A. Crow, Jr., was speaking to the ecumenical affairs commission of the UM Church. He and Bp. James K. Mathews of Boston, COCU chairman, commended a preliminary plan of union to the commission that met in Chicago.

Dr. Crow said that while all problems of the consultation have not been resolved, "the union of these Churches is a very real fact in the immediate future . . . given the consensus achieved." Dr. Robert W. Huston, general secretary of the United Methodist ecumenical commission, has been asked to serve as editor of a final union draft for COCU.

At the Methodist meeting, it was decided to transfer headquarters from Evanston, Ill., to New York City, to the Church Center for the United Nations, a United Methodist-owned building. The move, according to Bp. Paul Washburn, commission chairman, would save at least \$1,000 per year in travel costs since most ecumenical contacts are in New York City. The staff consists only of Dr. Huston.

#### LONG ISLAND

### Churches to Consolidate

Negotiations for the consolidation of two Brooklyn Heights churches and their adjacent properties into a cluster-type ministry serving several ethnic groups have been completed by the Diocese of Long Island and legal representatives. Under the plan, the famed Church of the Holy Trinity, dating from 1847, now will house the congregation of St. Ann's Diocesan Church or Pro-Cathedral, in addition to Spanish, Haitian, and other congregations.

St. Ann's which opened a successful private school in the former Crescent Club in 1966, will be sold for \$450,000 to Packer Collegiate Institute for expansion of classroom space. The parish house of Holy Trinity on Montague St., a principal business thoroughfare on the Heights, will continue to have offices for the Rt. Rev. Richard B. Martin, second Suffragan Bishop of Long Island and archdeacon of Brooklyn; the Episcopal Guild for the Blind; the Brotherhood of St. Andrew; and the diocesan Christian social relations department.

In describing the changes, the Rev. Canon Melville Harcourt, rector of St. Ann's and bishop's vicar, said, "We are hoping to show by example what can be done by the concentration of resources." He said that the Spanish-speaking Church of the Holy Family would continue to use Holy Trinity for services. It has also been proposed that a congregation of Haitian Episcopalians from the New York area be formed under the leadership of the Rt. Rev. C. Alfred Voegeli, exiled Bishop of Haiti. The Haitians, a substantial group among some 100,000

Haitians in New York, would use Holy Trinity on a host-guest basis, according to the canon. He also said the door would be open to other Episcopal congregations wishing to use the building on a similar basis.

#### PENNSYLVANIA

### Church Celebrates 175 Years

An Episcopal church in Philadelphia marked a little-known chapter in U.S. history as it celebrated its 175th anniversary. St. Thomas' Church was organized in 1794, by a congregation of freed slaves. Accepted as a parish by the Diocese of Pennsylvania in 1865, it claims to be the nation's first black Episcopal church. The group which gave birth to the church has been cited by historian W. E. B. DuBois as the first organized group of Negroes in the United States. The congregation today numbers 2,400 confirmed members and 3,300 baptized members.

In April 1787, a Philadelphia church ordered a group of Negroes to sit in the balcony. The Negroes, led by Absalom Jones and Richard Allen, reacted by forming the Free African Society as a benevolent organization holding its own religious services. Mr. Allen, a former slave, was the first leader of the society. He later became a Methodist minister and an official of the African Methodist Episcopal Church. Mr. Jones, old records state, had a "more orthodox view" of religion than Mr. Allen, and in July 1794, Mr. Jones founded St. Thomas' Church. Two years later, St. Thomas' was chartered by the State of Pennsylvania. Mr. Jones was ordered a deacon in 1795, and ordained to the priesthood in 1804, but St. Thomas' did not have its membership as a full parish in the diocese until the year the Civil War ended.

One hundred years later—1965—under the leadership of the church's present rector, the Rev. Jesse Anderson, St. Thomas' decided to take a look at its 1794 state charter which limited voting membership to black people. The charter was revised to give whites equal rights in the parish. Prior to the revision, some white partners of interracial marriages had worshipped in the church but were permitted to hold only non-voting membership.

#### WCC

### "Churchboys' Complaint"

A protestant theologian has warned that Christian Churches need to rid themselves of "maternal anxieties" and rigid thinking for the sake of ecumenical survival. Dr. Keith Bridston, professor at Pacific Lutheran Theological School,

Berkeley, Calif., has said that institutional Christianity is suffering from "churchboys' complaint"—an allusion to Philip Roth's novel, *Portnoy's Complaint*.

"Portnoy is mystified," Dr. Bridston said in the reference, ". . . by how his mother can be 'so unconscious of the unconscious.' Mother Church, I'm afraid, is not much better. And it leaves us with the puzzling question of how 'Mom' can be changed, if at all. Or is a funeral really the only answer?"

Prof. Bridston was one of the speakers at the U.S. Conference of the World Council of Churches held in Buck Hill Falls, Pa. A former WCC official, he urged the application of synectics—integrating individuals into problem-solving groups—and cybernetics to the ecumenical movement. To think cybernetically, he suggested, Churchmen should be able to judge and correct ecumenism on the basis of "past performance" and imaginative future patterns. Dr. Bridston said that with their "Newtonian hangups" many Churchmen tend to view the world "in a static deterministic, and rigid way," adding: "Part of the protest of the younger generation—the fascination with 'irrational' modes of thought and behavior, with psychedelic styles of life and 'mind blowing' experience — in part, I am convinced, derives from the recognition, often unconscious and intuitive — that the neat, orderly, rational Newtonian world is in the process of dissolution. The cybernetic revolution is part of the same complex. And it is also my conviction that unless the Church comes to terms with this vision of the world and accepts the fact that life is contingent, chancy, and risky, it will neither be able to cope with those dynamic forces on its own life nor with those in the world at large."

Dr. Bridston disagrees with those who say the Church is dead. But, he continued, "I do think it has some serious ailments, perhaps even a 'sickness unto death'." This condition "observes no confessional or denominational boundaries," he stated.

