

The Living Church

June 15, 1969

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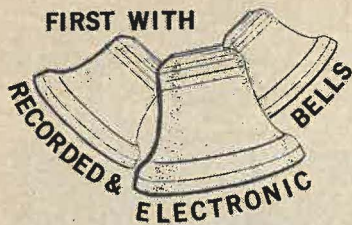
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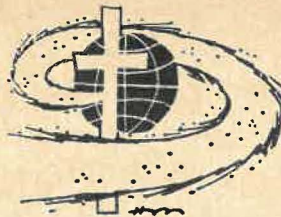
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Around



& About

— With the Editor —

We are here and now opening up to our readers a new service—a neat-trick department. We begin with the following gleaming specimens.

1. We recently addressed a communication to the Church of the Epiphany in Spokane, and it was returned marked "Moved—left no address."

2. United Press International reports from Bromwich, England: "Clement of Alexandria Church will be christened in a chef's salad bowl from now on. The light-weight steel bowl was reportedly ordered because it was easy to move around."

Over the weekend I played the recording of "The Winds of God—A Youth Folk-Mass" (see page 29). My taste and preference in church music is about as medieval as one can get. But I love this piece. I'd be delighted to have it done in my parish, not as a regular thing but on special occasions. There seems to me to be no reasonable basis whatever for any charge that this music is irreverent. It could be sung irreverently, but then I suppose the *Missa Marialis* could be so sung also. (I just can't imagine it.) I'm not sure that I would use this or any other folk-mass simply to draw young people to church; I have little faith in the efficacy or validity of any such bait-gimmicks. But I can see how many people, both young and older, could joyfully sing to the Lord when in church and this folk-mass is used. Even I could. It seems worth a fair try.

I hope this won't make any of my very reverend and venerable and emeritus friends mad, but a retired priest of the Church of England, in a letter to the *Church Times* (London), says something that merits a hearing by the sober, righteous, and godly. He's talking about the rather special fondness of Anglican clerics for honorific titles. Once got, such a title is lovingly clung to even unto death, and presumably beyond: the man who was a rural dean between the ages of 40 and 44 is allowed on the strength of that to be as very reverend as ever at the age of 84. But let me quote this good English brother, the Rev. L. A. Templeman Speer:

"In our present-day society, ranks within religious bodies to the ordinary person seem to be more and more out of place. Yet in the Church of England

more and more clergy seem to be doing the right thing for the wrong reason. They need to have status. Thus competition is pretty keen. The New Testament view about status within the ministry is not without interest. Two disciples of Jesus wished to have the chief seats in the Kingdom of God. The Founder of the Christian Church explained that his ideas did not work in this way. To demonstrate his point he put a small child among his hearers, explaining that the greatest in his Kingdom are as this child. . . . No early Christian leader held out lumps of sugar or carrots to the followers—only beating, torture, and death. If the Church of England is to hold out prizes to its clergy, then the Church of England can hardly expect to be successful in its mission. . . . When all is said and done, are deans really very reverend? Are archdeacons really venerable at 45 years of age? When each has finished his appointment, can he not return to his original status of priest?"

I have long felt that, in the eyes of many of our good friends and neighbors not of this fold, our Anglican-clerical niceties of title and attire, like the pretty red buttons and the robin-redbreast vests, seem pretentious and preposterous, but our friends are too polite to say so. Well, now I've said it. Maybe some others feel the same way but were afraid of being called some terrible name like a Leveller or an Anabaptist—or a New Testament Christian.

I am reading Arnold Toynbee's latest book, *Experiences* (Oxford Press), reveling as always in his spirit and style more than in his basic concepts. Having reached page 299 I come to the following bit of quintessential Toynbee—the kind of thing that makes one feel that this post-Christian man is still incurably Christian: "It is clearly right to foster self-reliance and self-respect in one's neighbour as well as in oneself. It is also clearly right to be businesslike in detecting imposture and declining to reward it. But it is surely also right sometimes, at the risk of being taken in, to act on one's impulse to give a suppliant a cup of water to drink in Christ's name, without waiting to ascertain whether his 'case' is or is not 'deserving'. The spontaneous call of love that this unaccredited suppliant has evoked in one's heart may be a signal that the suppliant is Christ himself appearing in *forma pauperis* to judge the judge."

The Living Church

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and Welfare of the Church of God.*

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THE KALENDAR

June

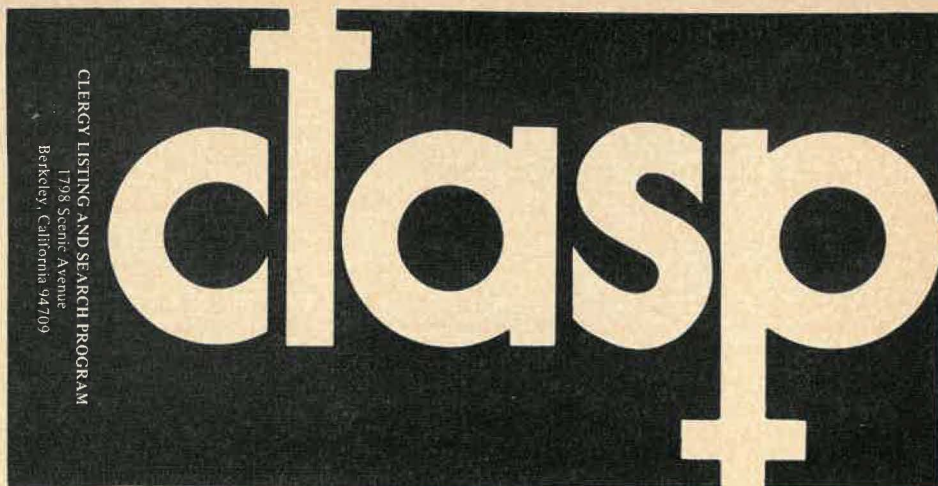
- 15. Trinity II
- 16. Joseph Butler, B.
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NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial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

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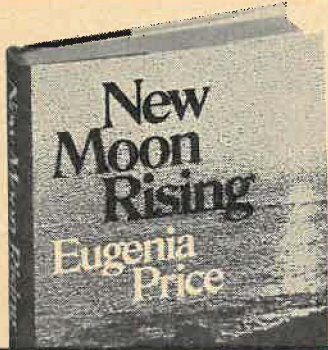
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LETTERS

Most letters are abridged by the editors.

Reparations

The Church has adopted many strange attitudes in recent years, but it is to be hoped that it has not lost its senses to the point where it is ready to succumb to the demands of James Forman for \$500 million in what he calls "reparations." Such folly would be the kiss of death for the Church.

All Christian people favor political, economic, and social rights for the black race—in other words, *equal* rights with whites. But no one could have foreseen that the granting of such rights would open a Pandora's Box of blackmail, armed revolution, arson, physical violence, etc., that have followed in the wake of the passage of the various Civil Rights bills. The Church, we still hope, stands for decency, morality, and some semblance of civil order, none of which is embraced in Forman's vicious demand.

I, for one, will never contribute another dime to any Church, or Church-affiliated organization, in the event the Churches cooperate in this extortion.

CORNELIA MCCARTHY

Bronxville, N.Y.

Reparations or revolution, this is the latest threat by the black militants. No one likes to be threatened; but once we are able to get beyond our initial emotional reactions, threats are quite revealing. They tell us something about the person or group which makes them, and they force us to face some hidden truths about ourselves. This particular threat is no exception.