Part of the sickness of the Christian Church, he suggested, is the way it is looked upon unconsciously "in a deep way, as a mother." Here he noted that *Portnoy's Complaint* was described by its author as probably offensive not only to Jewish mothers but a lot of other mothers as well. "And I suspect that my analysis of the Church as mother may well provoke some of the same kind of hostilities. The 'mothering' instinct to protect, to enclose, to interiorize, to maintain peace, to sustain order, to preserve the domestic *status quo* is all too apparent Church-wise. . . ." It is seen, he said, "in the familiar hysterical expressions of a sense of crisis about the institution breaking up, the outrage about interior intrusion by outsiders. . . ." And "most vividly," Dr. Bridston said, re-

ferring to Pope Paul VI, it is seen in the "anguished papal tears over 'her boys' running away from home, the curial domestic staff's irritation with unruly rebellion against discipline" and "gentle reprimands against the sartorial excesses of buckled shoes and fancy red hats of those who ought to be old enough to know better." Such examples, he said, indicate "the term 'Mother Church' has much more force, in a psychodynamic way, than has generally been realized."

In applying cybernetic and synectic methods to turn the Church loose from mental and emotional "strait jackets" Dr. Bridston called for greater participation by youth. There should be greater openness to "new forms, new structures, new media, new modes, new styles, new models." The Church should be viewed not just in the "nice little girls and boys" it has produced but also in the rebels and "long-haired non-conformists" who come from a Christian background. Dr. Bridston went on to say that he was thinking of the bearded radicals—the protesters, demonstrators, the agitators. ". . . In a strange, often distorted psychedelic fashion I think we are seeing played and acted out a performance that originated in the Church, the exotic community of the foolish, the weak, the low, the despised, the humiliated but, by God!, the symbols and signs of the power of God and the wisdom of God."

While the Churches have responded slowly to the black revolution, Dr. Bridston observed, they are the source from which many Negro leaders rose as well as a stimulus to the white conscience. "So when we think of [Martin Luther] King, let us not forget [Eldridge] Cleaver," he said. They and their followers are "authentic offspring of the family," he declared.

## VIRGINIA

### **Dr. Bowie Dies**

The Rev. Dr. Walter Russell Bowie, priest, theologian, and social crusader, died Apr. 23 in Alexandria, Va., at the age of 86. He taught at Virginia Theological Seminary for several years after retiring from the faculty of New York's Union Theological Seminary in 1950. He retired from VTS in 1955, but continued on there as a special lecturer.

Often controversial, Dr. Bowie was known as a fighting liberal. He entered into journalistic battle in the 1940s against those who said "hatred" of the Germans was necessary for victory. He called such appeals "moral poison" which would twist the cause of WW II into a "kind of frenzied dervish dance, or voodoo incantation of the instincts of the jungle." He warned against over-reliance on military strength after the war, and castigated the US government for continuing prison sentences of WW II

conscientious objectors after the war was over. His activities led some to consider him a communist fellow traveler and he was cited as such in a USAF manual for reservists which attacked the loyalty of many clergymen. The manual was withdrawn under pressure in 1960. He was among the 1,275 clergymen who scored the 1946 Consistory of (Roman) Catholic Cardinals in Rome for issuing what "was a virtual call for a modern crusade against what it calls godless states." His statement contended that the papacy was acting as an influence for war.

Dr. Bowie is survived by a son, two daughters, and 15 grandchildren. Services were held in the chapel at the Virginia Seminary.

## LUTHERANS

### **ALC Rejects TCC**

The Southern District of the American Lutheran Church has rejected membership in the Texas Council of Churches and in Project Equality of South Texas. It was stressed, however, that the district's action did not bar individual congregations from sending "observers" and "consultants" to the inter-religious council, and that individual Lutheran congregations and institutions may take part in Project Equality. The Southern District includes American Lutheran congregations in Texas, Arkansas, and Louisiana, with an estimated 110,000 baptized members.

Delegates to the convention meeting in San Antonio rejected membership in the Texas Council of Churches, 230-137. The TCC is a statewide organization that includes Roman Catholics. The rejection came despite plans for support from several Lutheran clergy and Roman priests. The Rev. Eugene Nee, pastor of an R.C. parish in San Antonio, told the delegates that Roman Catholics see the TCC as a "visible, tangible expression of unity and the dawn of a new day in the life of the Church." He urged the Lutherans to join because "our unity is greater than our differences."

The rejection by the delegates left the issue open for reconsideration at a future date. (The Texas-Louisiana Synod of the Lutheran Church in America is a member of the TCC and its 43 congregations have joined Project Equality.)

## CHURCH AND STATE

### **Abolish "Religious Qualifications" for Office**

The North Carolina State Legislature has been asked by a Baptist clergyman to uphold separation of church and state by eliminating all religious qualifications for holding office since they are "clearly unconstitutional."

The Rev. W. W. Finlator, pastor of Pullen Memorial Baptist Church, Ra-

leigh, made the request in presenting legislative proposals of the North Carolina chapter of the American Civil Liberties Union, of which he is legislative chairman. He said the group specifically seeks to have removed constitutional provisions denying public office to "all persons who shall deny the being of Almighty God," and to eliminate the phrase, "So help me God" in oaths for public office. The ACLU chapter, he said, will seek to eliminate "all religious qualifications for office holding, and repeal those statutes still on the books which require discrimination because of color." It is also calling for a fair housing law.

The union, through Mr. Finlator, asked that the legislature abolish the death penalty, which has been sought by numerous church groups and which, he said, is reserved in practice to the least fortunate members of our society.

One of the proposals in the legislative package presented by the clergyman would lower the penalty for the use of marijuana. "In view of the doubt cast to the propriety and efficacy of criminal penalties attached to the use or possession of marijuana, the N.C. Civil Liberties Union does recommend reduction of the penalty from a felony to a misdemeanor," he said.

## ROMAN CATHOLICS

### **Priests Claim Freedom to Marry**

The dispute between Roman Catholic bishops and those priests who seek a change in the Church's 800-year-old law of celibacy was widened in Brooklyn by 31 priests who publicly have declared that they now consider themselves free to marry. They issued a statement at a press conference, which said in part that they consider marriage a "real option" for themselves. "The celibacy that we once embraced as a permanent condition we now hold to be open to change. We say these things without intending to lessen the value of a life dedicated to celibacy and in order better to answer the need of the Church as we see it and our own needs as we know them." The action of these 31 priests of the Diocese of Brooklyn is believed to be the first declaration of a group of Roman Catholic clergy stating they no longer consider the celibacy law of their Church as binding on them.

They also accused the Pope and bishops of the Church of "doing violence to the primary mandate of the Church: to preach the Gospel of Jesus Christ" by allowing Roman Catholic faithful to be deprived of priestly ministry "rather than to call into question the 800-year-old law of compulsory celibacy."

Their statement mailed to all priests in the diocese was originally signed by

40 priests, but some had second thoughts and retracted their endorsement. None of the 31 signers is married now or planning to marry, a spokesman said. Four of the priests are members of an experimental inner-city team; 24 are assistants in diocesan parishes; one is a seminary professor; and two are associated with social action or family life in the diocese.

## Secrecy Oath Added to Rite

An innovation at the elevation of 33 new cardinals was the addition of an oath of secrecy to the other oaths taken. Under this oath, the new cardinals swear not to reveal to any unauthorized person any "consilia" (instructions or information) received or learned at the Vatican. The traditional oaths of fidelity to Christ and the Pope are followed by this new formula in the ritual: "... and I will not divulge to their damage or discredit the consilia entrusted to me either directly or indirectly without the consent of the Holy See."

The oath, considered by observers in Rome to be an effort to prevent further "leaks" of confidential instructions and reports, may also be administered in the future to new archbishops and bishops, according to unofficial sources.

## NCC

### Mrs. Wedel to Resign

Mrs. Cynthia Wedel, Ph.D., chief executive officer of the 22-member Christian Unity division of the National Council of Churches, has submitted her resignation effective June 1. Citing "personal reasons" for the move, Mrs. Wedel, an Episcopalian and a frequent speaker at ecumenical meetings, said she and her husband, the Rev. Canon Theodore O. Wedel, Ph.D., plan to live in Alexandria, Va. They will be active in Church work at a level where, Mrs. Wedel maintains, ecumenism needs deeper understanding—the local grassroots level.

Mrs. Wedel has held two key posts—associate general secretary of the NCC and member of the working committee of the department on laity of the World Council of Churches. Her resignation was made known at the recent U.S. Conference of the WCC.

## RHODE ISLAND

### MRI Continues

The Diocese of Rhode Island has again sent another priest to its companion Diocese of Dacca which covers all of East Pakistan. It was linked with Rhode Island in 1965 for a three year span, and at the end of that time the link was renewed for another three-year period. This year's visitor is the Rev. Canon William N. Shumaker, diocesan director of Christian education, who is

conducting clergy conferences in East Pakistan where Christians are a minority group.

The exchange visits began in 1965 when the Rt. Rev. James D. Blair of Dacca visited Rhode Island. In 1966, the Rev. Lewis S. Stone, Jr., of St. David's Church, Cranston, R.I., spent a month in Pakistan. He was followed by the Rev. Birbal Halder, then of St. Peter's Church, Kaligram, East Pakistan, who arrived in Rhode Island in 1967 and spent nine months on a working tour of the diocese.

During Canon Shumaker's tour, which will end in June, he is preparing the way for the arrival in Rhode Island of a Pakistani priest and his family.

## MARYLAND

### MRI on Parish Level

Four years ago, a communicant of St. Timothy's Church, Catonsville, Md., (a doctor now practicing in Hawaii) suggested to his rector, the Rev. George T. Cobbett, that there might be a use for sample drugs he had on hand. Since the Diocese of Maryland has for its companion the Diocese of the Virgin Islands, a query to the Rt. Rev. Cedric E. Mills, bishop, brought the reply that doctors there would be most grateful for such shipments.

Initially five doctors, all members of St. Timothy's, contributed a large supply of drugs. Dr. Eliot W. Johnson, one of the original donors, still sends his samples twice a year.

Pan American Airways is assisting in sending these drugs to the Virgin Islands.

## CONVENTIONS

### Massachusetts

Delegates attending the 184th convention of the Diocese of Massachusetts voted to hold a special session to elect a bishop coadjutor of the diocese. The more than 700 clergymen and laymen meeting in Emmanuel Church, Boston, also voted to establish a committee of one clergyman and one layman from each of the 23 diocesan districts, on the election of a coadjutor. The new bishop will succeed the Rt. Rev. Anson P. Stokes as diocesan in December 1970. Bp. Stokes called for the election and the establishment of a committee on the election, in his address to convention.

Resolutions adopted by delegates included:

(✓) Authorization for the diocesan music commission "to collect and publish a diocesan-wide hymnal supplement containing contemporary hymns and tunes for use in the diocese";

(✓) A request that General Convention continue authorization for use of the trial liturgy and that "all such continued trial use and experimentation be under the direction of each diocesan bishop";

(✓) Authorization for the bishop to appoint an investigating committee to look into the connection between drug use and organized crime and to "inform relevant government authorities of its concern."

## Oklahoma

The Diocese of Oklahoma, meeting in Lawton, rejected the Presiding Bishop's and the House of Deputies president's invitation to send three representatives of "minority groups" to be in attendance at General Convention II late this summer, and protested the proposal as "undue influence." The convention also called upon General Convention II to rescind Canon 56, Section 2, concerning the trial of a bishop and asked that this section be restored to its previous reading.

At the same time the diocesan convention, by a large vote, rejected a proposal to petition General Convention to withdraw the Episcopal Church from the National Council of Churches and the World Council of Churches and asked that each Oklahoma Churchman "inform himself and be encouraged to take a position on social confrontations such as racism, poverty, war, capital punishment, college unrest, and other issues."

In financial consideration the delegates cut the 1969 budget from \$487,839 to \$349,333 which includes the amount of the national Church program quota. Voted down was an identification of \$6,000 of this reduced amount as an expression of opposition to the Church Urban Crisis Program and the NCC. Expressing belief that as the need becomes known people will respond, the budget for 1970 was adopted at the original figure for 1969 (\$487,839). However, the reduced amount of the adopted budget for 1969 eliminates *The Oklahoma Churchman*, chief source of information for Oklahoma Episcopalians.

For the third time in 5 years, delegates voted to allow women to serve as convention delegates, but the vote does not become effective without adoption by next year's convention.

The first evening of convention was spent chiefly in dealing with convention matters by committees to which each delegate had been assigned. Choice of assignment was given to delegates at seven pre-convention regional meetings. A matter that brought forth "controversy" resulted in "discontinuance of all activities of Human Relations Laboratories in the Diocese of Oklahoma" until such time as they can be evaluated by a nine-member committee, including three medical doctors.