As for those who made it, it seems that they have a very low opinion of themselves. The use of the word reparations is just a euphemism for what really amounts to a hand out. Instead of helping its beneficiaries, if agreed to, such a "hand out" would simply confirm them in their already negative self-image. And as with all handouts, this would merely mark the beginning of an unending attempt to achieve by climbing on someone else's shoulder.

To all the misguided sympathizers with the Black Power movement, it should now be crystal clear what these people want. They want something for nothing. They want everything on their own terms, and they want it without regard to the cost to anyone else. Satisfying this sort of primitive narcissism will simply further their infantilism. "Mother" Church is indeed being tested. Already, like many guilty parents, some churches have tried to assuage their guilt by providing whatever is asked of them. Others, we must believe, will be led to deal with their guilt more responsibly. And if they do, this will involve using on an unprecedented scale whatever money and power the Church possesses in the struggle to build one society—a society based on justice and therefore one which adamantly rejects both Black Power and White Supremacy.

(The Rev.) KENNETH E. CLARKE
Cincinnati

Spooneristic Prophecy

In your Around & About column of May 4 you quote Dr. Spooner as telling soldiers that there would be hags flung out on their

return. You also quote one of his "modern disciples" as referring to bottle-scarred veterans, correcting this to battle-scarred veterans, and then giving up.

As a veteran of one year in Vietnam, I think these "Spoonerisms" are accurate. Most of us on our return from Vietnam were quite anxious to meet girls and while we'd have liked to meet someone better looking than a hag, some might have liked to meet even these. I don't know if we were bottle-scarred, but we'd drunk a good deal from bottles. We were certainly battle-scarred. If it is true that the Holy Spirit can work through us without our being aware of it, perhaps He was at work through these men.

(SP/4) DAVID F. OSGOOD

Arlington, Va.

Deaconesses

From the many different news items, editorials, and letters in recent issues of THE LIVING CHURCH there seems to be emerging a concept of the "typical" deaconess. We wonder if others are aware of it or are growing weary of the controversy?

From your pages, we have gleaned the fact that a deaconess is an ordained woman under the authority of her bishop. There seems to be some question and difference of opinion as to the nature of this ordination; but, there seems to be no doubt that it is an ordination.

Also, we learn from the letters and news items that the deaconess ministry is one of servanthood to Christ often expressed on the cutting edge of the Church—as well as in the traditional ones. We find that deaconesses have been involved in the missions of China and Virginia as well as in the experimental ministries of California.

Above all, your pages have proclaimed the freedom of the deaconess ministry—the freedom to take sides on issues, the freedom to disagree with each other, the freedom to serve the Church where they find it.

From the above, may we not conclude that we are not "typical" at all but free individuals serving God, as best we know how, under the authority of the Church as expressed in her bishops.

(Dss.) FRANCES ZIELINSKI

(Dss.) WENONAH MCGHEE

Evanston, Ill.

Fr. Green for Bishop

In my opinion the Rev. Roy E. Green [TLC, May 11] should not have retired; he should have been elected bishop! Joe E. Lewis's famous line sums up our feeling: "Fr. Green, you said a mouthful."

WILLIAM S. FLANIGEN

Athens, Ga.

GC II

Re. The letter from Mrs. Ann Calland, [TLC, May 18]:

The question for many of us is not whether the "minorities" of women, youth, and ethnic groups should be represented, but how to achieve it within the framework of our Constitution and Canons. For many of us it is now a choice between rationality or chaos.

I want to remind Mrs. Calland that she is able to sit as a delegate to Milwaukee's convention because of a constitutionally passed resolution, and so are women eligible

The Living Church

in Eau Claire. I know this because I made the motion to seat women in both dioceses — a fact which created problems within my own parish which took me a long time to heal. But I believed it to be right and it was accomplished in a rational manner. Is anyone under any illusion that these women, youth, and ethnic minorities will be picked in a democratic fashion? They will have to represent the ecclesiastical and political leanings of the bishop. I realize that many delegates are chosen because they are financially able to go anyway, but at least they are elected, not appointed.

Personally, I think it is time the Presiding Bishop tells us delegates just how many dioceses or provinces have asked him to cancel this GC II; to explain to us how broke we are and why domestic and foreign mission salaries stay down but Executive Council salaries go up. Again, I hold that we are faced with a choice between irrationality or rationality in 1969. I beg some priest to whom the Church will listen, some congregation important enough for the bureaucrats of 815 to listen to, to help us organize to stand up for rationality and true participatory democracy once more in our Church. Don't let us be snowed by "experts" again. Remember how Dr. Pusey was going to tell us how to solve seminary problems? What happened to Harvard, and who called the cops?

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

La Crosse, Wis.

I am becoming increasingly disturbed by letters to the editor in several of our Church magazines by people writing about General Convention II who do not have all the data.

Most of the misinformation concerns the "extra delegates" that are coming to convention from each diocese. It is true that General Convention may only act with its "regular" members present, and this is exactly what is going to happen. During the first few days of the convention many important issues facing the life of the Church today will be discussed by everyone in a plenary session. The convention will then go into a regular session without the special delegates to take action on the issues raised the first part of the week. What is being planned then is a hearing proceeding for several days. This is the first time General Convention has ever done this. It may very well be the most exciting thing that has ever happened to the Episcopal Church.

Why is everyone so interested in Constitution and Canons all of a sudden? The work left over from Seattle can be cleared up very quickly in the time allotted for it. General Convention II will be extremely successful if only the Church will get behind it.

(The Rev.) JOHN T. DOCKER
Assistant to the Bishop of Harrisburg
Newport, Pa.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

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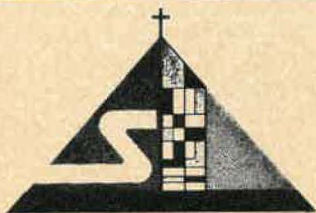
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NOW MAKE WE MERTHE: Medieval Carols. The Purcell Consort; Grayston Burgess, director. Argo ZRG 526.

This will open new doors. It isn't hard to realize the word "carol" truly means "dance." The simplicity of "Lullay, Lullow" is lovely. There is a striking use of contrasting instruments: organ, bagpipes, shawms, sackbuts, etc.

HAYDN HEILIGMESSE. The Choir of St. John's College, Cambridge, Academy of St. Martin-in-the-Fields; George Guest, director. Argo ZRG 542.

Music for musicologists. This work has lost touch, communication, or togetherness as may the modern "sing-in" masses, but it took 200 years in this case, not a Hollywood ten. I doubt that you could sell this record to anyone between the ages of 14 and 28. Blessed be the boys of St. John's College. Wisdom from the mouth of babes.

MOZART REQUIEM, K. 626. Der Munchener Bach Choir and Das Munchener Bach-Orchester; Karl Richter, director. Telefunken Bestell-Nr. SLT 43059.

An authoritative reading of a choral masterpiece. People are "still bothering" to record the Mozart Requiem 129 years after its creation.

HISTORIC ORGANS OF SWITZERLAND. Telefunken Cat. No. SAWT 9514-BEX.

Organ music from 1583 to 1732, well-defined and articulated by Siegfried Hildenbrand, organist. Includes Pachelbel, Frescobaldi, Marchand, Couperin, Buxtehude, etc. Should be a delight to Baroque enthusiasts.

JOHANN SEBASTIAN BACH ORGAN WORKS: Toccata and Fugue in d minor, BWV 565; Fantasia and Fugue in a minor, BWV 904; Prelude and Fugue in C Major, BWV 547; and Prelude (Fantasia) and Fugue in g minor (The Great), BWV 542. Telefunken Bestell-Nr. SAWT 9503-AEx.

Muddy registration with oscillating tempi which obscure the potentialities of what seems to be an unusual organ. From the blurb on the jacket it would seem that the organist, Wilhelm Krumbach, was unduly impressed by the Stowkowski

arrangement of the Toccata and Fugue in d minor in the '30s. On the jacket there is a concise resume of music, history, culture, art, and literature that gives an overall picture of the period when Bach composed these works (1708-1744). Yet the recording stands on its own merits, and there is that magnificent instrument.

Books

WORDS, MUSIC, AND THE CHURCH. By Erik Routley. Abingdon. \$4.95.

Another provocative book in a series by a concerned churchman who understands the problems of church music and worship today. The dramatic aspect of the liturgy is forcefully emphasized. Taking a quotation from Paul Tillich as a springboard, Erik Routley reviews the field of church music to the present and projects a formula for its future. I am not sure that I am in complete accord.

Music

INTROITS AND GRADUALS: Trinity Sunday to Trinity XVIII, Vol. 3. By Regina H. Fryxell.

Mrs. Fryxell has dedicated this third volume in her series to the memory of Dr. Leo Sowerby and it does honor to his memory. As stated in the introduction, "there was no intention of preserving, replica fashion, the ancient tunes which carried the Latin text. Rather, the aim was to regain use of certain melodic fragments, gems from the past, by placing them in settings suitable for the present." And this has been done admirably. These propers can be changed to suit any voicing, i.e., "choirs of adults, youth, men, women, or children" . . . (including) "alternation between unison and SATB." If both director and choir have a background in plainsong, the adaptation to these settings will occur easily and naturally, but Mrs. Fryxell has given succinct and understandable directions and modern notation which will make the music "a find" for those who have been afraid to try plainsong.

WEDDING SERVICE MUSIC. Edit. by David Drinkwater. J. Fischer No. 9900. \$2.50.

A well-compiled collection of good organ music, but we cannot see the need to transpose the Jeremiah Clarke "Trumpet Voluntary" to make it a vehicle to lead to the "March" from *Lohengrin* by Wagner. Otherwise this is a handy volume for any church organist.

THREE LITANIES FOR ORGAN. By Norberto Guinaldo. J. Fischer No. 9883.

Strikingly original, dissonant organ music based on plainsong motifs.

Helpful Bridal Hints

J. Alfred Snarf

WE ARE HONORED that you have chosen our historic parish church to be the setting for your marriage ceremony. We welcome you and the various florists, musicians, technicians, and decorators who will soon transform our church from a mere house of worship into a theatrical atmosphere suitable to the true spirit of the occasion.

BE ASSURED that nearly a century of loving care has molded the tradition of this church—the willing hands and tithes of countless persons, unknown to you, many of them gone to their heavenly reward. And their love has provided these appointments and fixtures for no other purpose than, hopefully, to meet with at least your partial approval. If this building may in some humble fashion even *begin* to suit your needs and tastes, then the faith and dreams of past generations shall not have been in vain.

NO INSTITUTION is perfect. One difficulty with our Church lies in the attitude of some of the clergy puffed up with their supposed importance and authority. Try to overlook and forgive where possible. Your wedding would likely be more pleasant without the pastor having his nose in at all, but unfortunately he goes with the building.

ALWAYS REMEMBER that any truly Christian institution would strive very hard to satisfy your every slightest whim. Count on it. Give the deaf ear to the typically unimaginative suggestions of rector or altar guild, particularly those based on long-revered local traditions. You care nothing for such local nonsense. And besides, it's *your* wedding, isn't it?

BEGIN BY informing the clergyman that the audience is to remain seated. He will probably object but you counter with the precarious condition of your aged grandmother (who bowls a better game than you do) who might not survive the ceremony if she stood. Follow this by authentic-sounding names of families

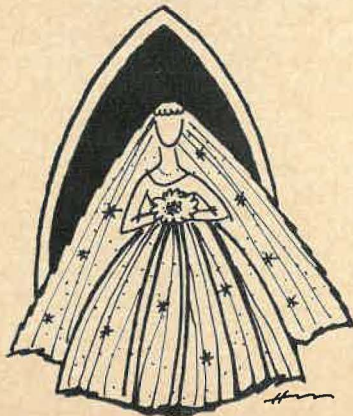
pledged to attend another parish if the rector makes trouble.

THE SAME goes for music. Refuse even to look at the official recommendations of the national Church, or to negotiate the matter with the parish organist. Your cousin should play the organ anyway. Insist on having the vocalist stand in the pulpit (or in front of the altar—whichever you prefer). Above all, keep reminding the priest that times have changed and you are by far the best judge of what is suitable for your *own* wedding.

NOW WE COME to lights. There must be none at all unless they are special spotlights operated from a switchboard by a technician. Otherwise, no lights. Even if the wedding is at high noon, all windows must be covered over so that your candles will show to best advantage. Be sure to have plenty, especially wherever there are carpets. Let your florist assure the rector that his special dripless brand of candles will not drip on the carpets. (They will, of course, but you will be on your honeymoon before the damage is discovered.)

BETTER PREPARE your ammunition in advance when it comes to flowers. Before he gets his mouth open, describe how an influential neighboring pastor welcomed five times the quantity of flowers you desire and would have even liked more. Be sure to remind him that this is not a funeral. (In fact, you had better mention this before he does—keep him on the defensive if you can.)

OUR ONLY SORROW is that the whole parish will not be able to share in the pleasure of your ceremony. We rejoice that our entire heritage comes to its finest focus in your nuptials. You do us and our forebears a great honor by choosing our church, and we apologize in advance for any inconvenience or embarrassment in your dealings with our rector. Remember, he is only an employee and can be replaced.



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Dear Wardens and Vestry

Charles R. Supin

MOVING ever so silently through the business of the last vestry meeting was the matter of a substantial raise for me. Thanks to you I am now receiving \$10,000 plus as your rector. This makes me one of the highest paid clergymen in the Episcopal Church, which says something about the Church in general and something else about you. Thank you; my family and I are most appreciative. Sometimes, by the way, I even think I'm worth it, but only sometimes. This is a small church and numbers are important; but as you know, I am not

out to please everyone. I am, however, committed to the charge given at my ordination—namely, to challenge everyone about the real joys and agonies of Christian life and work.

Thanks to you we are a healthy parish. Why? Because we do not: Keep a pack of unmotivated children quiet for an hour to please short-sighted parents; constantly gather a group of teenagers on a Sunday night for skating when they should be discovering the meanings of evening activities at home with their parents; pat somebody on the back because

he or she tips the church rather than gives a realistic donation; avoid speaking the truth as we see it because of the ruffles it might stir; accept with a smile the endless reasons for not getting out on Sunday morning; segregate the child from the adult—and vice-versa—during worship; have no time to get self-conscious about color differences in our parishioners; suppose that the rector is the only one qualified to pray out loud or read lessons during services; accept the methods of 50 years ago, just because they worked then; remain pleased with lesser accomplishments because that means less wear and tear on the nerves. Of course not. We have no interest in maintaining the curses which have plagued our church for so long. We just do not have the time for such nonsense.