An attempt to lower the diocesan voting age from 21 to 18 was defeated as was the attempt to restore college chaplains at the major universities as a "first priority" when financial resources become available. The bishop and council

*Continued on page 12*



Richard T. Hawkins

## THE CHURCH'S BAG: Reconciliation

Much thought on the part of Churchmen these days is spent on the question of how the Church, on the local level, can minister to the problems facing society. This is the story of how one, moderately endowed parish initiated a new and unusual program of service, thereby showing itself truly to be God's great agent of reconciliation.

“WE need to do something more to serve others, something that makes it clear that service is our purpose. It should be the kind of service where there is no reward for us. It would best be done *incognito*.” This was the statement by a member of the research and development committee of a small inner-city parish. It was the consensus of those present. After months of talking, arguing, debating, and thinking, this is what the committee of lay people felt that parish needed. That parish is a small parish. It is a poor parish. Members were heavily involved in the household tasks of parish life and already-established programs of community concern. The committee wondered what further service it could possibly perform with such limited resources.

Set in a depressed city of 100,000 population, the membership (including persons from the city and some from the suburbs) was already experimenting with the trial liturgy, developing its own church school curriculum, and encouraging various types of adult education. Its outreach included the usual housing of a Head Start center, a Girl Scout troop, and a Senior Citizens' club. It also sponsored a coffee house in a store front. Nevertheless the committee set out like Sir Galahad in search of the Grail (or perhaps more nearly like Don Quixote searching for windmills) to find a new area of service that met their criteria. Contact was made with the blind. The kind of help they could use had been

provided for years by a service club. The deaf had a well-established program sponsored by another church and really needed no help. The physically handicapped had government, private agency, and service-club support. The retarded had their own organization that was working hard to serve this group of people.

Word gets around, however, when one is willing to help. Soon we were told that there was a need for a workshop for the mentally ill. Not long after that we were told of some 20 older teenagers who had approached the anti-poverty neighborhood council (made up of adults) to inquire about forming a neighborhood council for persons their age.

LET'S look at the need for a program for the mentally-ill children. This was a small parish with no professional people in the congregation. There was no one to head such a program. We had no finances. Our facilities were already being fully utilized. Fortunately the rector, who was president of the Mental Health Center, knew that the Association for Retarded Children was anxious to expand its school program to include a workshop. Through his offices the committee invited representatives from the Association for Retarded Children and of the Mental Health Association to meet together. Mutual suspicion, perhaps mistrust, certainly wariness, marked the occasion of this first meeting. Particularly suspect was the church. What was their angle? Was the Mental Health Association trying to elbow in on the ARC school? It seemed to be the consensus that perhaps the Mental Health Center

could provide help in establishing two separate workshops for these two groups. Several meetings took place. Experts in the field were invited to be heard. Church members and members of both agencies took a field trip together. Soon there were no longer just representations, but the membership of both agencies attended meetings in increasing numbers. It became evident that the most creative and helpful workshops were combined. The prejudice (and fear of our special interest not being given full consideration) weakened with increased knowledge and growing relationships. Furthermore, it became obvious that the city was in no position to afford a number of different workshops for each handicapped group. Trust began to grow. Understanding of the peculiarities of each group began to be appreciated. A chairman was selected (not a member of the Church), and a church member was elected vice-chairman. Together as one group they began to draw plans on developing a single workshop with the help of the Mental Health Center. It was anticipated in the planning that this later could be expanded to include those with a variety of physical handicaps as well.

LET'S look at the second opportunity. The rector's wife was president of the regional anti-poverty program. The second clergyman on the parish staff had contact with the young people who had made the appeal for a neighborhood council for older teenagers. Another member of the research and development committee knew the president of the Junior Chamber of Commerce. He reported that

*Continued on page 12*

*The Rev. Richard T. Hawkins is rector of St. Thomas' Church in Whitmarsh, Pa.*

# The Wind and the Rain of God

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*Amanda Mitchell*

I saw —  
Midst a Rainfall,  
Washing filth from me.

Life erupting.  
Life muddied quickly.  
The Rain still fell.  
Refreshing.  
Bringing and sustaining life.  
Bringing good.

Not powerful blasts of wind.  
Willful.  
Capable of condemning me.

Or the sun. Full of light.  
Exposing dirt.  
Sometimes fearful.  
Exposing the filth I lived in.

The bright Rainfall.  
Cleaning the air.  
Cleaning me.

Born in this world I live in, I existed.  
Wanting to breathe, but scared to try.  
Scared of breathing dust. My world was ugly.

The Sunlight.

The Wind.

All reminded me of my existence. All was ugly.

Then the soft, gentle Rain.  
Personal.  
Inspiring.  
Giving strength, comfort, purpose.  
Making all beautiful.  
All clean.

Then the Light shining softly and the Wind blowing  
through the trees sought me. I felt the Wind. I  
saw the Light.

All was beautiful.

# EDITORIALS

## "Churchboys' Complaint"

WE think we "hear" what the Rev. Dr. Keith Bridston, a professor at Pacific Lutheran Theological School in Berkeley, Calif., is saying about "churchboys' complaint" (see story on page 6); and we are among those who need to hear it because we frankly plead guilty to some degree of "Mom-ism" in our attitude toward the historic Church.

The friends and followers of Jesus who experienced the grand shake-up of Pentecost behaved on that occasion in a way so outwardly irrational that their observers thought they were drunk. They did not conceive of their calling as servants of the Lord in any static, deterministic, and rigid way; they did indeed — and we are using Dr. Bridston's telling words all along here — accept the fact that life is contingent, chancy, and risky. There is no argument about that. Nor can there be any serious question that the charge against timid and conventional Churchmen that they are playing for safety in an unsafe world by clinging fearfully to "Mother's" skirts is true, all too true. A Christianity with no risk, no venture, no exposure in it cannot be a continuation of the Christianity of the New Testament, of Pentecost, of the Catacombs, of the apostles and martyrs and saints of all ages. In Milton's phrase, we cannot praise any fugitive and cloistered virtue and call it Christian.