We seem to ask: What will our faith be years from now and what directions should I be taking now? We seem to ask: Will the form of ministry follow the function, and not the other way around? Will we be courageous enough to set wondrous goals, and then organize ourselves in order that we might accomplish those goals? We do not kid ourselves; not even the sky's the limit these days. . . . Whenever we think we've heard it all, some baptized scientist starts to read Genesis from 200,000 miles out in space. We shudder but smile at the audacity of such a witness. Our explorations in faith are geared to what our faith and practice will be years from now. We think about that when we measure our time, and the time of the young ones with whom we come in contact. We seek to discover the function for ministry—then find the form. Perhaps that is why our vestry meetings are so much fun, as the man said of the Liturgy itself—a holy adventure.

Like others, I often think of what could have been done in the management offices at A & P 15 years ago if they thought of innovation and expansion instead of image nurturing. What would have happened to the railroad industry right after the WW II if they had thought less about plush seats and more about transportation? What would have happened in our community 20 years ago if only. . . . Well you know what I mean.

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Thank you very much for your continued ministry to me and my family. With much joy and some agony I remain your servant.

THE EVERY PARISH PLAN

Now is the time to get your parish on the bundle plan, if it isn't already, to make THE LIVING CHURCH available to your parishioners. We are continuing our effort to make this magazine more helpful to more people. We believe, for example, that *all* Episcopalians and all parishes can be helped by our series of reports on distinguished congregations throughout the Church. This is only one helpful feature we have on our program for the coming months.

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 you so long delighting in thy company
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 greensleeves is all my joy
 greensleeves is my heart's gold and
 who but my greensleeves

Greensleeves

Defend us in the same with thy mighty
 power, and grant that this day we fall into
 no sin, neither run into any kind of danger;
 but that all our doings, being ordered by
 thy governance, may be righteous in thy sight,
 through Jesus Christ our Lord.

Morning Prayer

Lord, support us all the
 day long, until the shadows
 lengthen and the
 evening comes, and
 the busy world
 is hushed, and the fever
 of life is over, and our
 work is done.
Then in thy mercy grant us a
 safe lodging, and a holy rest, and
 peace at the last.

Evening Prayer

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 and Ghosties,
 so Long Legaties,
 Beasties,
 And Things That
 Go Bump in the
 Night,
 Good Lord Deliver Us.

Cornish Litany

May the road rise to meet you,
 May the wind be always at your back,
 May the sunshine warm your face,
 May the rain fall soft upon your field,
 and until we meet again
 May God hold you in the hollow of his hand.

Irish Blessing

Watch over thy child, O Lord, as her
 days increase; bless and guide her wherever
 she may be, keeping her unspotted from the world.
Strengthen her when she
 stumbles; comfort her when
 discouraged or sorrowful;
 raise her up if she fall;
 and in her heart may thy peace which
 passeth understanding abide all the days
 of her life; through Jesus Christ
 our Lord.

Birthday Prayer



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Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.

And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Defend, O Lord, this thy Child with thy heavenly grace; that he may continue thine forever; - and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.



Bless O Lord, this Ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favor, unto their life's end; through Jesus Christ our Lord. Amen.



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SOUTHERN OHIO

Bishop Rejects Manifesto

The Bishop of Southern Ohio, a civil rights activist who has been instrumental in developing programs for all ghetto children, has refused to "legitimize" the Black Manifesto. The Rt. Rev. Roger Blanchard, addressing the diocesan convention, was supported by the convention for his stand.

Bp. Blanchard would not endorse or accept "in any form" the manifesto of the National Black Economic Development Conference. "We will not capitulate to any form of militancy espousing violence, anti-semitism, destructive of the democratic political forces," he told delegates. The bishop said whites have dealt with "our black brothers . . . for the most part in an unchristian manner" in the last 400 years, but it is unlikely the Christian community "can every repay the past, that is, make reparations for past generations by any calculable sum."

Last year the mayor of Cincinnati appealed to the bishop to work out and finance a ghetto recreation program. Bp. Blanchard raised more than \$40,000, used for bussing inner-city children to play areas. The program was credited by many with being the key factor in the "cool" inner-city racial temperatures last year.

The bishop told the convention: "We will keep our attention on the real issues, injustice and poverty, and not be lured away from these by the 'rhetoric of violence.' We will continue to negotiate with recognized, responsible local and state groups, proposing reasonable demands for 1969 or for long-range projects for the advancement of the blacks. . . . We will, in other words, deal as an institution, the diocese, rather than through individual parishes, with well-defined local and state bodies. . . . This must be made clear." Where possible, he said, "we will respond on an ecumenical and interfaith basis. . . . This will be our goal."

IFCO

Charges and Replies

A Los Angeles police officer charged that the Interreligious Foundation for Community Organization (IFCO) — a tax-exempt foundation supported by 10 major religious agencies — has contributed substantial sums to "militant and dis-

ruptive" groups around the country. Sgt. Robert Thomas, of the Los Angeles police intelligence division, told an international security conference in Chicago that he had turned his findings over to two federal agencies. He declined to identify them.

The Rev. Lucius Walker, Jr., executive director of IFCO, responded from the foundation's New York headquarters: "We are not supporting revolution but viable efforts to effect change within existing democratic structures. That's what America is all about and we are a very American organization." Stating that IFCO funds go to "inclusive projects that promote people power so that minority groups can redress grievances in society," Mr. Walker added: "Some of the groups we fund may well include black militants, but a community organization setting provides a healthy atmosphere where disenfranchised, powerless people may come together for joint action."

Sgt. Thomas stated that among the larger IFCO grants, one (\$64,341) had gone to the Community Improvement Alliance of Jersey City. Some of the Alliance's officers, he said, have been identified as leaders of the Black Panthers.

IFCO in making public a descriptive list of all projects it has funded, confirmed that it had approved a \$63,341 grant to

the Alliance. The Alliance had asked for a three-year \$88,392 annual grant from IFCO for a program seeking better housing, job training, and other services. The Alliance listed Dave Williams as its executive director, but also named Roy Kennix — a person involved in bitter controversy with city officials and a leader in an equally controversial Anti-Recidivist program — as a consultant.

Sgt. Thomas said his investigation, begun weeks ago, was to determine whether tax-exempt money is being used for non-tax-exempt purposes. He charged that since its founding more than two years ago about 83% of the money channeled through IFCO has gone to community groups involved in "militant or disruptive" activities. He said he was not attacking the churches in his investigation, "but I would like to draw attention to the fact that churchpeople may unwittingly be falling into sentimental traps and are not careful enough about where they are putting their money."

Mr. Walker claimed that the Los Angeles police officer had intimated "that, if not for his 'disclosure' of funds allocated by IFCO to community groups, that information would not have been forthcoming. That simply is not true," he said. "Since September 1967, when IFCO first began as a coordinating agency of



LEO-JOSEPH CARDINAL SUENENS, Archbishop of Brussels, was the first Roman Catholic prelate since the Reformation to speak from the pulpit of York Minster, Britain's largest medieval church, when he preached at a service commemorating the famous Malines Conversations of the 1920s when Anglican and RC theologians met to discuss reunion problems. (RNS)

EXECUTIVE COUNCIL

A four-way response to the issues and demands of racial justice was given by the 45-member Executive Council and its financial committee in sessions, May 20-23, at Seabury House, Greenwich, Conn., and the Episcopal Church Center in New York City. The reaction of the policy-making councilors went as follows:

1. "No" to the direct financial demands for more than \$60 million from Episcopalians embodied in the Black Manifesto of the National Black Economic Development Conference [TLC, June 1, 8], but "yes" to the urgency of exploring "new and sacrificial" ways the Church can help eradicate "continuing poverty, injustice, and racism."

2. "Yes" to pleas for four black students from Voorhees College of Denmark, S.C., to have someone (the Presiding Bishop, it was decided) from the Council intervene in the cases of students arrested after they had reached a pact April 29 with John V. Potts, Voorhees president, for a black studies program, better living conditions, regular care, and other needs by Sept. 1.

3. "Yes" to the Screening and Review Committee's recommendations for the funding, under the General Convention Special Program, of six projects. One of these, the Jackson (Miss.) Human Rights Project, a community organization, was a grant for \$6,600 approved 13 to 12 after an hour-long debate.

4. "No" voted by the Executive and Finance Committee to continuing \$2 million worth of Council deposits and investments with three banks (Chase Manhattan, First National City, and Morgan Guaranty Trust) affiliated with the consortium of banks which has been extending \$40 million revolving credit to the Republic of South Africa whose apartheid policy Churchpeople oppose.

The long, crowded agenda, punctuated by sharp debates and the surprise appearance May 22 at Seabury House of four embattled student leaders from Voorhees, was one of the most hectic Council meetings in the last three years.

Response to Manifesto

Refusing to act precipitously under pressure, especially from demands from James Forman, militant spokesman for the National Black Economic Development Conference, a committee of 10 councilors drew up a "Response to the Manifesto" in consultation with two representatives of the Union of Black Clergy and Laymen. The compromise "Response" said in a key sentence: "We recognize the continuing poverty and injustice and racism in our society to which it speaks, but do not accept the manifesto as it is presented." It went on to

cite the Episcopal Church's budgeting of \$9 million for ghetto projects between 1968 and 1970; the depositing of nearly \$1 million of Church funds in 50 banks owned and operated by blacks, and the allotting of \$3 million for ghetto investment enterprises. And it promised "further strategic attacks" of a sacrificial nature on "poverty and injustice."

During the debate on the "Response," councilors rejected a proposal by the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, to mortgage Executive Council-owned properties for \$1 million for new urban crisis programs as a "dramatic single act" in reply to the manifesto. But, pressed by Mrs. Harold Sorg of Berkeley, Calif., and others, they approved a resolution of the Rev. John B. Coburn for the appointment of a committee from "both within and without" the Executive Council to "explore new and sacrificial ways" to reply to the national race crisis and report to the next Council meeting. The Union of Black Clergy and Laymen would consult with this committee as well.

Drafters of the "Response to the Manifesto" were the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio; Charles M. Crump of Memphis, Tenn.; Dr. Charles V. Willie of Syracuse, N.Y.; Mrs. Sorg; the Hon. Emmet Harmon of Monrovia, Liberia; Houston Wilson of Georgetown, Del.; the Rev. Stephen R. Davenport II of Harrods Creek, Ky.; Dr. Coburn; Dr. Clifford P. Morehouse of Sarasota, Fla.; and the Rt. Rev. Stephen F. Bayne of New York. The consultants were the Rev. Quentin Primo, president of the Union of Black Clergy and Laymen, and the Rev. Lloyd S. Casson, both of Wilmington, Del.

Voorhees College

The urgency of things at Voorhees College was dramatically brought to the attention of councilors when in the middle of a speech on urban ghetto grants by Mrs. Harold Kellerman of Alexandria, Va., a student spokesman named Samuel Mintz interrupted and took the floor. With him were Geraldine Reed, 23, Robert Wright, 22, and Cecil Raysor, 22, whose fellow black students had sent them to the Council as a "last hope" for help. After two hours' debate, and hasty reports on the situation by Dr. Willie, the Very Rev. Lloyd E. Gressle, and the Rt. Rev. Albert R. Stuart, "full power" was accorded the Presiding Bishop to confer with all sides and offer additional legal counsel in the case if necessary. In addition the Council offered to pay up to \$1800 in bail-bond premiums if needed. And after lengthy debate the Council expressed its "consensus" to the Presiding

Continued on page 33

its member groups, it has periodically released news items on grants made to various organizations." Mr. Walker said "up to date" figures show that IFCO grants amount to \$1.5 million given to about 50 groups.

Presbyterians Study IFCO

Officials of the National Board of Ministries of the Presbyterian Church, U.S. (Southern) are reported as not taking lightly charges that IFCO is giving money to organizations involved in "militant and disruptive activities." Dr. John Anderson, director of the Presbyterian agency, said in Atlanta that "IFCO is desperately trying to be an honorable organization. There is another group that is trying to overthrow it." The reactions of the group followed the disclosures of the talk given by Sgt. Robert Thomas of the Los Angeles police department.

Although Dr. Anderson did not specify the organization to which he was referring as trying to overthrow IFCO, observers felt that his remarks alluded to the independent National Black Economic Development Conference (NBEDC) that met in Detroit some weeks ago, and formulated the Black Manifesto with its demand of \$500 million as "reparations" from churches and synagogues. IFCO had sponsored that conference and has agreed to seek funds for its operation. [TLC, June 1, 8].

Dr. Anderson said his Church's board is "concerned and upset" about Sgt. Thomas's charges, but added that no decision has yet been made whether to withdraw from IFCO. At present the Church donates the minimum \$1,000 a year in membership dues which entitles it to a place on the IFCO board. He said that the Presbyterian board had not contributed toward any IFCO projects because most of them were in the north and not in the south where the nearly 1-million-member Church is largely located. He also said that it is impossible to follow through on all of the money spent by IFCO. "Some of it falls through the cracks," he said.

MICHIGAN

Detroit Headquarters for NBEDC

Detroit is the leading candidate to serve as headquarters for the National Black Economic Development Conference, and James Forman, international affairs director of the Student Non-Violent Coordinating Committee, is the most likely candidate for executive director of the Conference.

The withdrawal of acting chairman, the Rev. Lucius Walker, Jr., and other members of the Interreligious Foundation for Community Organization, sponsor of the NBEDC initial conference, from the conference's steering committee, leaves the door open for new leadership.

It has been learned from sources in Detroit that another "block buster," hammered out at the closed meeting of NBE-DC in Detroit, could be a new "system" for blacks in the black community. Described as having the same effect as an old-fashioned political machine, it would have three ingredients: economic, political, and direct action. In Detroit, the system would work for a black mayor and a black police force. In any government, the NBEDC source said, "there are political, economic, and military components. In local governments, such as Detroit, the police are the military" and would therefore have to become part of the new "system," it was stated.

SCOTLAND

Churches Study Unity

Six Scottish Churches have issued a statement setting forth controlling principles for organic unity among them. The Churches' representatives have been meeting over the past three years and present the statement with no dissenting votes. The Churches involved in this study are: the Episcopal Church, Church of Scotland (Presbyterian), the Congregational Union, the United Free Church (Presbyterian), the Methodist Church, and the Churches of Christ.