We are not so sure, however, that the cure for what ails so many Churchmen — "Mom-ism," cradle-complex, whatever it is — is to quit regarding the Church as their Mother. Did those souls on whom the Spirit came at Pentecost cease to regard and revere *their* spiritual Mother — Israel? The Holy Spirit made all things new for them; but He was the same Spirit who had made all things new for their fathers in chains in Egypt, and for their fathers returning joyfully from their long exile in Babylon to rebuild Jerusalem. Biblical scholarship in modern times has taught us how profoundly conscious were the first Christians of being children of Israel. "O mother dear, Jerusalem" is a medieval hymn, but it could well have been composed by a Christian at Pentecost.

Our point? That we should not think in terms of cutting ourselves loose from our Mother, but rather that — made bold and free by the Spirit — we show ourselves to be worthier children of our Mother. Dr. Bridston speaks as if the term "Mother Church" is not only potent in a psychodynamic way, but that its potency is somehow toxic, an opiate of the people. It is not necessarily so. He refers to the countless illustrations in Church history of "Mother Church" protecting interior peace at the expense of exterior exploration. But one could find as many illustrations in history of "Mother Church" sending forth her sons and daughters to spend and be spent, to suffer and to die for the sake of the Lord and Head of the Church.

After all, if we must so de-personalize the Church that we no longer recognize her maternal love for us, what have we gained that will make us better fighting soldiers and faithful servants of Christ in the world?

Dr. Bridston notes that when people are caught up in some tremendous movement of the Spirit they often appear "irrational" and reject "the neat, orderly, rational Newtonian world." Right. But there is another side of this truth, and that is that the Spirit of God is the Spirit of power, and of love, and of a sound mind (II Tim. 1:7). After the first Pentecostal rapture always comes that balancing action of the Spirit — no less vital, no less necessary, no less of God. The truth is that we are never exactly where the Spirit wants us to be, either when we are off on a psychedelic kick or when we are clinging too closely to Mother. But He still keeps using us as best He can.

## Prayers, Not Brickbats

THE Anglican Bishop of Ceylon, the Rt. Rev. Harold de Soysa, has asked his people to pray for Pope Paul VI and to look sympathetically upon the difficulties being experienced by the Roman Catholic Church. Blessings on the good bishop for this timely expression of charity, and may his example move the hearts of many to join in such intercession. Too many Anglican Churchmen evidently find a perverse and unbrotherly pleasure in the anguish of the Pope confronted by defiant dissidents within his Church. His extramural ill-wishers assume that the erosion of the Pope's authority over those of "the Roman obedience" is a good omen ecumenically. They believe that the decrease of the papacy must inevitably spell the increase of amity between Rome and Canterbury. That assumption needs some critical analysis. It has a *prima facie* plausibility resulting from the fact that the papal claims as such have been the great barrier between the two communions. But no approach to Rome which includes a sub-Christian malevolence

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## Praise for the Incomplete

All praise to Thee for all the incomplete,  
Completing Paraclete!  
Stoke us that we may have the power of willing  
To do the fulfilling!

Praise to the Holy Ghost for the heterodox,  
For Origen and Fox,  
Lindsay and Blake, the nondexterous  
Who ably felt, for us.

And praise for all unloveliness, by which we  
May in the contrasting see  
The bright hues of the golden merriment  
Which God to creature sent.

And praise to Thee for saints who ever sinning  
Have not won, but are winning  
(Made firm by Thee, and Thy gifts, the seven)  
The gift of Heaven.

Henry Hutto

toward the leader of the Roman Church can possibly be right ecumenically. The only appropriate Christian reaction to the trials of the Pope and the hierarchy is to pray that the Lord of the Church will guide them to do what He wills them to do.

The American public has been led to believe, especially since *Humanae Vitae*, that Pope Paul is a blind and bitter reactionary. This is a gross slander. He is the most scholarly among the Popes of the past century. He has manifested an ardently fraternal attitude toward Christians not of his fold, and especially Anglicans.

## BAG

*Continued from page 9*

this organization was looking for new projects. A school in the neighborhood, no longer being used, came into the discussion. Arrangements were made to have the first meeting of representatives from the Chamber of Commerce and the Anti-Poverty Neighborhood Council at the church. Other churches in the area which had never cooperated before accepted the invitation to join in the discussions. At the meeting there was enthusiasm for a variety of different proposals. Sub-committees were formed to investigate the possibilities. A chairman emerged.

When it comes to discussing results despite personnel changes, we could point to People Inc. (a newly chartered non-profit agency) and program. Changes of personnel took place. On the other hand, more significant may be the model that developed from these efforts. The church *had* found a way to serve. It was not the traditional way of performing limited service within the means of an institutional parish. It was not the modern way of combining with other churches in an ecumenical endeavor. It was not the *avant-garde* way of working with a non-Church organization (usually the government) to serve others. It was, at least for this parish, a new way. The Mental Health Association and the Association for Retarded Children had historically viewed each other with suspicion. Now they were talking together about how they could serve their particular groups in a united way. The Chamber of Commerce and the Anti-Poverty Neighborhood Council walk on opposite sides of the street. A more unlikely coalition one could not imagine. Neighborhood churches which had always gone their separate ways showed an interest. Together they were searching for ways to serve others.

What service had the church performed — with no reward and *incognito*? It had provided a place for the initial meeting. It had provided a chairman *pro tem*. It provided enthusiasm and an objective outsider's viewpoint. It could promise a limited number of volunteers to any ensuing program. These, however, were part of the "ingredients" of what these Churchmen found themselves to be: the Church as the agent of reconciliation. Isn't this the Church's "bag" anyway?

## AROUND AND ABOUT

*Continued from page 2*

to some of them. And my impression of their attitudes and desires is totally different from that of Bishop Robinson and Harvey Cox.

"What I hear these modern men saying is that they're sick and tired of being told what they can't believe. They want to know what, if anything, they can believe."

## NEWS

*Continued from page 8*

began a rotating system with the 1969 convention and three clergymen and nine laymen were elected for varying terms of office.

Speakers at convention included the Rt. Rev. Chilton Powell, Bishop of Oklahoma; the Rt. Rev. Frederick W. Putnam, Suffragan of Oklahoma; and the Rt. Rev. Lewis M. C. Edwards, Bishop of Worcester, England.

## Kentucky

With the 141st annual convention of the Diocese of Kentucky convened in Dudley Hall of Christ Church Cathedral, Louisville, the bishop of the diocese, the Rt. Rev. C. Gresham Marmion, delivered his address in the form of a report of the bishop as president of the diocesan executive council. His pastoral address was given at the convention dinner.

In convention action, delegates voted to lower the voting age of communicants from 21 to 18 for the privilege of 1) voting at diocesan convention; 2) petitioning for parish status; and 3) serving as vestrymen. The committee on canons had recommended that proposed amendments for the above actions not be adopted.

Amended memorials to General Convention concerning the re-examination of Canon 16, section 6, and Canon 18, were carried by convention.

The assessment budget of \$60,058 of which \$54,058 is to be raised by assessment, was adopted, as was the 1969 program budget of \$186,987. Of the latter figure, \$73,950 is marked for the national Church. One delegate moved to amend that figure to that for the year 1966—\$64,872 but the amendment lost.

After the decisions had been made on

Coming to his office at the time that he did, he had to take over from his sainted predecessor a most difficult twofold task which John XXIII would have found no less difficult: the task of both keeping the Faith Once Delivered and moving the Church with the times. A Church of England bishop once defined Anglicanism as "experiment working upon tradition." We submit that Paul VI has been working to "Anglicanize" his Church in the sense of this definition. Anglicans, of all people, should appreciate his effort and support him with their prayers.

the budget, Bp. Marmion shared with convention an account of assistance from the General Convention Special Program to the people of the area served by the Rev. Robert Layne. Through Mr. Layne and with the bishop's approval a request from the newly organized Clinton County Cooperative and the Hickman Transport Cooperative for a loan of \$4,000 to buy two trucks for hauling coal for their members, was honored by the GCSP. Members of the cooperatives are now able to buy coal at savings reportedly of from 60-70%, and some who have not been able to afford coal in the past now have heat for the first time. The bishop indicated that the people were grateful to the Church for this assistance.

In other action, delegates voted to continue the MRI relationship with the Diocese of Haiti for another three years and to send the lenten missionary offering to the Church of Notre Dame, Port-au-Prince.

The 1970 convention will be held in Paducah, with Grace Church as the host parish. Assisting the cathedral with this year's meeting were the people of St. George's Church, Louisville.

## NORTH CAROLINA

### Wright vs. Graham

The Rt. Rev. Thomas H. Wright, Bishop of East Carolina, and Evangelist Billy Graham disagree on the possible effects of a bill that would authorize sales of liquor by the drink in North Carolina.

Mr. Graham feels it would increase the death toll on the state's highways, while Bp. Wright suggests that the legislation "would do more to help the whole question of alcohol than harm it." Their views were related to a joint hearing of the legislature's senate and house alcoholic beverages committees.

Mr. Graham said that a "completely sober person has enough close escapes" on the highways, "but when there is a lethal mixture of alcohol and gasoline, the result is double trouble, injury, and death. When a person is drunk, reaction time is three or four times longer than when sober. At 70 miles per hour this means a driver can't stop until he has gone 500 feet. There is no question but

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that the easy availability of alcohol results in more deaths on the highway, especially for young people."

Bp. Wright said: "As one who has dealt with the human problems of people in Eastern North Carolina for the past 25 years, I feel that this bill would do more to help with the whole question of alcohol than harm it."

**RELIGIOUS ORDERS**

**Pilot Project for Miami**

The Society of St. Francis has begun a pilot project in Miami, moving from their friary in Orange City, Fla. Holy Cross Church is the base for what is hoped will become a permanent operation in urban Miami. Specific objectives have not been defined but the brothers plan to work with the total community.

Space has been made available at Holy Cross Church for a trial period of three months, after which the work will be evaluated and a decision made as to the continuance of the project. The parish church is located in what has been called a "gray area," located between urban renewal now in progress and a residential area to the north.

**AROUND THE CHURCH**

Diocesan boards of Churchwomen have been disbanded or suspended in the Dioceses of West Texas, Idaho, Central New York, Maryland, Iowa, Indianapolis, and Quincy, but in most cases the ECW continues on the parish level where a variety of programs is being continued.

Lecturers on the roster of the 39th annual post-Easter convocation sponsored by Colgate Rochester Divinity/Bexley Hall and the New York State Council of Churches and held at the seminary, were: Dr. Philip S. Watson, Rall professor of systematic theology at Garrett Seminary; Dr. Sidney E. Mead, professor of religion in American history at the University of Iowa; the Rev. Russell H. Bishop, pastor of the First Baptist Church, Cleveland, Ohio; the Rev. Channing E. Phillips, Ph.D., pastor of Lincoln Temple United Church of Christ, Washington, D.C.; and Dr. Evan R. Collins, president of the State University of New York at Albany. Dr. Phillips spoke at the alumni dinner and Dr. Collins at the N.Y. State Council of Churches dinner, both held during the convocation.

"Christianity in Roman Britain" is the title of the M. Dwight Johnson Memorial Lectures in Church history given in two sessions by the Rev. Robert McQueen Grant, Th.D., at Seabury-Western Seminary. Professor of New Testament and Early Christianity at the University of Chicago's Divinity School, Dr. Grant is the author of numerous books and articles on early Christian thought.

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# BOOKS

**THE PROTEST OF A TROUBLED PROTES-  
 TANT.** By Harold O. J. Brown. Arlington  
 House. Pp. 282. \$5.95.

Not many American readers of con-  
 temporary theological literature have  
 met the mind and pen of the author of  
 this book—yet. He is young; he is out  
 of the country, being stationed in Lau-  
 sanne, Switzerland, as the theological  
 secretary of the International Fellowship  
 of Evangelical Students; and, as one  
 might guess from his office and title, he  
 is not a member of one of the band-  
 wagon-riding contingents. But if an im-  
 pressive combination of brains with faith  
 can gain for him some kind of audience  
 and readership this will surely come, and  
 this, his first book, may prove to be a  
 successful launching. I hope it will.

The incident that triggered the writing  
 of *The Protest of a Troubled Protestant*  
 is revealing. Harold Brown was present  
 at a chaplains' meeting at Harvard and  
 he heard a colleague say, "Amos is dead.  
 James Baldwin is alive!" He had to write  
 this book as his response to that unset-  
 tling remark. And he did not write a  
 book in which he tries to prove the aliv-  
 eness of Amos and the deadness of  
 James Baldwin. He does argue, with wit,  
 logic, and cogency, the aliveness of the  
 biblical faith and the deadness of the  
 religious liberalism of today as a valid  
 expression of the biblical faith.