The majority of committee members agreed that nothing less than some kind of organic unity would meet the missionary challenge of the present day and though the statement seemed abrupt and sweeping, it would entail several years of planning before its proposals were implemented. The principles will be put before the various annual assemblies of the participating Churches during the next few months.

The seven principles for organic unity are:

- (✓) Renewal of mission;
- (✓) Need for change, which must be recognized by all, as unity does not mean the absorption by one Church, itself remaining unchanged and others changing;
- (✓) Common faith—this may mean a restatement of the present rather vague theology of most Churches;
- (✓) Comprehensive union — in other words a Church life in which all can share, as "we do not merely want cooperation, we need each other";
- (✓) Greater variety — meaning no attempt to impose uniformity of worship;
- (✓) Mutual acceptance of others' ministries and members and no suggestion of any form of reordination.
- (✓) Search for unity—meaning that all Churches and their members should be fully committed to working towards the goal of unity.

During the coming months the dioceses of the Episcopal Church of Scotland will be asked by the Provincial Synod to learn the general views on liturgical revision. For several years, there have

been many variations permitted in the celebration of the liturgy, and new baptismal and burial services have been issued. This is experimental, and before a decision to issue a new Prayer Book is taken, authorities have decided to find out how the Church membership as a whole feels about the variations.

CANADA

UCC Moderator on Sterilization

Parents who are unable or unwilling to care for more children should be sterilized, Dr. Robert B. McClure, 69, moderator of the United Church of Canada's general council said at a meeting of the Family Planning Federation of Canada, in Hamilton, Ont. A medical missionary all his life and the first lay moderator elected in his Church, Dr. McClure agreed with the compulsory sterilization suggestion made by Dr. C. F. Bentley, professor of soil science at the University of Alberta.

Interviewed later, Dr. McClure made it clear that his endorsement of compulsory sterilization of persons unwilling or unable to care for their children represents his personal view as a gynecologist. He stressed he was not speaking officially as moderator of the United Church of Canada. Married couples should undergo voluntary sterilization after they have had all the children they want, he told reporters. He also said that he had had a vasectomy in 1934, after the birth of his fourth child.

The moderator said sterilization is the only way society "can protect itself" against "unconcerned people who produce children and then hand them over to the government to raise." He expects stiff objections to his stand, but said, "Society regulates people in all kinds of ways. You can't park your care any-

where you like. I really don't see why society cannot regulate people who have shown complete disregard for children they already have."

In the past, the moderator has had something to say on abortion, too. "My rule on abortion is simple: If a child is not wanted, it should not be born."

Canada's Health and Welfare Minister, John Munro, told family planning delegates that poor families should not be "condemned" for having more children than they can properly support when society denies them knowledge of family planning. He said the existing federal legislation banning the sale and advertising of contraceptives and contraceptive information has long been a "dead letter" — seldom, if ever, enforced. Amendments to the Criminal Code now before Parliament would remove these restrictions, he said. The ban on contraceptives and accompanying information has been ignored in Canada for many years by doctors, hospitals, pharmacists, and birth control clinics. Parliament is now taking steps to abolish the law.

CBC Conducts Survey on Merger

A Canada-wide survey of Anglican and United Church of Canada clergymen reveals that they endorse the projected merger of the two bodies in 1974. According to the Canadian Broadcasting Company which conducted the survey, the results were:

United Church: 68% for; 22% opposed; 10% abstained.

Anglican: 53% for; 38% opposed; 9% abstained.

The publicly owned CBC sent a questionnaire to every Anglican priest and United Church minister in Canada. Seventy percent returned answers. There are approximately 3,500 UCC ministers in Canada and 2,100 Anglican priests. CBC reports that UCC men answered more fully and "more crankily," one even saying "You are a trivial, piffing interloper."

By regions, the real support for union among the UCCs lies in the Maritimes, Québec, and British Columbia. The only clear support from Anglicans was from B.C. Service after union? UCCs — 50% would serve after union, while 17% would continue to serve in "a" united Church. Anglicans — 13% would serve the new Church, while 62% (350 priests) said they would try to continue as Anglicans.

Marriage Canon Working "Reasonably Well"

The Church of Canada reports that its new marriage canon which for the first time allows for the possible remarriage of divorced persons by the Church, is working reasonably well. The Church's national commission on marriage and



Dr. Robert B. McClure

related matters drafted the canon two years ago and does not expect to present any new amendments to it at the national synod later this year. This decision was based in part on the results of a questionnaire to each local marriage commission across the country. The questionnaire reveals there are some minor difficulties in interpreting the canon, but these are expected to be met by changing slightly the language of the application form; there will be no major revision.

In the first 14 months of operation, diocesan church commissions have received 351 applications from divorced persons seeking permission to remarry. Of these, 295 have been granted, 33 dismissed, and the rest are being processed. The results of the questionnaire indicate that there is a fairly consistent ratio between the numbers of acceptances and rejections by the local commissions.

The purpose of the new canon is to strengthen marriage and family life by making provision for marriage preparation and support of those who are married. Where there is no civil impediment, the canon also provides, in certain cases, for the remarriage in the Church of divorced persons.

EXECUTIVE COUNCIL

Information on Grants Available

"Helping People To Help Themselves," a four-page spread containing information on grants made in 1968 from the General Convention Special Program, has been published by the Executive Council. Names and amounts of the grants appear under the headings of national, regional, state, and foreign.

To stimulate the efforts of groups receiving grants, GCSP frequently offers matching grants. These matching grants which run into tens of thousands of dollars, have not been included in the published list "because of their fluid nature."

If anyone needs to know more about a particular grant, the query should be directed to Mr. Howard Quander, administrator of grants, GCSP, 815 Second Ave., New York, N.Y. 10017. The Seabury Bookstore at Executive Council headquarters carries the grants list which has been made available to bishops, clergy, members of the Executive Council, deputies to General Convention, members of the Committee for Women, and ECW presidents.

AUSTRALIA

Agreement on Sacrifice

Church representatives have agreed on an issue which has divided the Churches for centuries. At a conference held in Sydney, Australia, representatives of the Australian Council of Churches agreed with a Roman Catholic view of the Roman Mass. A statement, issued after the four-day meeting of the council and R.C. representatives, said the notion of the Mass as a sacrifice has been largely responsible for protestant opposition to the Roman way of worship. It is now possible, it said, that this centuries old barrier will be recognized as due to a misunderstanding.

Members of the Joint Working Group of the council and the Roman Catholic Church in Australia had met to discuss the subject of Holy Communion. One spokesman said that the group had found "a remarkable degree of unanimity in its discussions." The statement said Christians should see their sacrament of Holy Communion as a sacrifice.

Roman Catholic members of the group said that when they speak of the Mass as a sacrifice they do not mean that the death of Christ for men's sins is being repeated. The use of the word "sacrifice," they explained, means that they see the Mass presenting, in a symbolic manner, the death of Jesus on the cross as a means through which the participants offer themselves in sacrifice to His service. Anglican

and protestant members of the council found they could agree with this presentation.

The statement said that another matter on which the conference agreed concerns the manner in which Christ is present whenever the Mass or the Lord's Supper is celebrated. "In the past there has been much discussion about whether His presence is a real presence. The members of this conference are content to say that Christ is truly present through the Holy Spirit but that the manner of his presence cannot be precisely defined."

Co-chairmen of the working group were the Most Rev. Frank Woods, Archbishop of Melbourne, and the Most Rev. Guilford Young, R.C. Archbishop of Hobart. Dr. Woods said he thinks the whole matter of understanding the Eucharist is a significant hurdle many people see in the way of progress, and therefore the degree of agreement reached is highly significant. It is expected that the group's findings will come before the Council of Churches and the Roman Catholic Australian Episcopal Conference.

CENTRAL NEW YORK

Bishop Installed

The Rt. Rev. Ned Cole was installed as seventh Bishop of Central New York in a ceremony held in St. Paul's Church, Syracuse. The Rt. Rev. John Hines, Presiding Bishop, officiated.

Attendants to Bp. Cole were Bp. W. Ralph Ward of the Syracuse area of the United Methodist Church, and Msgr. Richard A. Clark, co-chancellor of the Roman Catholic Diocese of Syracuse. Bp. Hines was attended by Mrs. Cyrus M. Higley and Dr. Charles V. Willie, both members of the Executive Council.

Bp. Cole was elected bishop coadjutor of the diocese in 1963, and consecrated in April 1964. He succeeds the Rt. Rev. Walter M. Higley who died last month [TLC, June 1].

ORGANIZATIONS

President Given Billionth Bible

President Richard Nixon received a specially-bound New Testament symbolizing the one billionth copy of the scriptures distributed by the American Bible Society, and complimented the society for its modern English version, *Good News For Modern Man*.

Mr. Edmund F. Wagner, president of the society, said that as nearly as can be ascertained, the actual one billionth copy was distributed in one of the 150 countries around the world during the early morning hours of April 23, probably somewhere in the Middle East. He also noted, during the presentation to President Nixon, that President Eisenhower

Colorado Election

Ballot number: Nominees	1		2	
	C.	L.	C.	L.
Herbert Barrall	3	16	Withdraw	
Stephen F. Bayne, Jr.	7	21	5	27
Daniel Corrigan	3	9	0	5
Clarence E. Crowther	10	28	13	17
Rudolf Devik	3	6	Eliminated	
Richard W. Foster	0	6	Withdraw	
Wesley Frensdorff	1	6	Eliminated	
Kenneth H. Gass	0	3	Eliminated	
Russell K. Johnson	2	1	Eliminated	
George Kempself, Jr.	1	5	Eliminated	
Alexander Lukens	1	6	Withdraw	
James McKeown	2	9	Withdraw	
John F. McLaughlin	1	6	Eliminated	
A. Balfour Patterson	1	9	Withdraw	
Frederick W. Putnam, Jr.	0	2	Eliminated	
Rubert C. Rusack	5	24	5	33
Robert R. Spears	1	7	Eliminated	
Dudley J. Stroup	1	2	Eliminated	
Edwin B. Thayer	46	136	73	233
Robert P. Varley	1	0	Eliminated	
Charles V. Young	2	8	Withdraw	
Joseph S. Young	1	4	Eliminated	
Necessary to elect	47	158	49	153



had accepted the 500 millionth copy of the Bible in 1957 from the society. At that time President Eisenhower expressed the hope that the one billionth copy could be distributed by 1982. President Nixon said he will treasure the volume given him "because of its symbolism and also because it does provide a new look."

NEW MEXICO

Church-Related Property Studied for Taxes

The tax-exempt status of church-related properties in Santa Fe County, N. M., is being studied by the county clerk and the state tax commission is interested in developments. Some churches have filed suits related to the matter which encompasses property valued in millions of dollars. Court decisions on the suits could give the first clear position, attorneys say, on how much of the nearly \$80 million in tax-exempt church, charitable, and educational property in the state may be put on the state's tax rolls. The exemptions exceed the controversial veterans tax exemptions by \$12 million.

At the present time in the State of New Mexico, all income property belonging to churches or any institution, profit or non-profit, pays taxes on income as well as property. The recent interest in church-related institutions affects camps and conference centers, among others. The Episcopal Church owns a 1,300-acre camp and conference center in Santa Fe county, improvements on it amounting to more than \$200,000 over the past three years.

New Mexico's constitution states that "all church property and all property used for educational and charitable purposes" are exempt from taxation. The Santa Fe county clerk does not believe that numerous properties come within this constitutional description — such as vacant lands owned by churches, leased properties, lodges, retirement homes, and facilities not used specifically for church purposes.

The clerk, Mrs. Tillie Gonzáles, has placed a \$10 million market value on the Baptist Assembly property in Glorietta. She said she was refused admission to enter the property to make an appraisal. Other assessments involved properties owned by the New Mexico Methodist Conference Camps Board; land and buildings owned by the Roman Catholic Church or affiliated religious orders; and the Presbyterian Retirement Home for Ministers, Santa Fe.

PITTSBURGH

Convention Adjourns Following Walkout

The Rt. Rev. Robert Appleyard, Bishop of Pittsburgh, adjourned the annual convention of the diocese after six black delegates walked out "in disgust."

The black Homewood delegates were headed by the Rev. Junius Carter who charged the convention with "white racism." They walked out when the convention rejected a resolution calling on diocesan members of segregated organizations to "work diligently for the elimination of racially discriminatory membership conditions, and failing that, to resign from said organizations, making clear to the organizations, and where appropriate, to the public, the reasons for such resignations."

Bp. Appleyard adjourned the convention and hoped for its recall within two weeks. He said, "We are Christian people and our fellowship has been broken. We have no right to continue as a body."

According to a convention spokesman, the clergy and laity voted by orders on the issue: Clergy 61-7 in favor of the resolution, but the laity rejected it by 79-68. A diocesan spokesman said the disrupted convention had "many other proposals that are controversial and only the Good Lord knows when we'll get around to them . . . or what will bring us together again."

Canon Carter said he will stay in the Church and fight white racism.

PRESBYTERIANS

Georgia Ruling to Supreme Court

A lengthy court battle between the Presbyterian Church in the U.S. and two Savannah churches which withdrew from the parent Church claiming property rights, will again be appealed to the U.S. Supreme Court, according to the Church's attorney, Charles Gowen. He said that the Georgia Supreme Court had denied the Church's request for a rehearing on the case and that an application for review will be filed within 90 days to the nation's highest court.

The U.S. Supreme Court reversed an earlier decision of the Georgia court which had ruled in favor of Eastern Heights and Hull Memorial Presbyterian Churches in Savannah. The congregations withdrew from the greater Church body and claimed property valued at \$170,000 on the basis that the Church had departed from its original tenets and doctrine. In a unanimous decision, the court reversed the ruling in January, saying civil courts have no right to decide ecclesiastical matters. It did not, however, specify who could claim property rights. The decision was remanded to the Georgia Supreme Court which denied a rehearing, in effect upholding the dissident congregations.

Mr. Gowen said the denial of a rehearing by the state court was not unexpected. An appeal, he said, is being made on the basis that the Georgia court has not followed the decision of the U.S. Supreme Court. "We think that they (the Georgia court) have decided questions of religious

doctrine against the (U.S. Supreme) Court's decision." He said the U.S. Supreme Court decision "expressly upheld the right of connectional churches to discipline and govern members of the Church and to prescribe uses of church property to prevent it from being diverted for different use . . ."

If the nation's highest court decides to review the case, it will probably be set down on its calendar for the fall term, Mr. Gowen said. If the court denies the request, the state ruling will stand.