I could offer some complaints about  
 this essentially critical essay. I could ex-  
 press an earnest regret that Mr. Brown  
 does not tell us more about his own faith  
 and outlook as a Christian who rejects  
 the liberal views. Perhaps he will do that  
 in his next book. Many of us who are  
 "troubled" Anglicans—troubled by the  
 same things that trouble him—would feel  
 that this "Protestant Evangelical" is  
 closer to us by far than are our far-out  
 and heretical fellow Churchmen. (Bp.  
 Pike was by no means the last one.) But  
 Mr. Brown has written, as his beginner,  
 a book that will cheer the hearts of those  
 who have been led to suppose that the  
 liberals have all the intelligence on their  
 side. His theological knowledge is some-  
 thing prodigious, and he knows how to  
 use it. I am tempted to quote him end-  
 lessly, and probably shall be doing so in  
 forthcoming writing of my own. Mean-  
 while, here are a few representative  
 quotes, to give you some idea:

"No one is as unpopular in protestant  
 circles as a man who represents historic  
 orthodoxy competently; no one is as  
 celebrated as a prominent Churchman,  
 be he bishop or professor, who thinks up  
 a new and outrageous way to propound  
 an old heresy" (p. 166);

". . . Bishop Robinson built his best-  
 selling *Honest to God* out of the ideas of  
 Bonhoeffer and of Tillich, two men whose  
 basic convictions contradict each other.

For modern theology, as for the modern  
 mentality, formal contradictions are un-  
 important: formally meaningless lan-  
 guage can be canonized" (p. 181);

"The Christian concept of freedom is  
 not that it consists in a total absence of  
 every master, but in having a good and  
 loving master. The Bible does not por-  
 tray man as having a choice between  
 God and independence, but between the  
 service of sonship and the servitude of  
 slavery" (p. 198).

It is to be hoped that Mr. Brown will  
 come back with more. He is a true be-  
 liever who can think and write.

(The Rev.) CARROLL E. SIMCOX, Ph.D.

\* \* \* \*

**RECONCILIATION: The Function of the  
 Church.** By Eugene E. Bianchi. Sheed &  
 Ward. Pp. 211. \$5.50.

*Reconciliation: The Function of the  
 Church* is important reading for anyone  
 following the literature of "Secularized  
 Christianity." The appendix summarizing  
 protestant and catholic writings on the  
 subject is especially valuable, as is the  
 bibliography.

Secularization is seen as the growth  
 of autonomy and freedom in Western  
 man which has resulted from the biblical  
 desacralization of the world. Secularism  
 however, is the false deification of tem-  
 poral structures and values in place of a  
 transcendent theism. It is the task of the  
 Church today to oppose this secularism  
 by enabling authentic secularization. The  
 Church must replace a theology of rift  
 with the biblical theology of *shalom* or  
 peace, and all our renewal must be di-  
 rected towards augmenting the work of  
 reconciliation in the world. Unlike many  
 other books advocating a form of "secu-  
 larized Christianity" this is a well-  
 balanced work combining an urgent sense  
 of the Church's social mission with a  
 deep appreciation of the Church's unique-  
 ness.

The primary weakness of Eugene  
 Bianchi's book is a theological reduc-  
 tionism in which the Incarnation and the  
 guidance of the Holy Spirit become the  
 only relevant Christian doctrines. We  
 must still wait for a theology of the  
 Church's social mission which is derived  
 from the whole corpus of orthodox doc-  
 trine.

(The Rev.) JOHN H. HEIDT  
 Episcopal Campus Rectory  
 Milwaukee

### Booknotes By Karl G. Layer

**MAHAYANA BUDDHISM.** By Beatrice Lane  
 Suzuki. Macmillan. Pp. 158 paper. \$1.45.  
 In recent years there has been a growing  
 interest in the U.S. in Buddhism. Here is  
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 arly introduction and guide to this living  
 religion of China and Japan, written by  
 the wife of the well-known eastern schol-  
 ar D. T. Suzuki.

# PEOPLE and places

## Appointments Accepted

The Rev. William Johnston, former priest in charge of St. Michael and All Angels, North St. Paul, Minn., is rector of St. James-on-the-Parkway, Minneapolis, Minn. Address: 1810 Minnehaha Parkway, Minneapolis (55417)

The Rev. John H. Smith, former chaplain, National Cathedral School, Washington, D.C., is to be rector of St. Stephen's, Middlebury, Vt., July 1.

## Retirement

The Rev. Edward R. Merrill, rector of Grace Church, Old Saybrook, Conn., since 1948, will retire July 1. He practiced as a lawyer before his ordination in 1938, and was a chaplain US Army, WW II. Address July 1: Pine Rd., Old Lyme, Conn. 06371.

## Ordinations

### Priests

Atlanta—The Rev. W. Eugene Britton, assistant, St. Philip's Cathedral, 2744 Peachtree Rd., N.W., Atlanta, Ga. 30305; and the Rev. Jere C. Smith, assistant, St. John's, 3480 Main St., College Park, Ga. 30022.

Northern Indiana—The Rev. Joseph W. Riggs, curate, Gethsemane Church, Marion, Ind.

New Mexico and Southwest Texas—The Rev. Robert A. Buck, in charge of St. Mary's, Lovington, N.M., and a member of the team ministry for Lea County and neighboring Texas communities.

## Memorials

Two memorial funds have been established to commemorate the life work of Edwin T. Pratt, Negro civil rights worker who was slain from ambush near his home Jan. 26. Mr. Pratt, communicant of St. David's, Seattle, was head of the Urban League, Seattle, a member of the council of the Diocese of Olympia and the diocesan commission on Christian social relations. The memorial funds will assist with the work of the Urban League and the education of the Pratt children.

## Renunciation

On April 11, the Bishop of New York, acting in accordance with the provisions of Canon 60, Section 1 of the canons of General Convention, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Richard Myron Werkeiser. This is for causes which do not affect his moral character.

## Executive Council

One of the newly created positions of the Executive Council is that of adult education officer which has been filled by the appointment of the Rev. Leslie I. Laughlin, Jr., former dean of Trinity Cathedral, Newark.

## New Addresses

The Rev. Odell G. Harris, retired, 508 Byrne St., Petersburg, Va. 23808.

The Rev. Edward Potter Sabin, 601 N. Hartwell Ave., Waukesha, Wis. 54186.

## DEATHS

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

The Rev. W. Francis Allison, 67, director of Roanridge Rural Training Foundation, Kansas City, Mo., and an officer of the Executive Council, died Apr. 16, in Burlington, Vt.

Prior to his appointment at Roanridge ten years ago, Mr. Allison was director of Kirby House in the Diocese of Bethlehem. Survivors include his widow, Karlotta, and two daughters. The Burial Office was read in St. James' Church, Essex Junction, Vt., with the Bishop of Bethlehem officiating, assisted by other clergymen.

The Rev. E. Frederic Underwood, Ph.D., 60, rector of Episcopal schools and director of the department of Christian education in the Diocese of Long Island,

died Apr. 24, in Nassau Hospital, Mineola, L.I.

He was a member of the standing committee, and was a diocesan trustee and an examining chaplain. Survivors include his widow, Dorothy, and three sons. Services were held in the Church of the Advent, Westbury, N.Y., where Dr. Underwood had been rector for 24 years and had founded the Advent-Tuller School. Interment was in Friends Cemetery. Memorials may be made to the Westbury Neighborhood House.

The Rev. Jean Andre Vaché, Sr., 76, retired priest of the Diocese of Southern Virginia and father of the Rev. Claude C. Vaché, died Feb. 16, in a Richmond, Va., hospital. His home was in Richmond.

Survivors include his widow, Edith, another son, seven grandchildren, one great grandchild, and one sister. Services were held in the Church of the Holy Comforter, Richmond, and interment was in Forest Lawn Cemetery. Memorial gifts may be sent to the building fund of the Church of the Holy Comforter.

The Rev. Edwin Clark Whitall, O.H.C., 90, oldest member of the Order of the Holy Cross, died Mar. 11, at the monastery, West Park, N.Y.

He served the Church in Tennessee and while stationed at the Holy Cross Liberian Mission, built St. Mary's Church, at that time the largest building in the Western Province of Liberia. Since 1955 he had been in the monastery. The Requiem Mass and Burial Office were held at the monastery.

Dss. Jane Bliss Gillespy, 95, died Dec. 30, in Forest Farm Nursing Home, Middletown, R.I. She had been ordered a deaconess in May 1912.

She was one of the deaconesses in charge of the New York Training School for Deaconesses, 1919-39, after having been in rural mission work in Rhode Island for several years. She was a graduate of Columbia University Teacher's College, Phi Beta Kappa. Burial was in St. Mary's Cemetery, Portsmouth, R. I.

Anna Christina Castellanos, 84, communicant of All Saints' Church, Beverly Hills, Calif., and mother of the Rev. Kermit Castellanos, died Mar. 20, in Good Samaritan Hospital, Los Angeles.

Other survivors include another son, two grandchildren, and two great grandchildren. Services were held in All Saints' Church, Beverly Hills, and interment was in Cypress Hills Cemetery, Brooklyn.

Ruth Elizabeth Fichter Price, 54, wife of the Rev. Edward Price, rector of Calvary Church, Conshohocken, Pa., died Apr. 10.

Other survivors include three children and three grandchildren.

The Burial Office and Requiem were held in Calvary Church with the Bishop of Pennsylvania officiating, assisted by other clergy including the Rev. Harold Horne, nephew of Mrs. Price. Interment was in St. Mary's Churchyard, Portsmouth, R. I. The Ruth Price Memorial Fund has been established for Calvary Church, Conshohocken.

G. Clarence Razez, 86, communicant and former vestryman of the Church of St. James the Apostle, New Haven, Conn., and father of the Rev. George W. Razez, died Feb. 8, in his home in Woodbridge, Conn.

Other survivors include another son, one daughter, and five grandchildren. Services were held in the Church of St. James the Apostle where a memorial fund has been established.

Col. Thomas E. Terry, vestryman of Christ Church, Bordentown, N.J., for many years, died Apr. 25.

Survivors include his widow, Katharine. A Requiem was celebrated in Christ Church by the rector, and interment was in Christ Churchyard with full military honors.

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## SUMMER SUPPLY

**CLERGYMAN** will supply a parish during July in exchange for use of rectory and stipend. Prefer East or West Coast. References. Reply Box K-649.\*

**PRIEST** wanted to supply for July or August, preferably latter. Use of rectory and small stipend. One hour from New York City on Long Island Sound. Two Sunday services only. Reply Rev. Leland O. Hunt, 5 Rockridge Drive, Norwalk, Conn. 06854.

**PRIEST** will supply four Sundays, July or August. Use of rectory. Preference: Eastern mountains or the West. New England or Canada also considered. Reply Box N-648.\*

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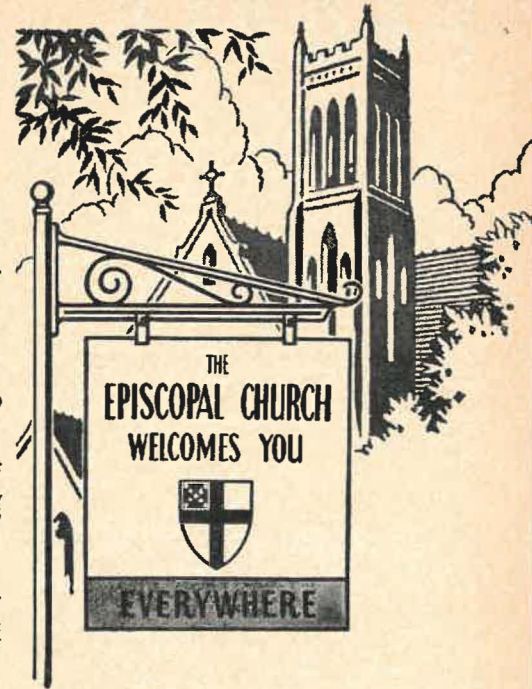
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Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## 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;  
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## 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. 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

## STONE HARBOR, N.J.

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

## 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;  
Wkdays 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 Demrosch, 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. Casuat, 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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