CHURCH OF ENGLAND

Bishop Defends Vicar

National controversy was sparked in Chelmsford, England, when a vicar refused to baptize the infant daughter of two of his parishioners. A heated argument developed at the font, police were called, and a bishop later intervened. Central figure in the dispute was the Rev. John Wells, vicar of St. Nicholas' at Hornchurch, Diocese of Chelmsford.

The parishioners, identified as Mr. and Mrs. Trevor Crew, said the vicar refused to baptize the child because they were not regular church members. Mr. Wells denies this but said he could not reveal the real reason without the couple's permission. The Rt. Rev. John Tiarks intervened in defense of his vicar whom he exonerated from all blame.

The bishop said that Mr. Wells had visited the Crews home "twice and went through the baptism with the parents. The father took the line that baptism was a lot of nonsense, but the mother wanted the baptism as long as the promises of the parents and godparents were left out. The vicar then asked her if she wanted the diocesan service of thanksgiving and blessing which is open to all without question. The parents refused and called the baptism off. On Saturday at 11 PM the mother telephoned the vicar and said she now wanted the full baptism on the following day, but the vicar said it was too late to arrange it. He said he wanted to talk to the parents again." But the next day the couple turned up at the church and Mr. Wells refused to proceed with the service.

Chelmsford is a diocese where there has been much agitation in recent years against "indiscriminate baptism." Because of this the diocese introduced a special diocesan service which provides for the naming and blessing as an option to christening, but with no baptism by water at the font or promises made on behalf of the child.

Bp. Tiarks said this rite is being increasingly used throughout the diocese. Its doctrinal implications were on the agenda of the Upper House of the Convocation of Canterbury but the subject was never discussed publicly and it is

Continued on page 35

O

Lord, support us all the

day long, until the shadows

lengthen and the evening comes,

and the busy world is hushed, and the fever of life is over, and our

work is done.

W

hen in thy mercy grant us a

safe lodging, and a holy rest, and

peace at the last.



© Thomy 1914 - 1915



Nancy Wilds

The Art of Illumination

“Today when there is a strong tendency in the Church to make a clean break with old forms which no longer seem relevant, we can continue to study these pages from the past, and perhaps they will call forth the best that is in us. Just sometimes it’s a pleasure to find that last bit of effort to make something beautiful.”

“AND in the shadows of her bower she opened her faire book of scriptures all wrought about with golden leaves and brighte angels, hooded friars and snowe doves, and therein sought she comforte.” These graceful words are most fitting to describe the exquisite illuminated books of the Middle Ages. So much smaller and more fragile than cathedrals, stained glass, and carved chantry chapels, they survive only because of the love and reverence in which they have been held for over a thousand years, guarded in treasuries of great cathedrals and in the libraries of the wealthy.

The fortunate combination of beautiful writing (calligraphy) and finely detailed painting is called illumination for two reasons. The rich color and gold lighten and brighten the page, and the miniature painting clarifies the text. Because medieval thought was preoccupied with parallels, analogies, and symbols, the illuminator delighted in embellishing every bit of his page with an infinite variety of monograms, legendary birds and animals, and even wild flowers which he named for Our Lord and his mother — passiflora, Our Lady’s Slipper, marigold.

THE origin of writing on papyrus and parchment is utterly lost. We know that the Egyptians first used papyrus and that the Greeks developed the more durable parchment and vellum. The Romans made

magnificent manuscripts by dyeing whole pages purple and writing in gold and silver. Their decoration was executed with fine and graceful detail, and the early Fathers of the Church used these ancient secular books as models, continuing in much the same vein for several centuries until their growing prohibition against displaying the human body caused their figure drawing to become wooden and lost in voluminous unrealistic drapery.

As Western Europe entered the Dark Ages and the finesse of the classical world was lost, manuscripts became crude and childlike in execution. Except for a brief revival in art and literature under the influence of Charlemagne in the 8th century, manuscript work developed slowly and unevenly and finally reached a barren period just before the year 1000. Christians were convinced that the world would come to an end with the millenium and seemed to feel that creative effort was useless. Of course, there are splendid exceptions such as the early Celtic Book of Kells, but in most instances we find that the creative spirit was held in check. When the dread date passed without calamity it was as if a terrible burden were cast off and a surge of fresh creativity burst forth all over Christian Europe. A singular childlike faith combined with unparalleled technical skill to reach its finest flowering in that remarkable 13th century with its unapproachably majestic cathedrals, delicate gold reliquaries, enameled crosses, glittering glass, and rich embroideries. And manuscripts, by no means a minor art, kept pace with the rest. This lovely work continued for several centuries and then, as usually hap-

pens with an art form, the vitality began to ebb, there was nothing new left to do, and over-ornamentation was bound to come. But fortunately, the printing press came along in the 15th century and, while it ruined the scribe, it saved his work from becoming tasteless. We will never again have any real need for scribes, but I like to think that the 20th century has room for a few of us.

In the harsh and cruel Middle Ages, a time of almost universal ignorance, the Church became the depository for art and learning, and gentle scholars and artists found a haven in great abbeys where their work was interrupted only by the bell calling them to prayer. They copied the Psalter and Little Office for use by the choir monks and often their ornamentation was confined to large red capital letters which helped drowsy monks find the place when several of them shared one book in a dark chapel. As monasteries became richer and parchment more available, the rubricator, writing in red, could allow more space for decoration and so he began to fill wide borders with a charming variety of detail. His capital letters became large enough to contain miniature scenes from private and public life, and from them we have learned more about medieval dress, manners, customs, sport, and pastimes than from any other source.

At first glance illuminated manuscripts seem to be very, very much alike which isn’t surprising because, after all, they are all pages of horizontal writing or music with a few decorated capitals and a border. Parchment was always precious and the illuminator, thus confined by

Continued on page 32

Mrs. Alexander Wilds, whose liturgical designs and work of medieval illustration applied to contemporary texts are widely known, operates the Rose Hill Studio in Aiken, S.C.

A Step Toward More Effective Sermons

By JEREMY H. KNOWLES

MY big Sunday hang-up is preaching. I don't mean preaching in its essence, but as the formalized product it has so often become. In the last 30 years I have listened to perhaps 1,500 sermons. I can recall only a handful which had any real impact on me. I heard many interesting and entertaining things. On occasion I had my thinking sharpened and my feelings fired. But hardly ever did I go out and *do* anything because of a sermon. We have always heard that the Gospel is earth-shaking in its implications. Yet seldom has a sermon led me to modify my behavior in any significant way. All those sermons — and I include my own — really *didn't make much difference!* So what really happens, I ask myself, when I get into the pulpit?

Preaching is a form of communication. It has something in common, for example, with the craft of the air traffic controller. He talks all day (and sometimes all night) long, but always in a terse, disciplined way. The language he uses—at least in the western world—is English, but a particular dialect of English. The vocabulary is just large enough to do the job—no frills. And each word has a precise meaning. If I say, "Aircraft One is aborting take-off, Aircraft Two is on final for Runway 15, and Aircraft Three has just been handed off from the Kincheloe Tower to Minneapolis Control," everyone in the flying business knows exactly what I mean. The job of the controller is to effect maximum safety of flying operations. He deals in matters of life and death. If he gives wrong information to a pilot, people may die.

COMPARE the preacher. He also deals in matters of life and death—spiritual life and death. The Word of God,

the Christ, brings life. The rejection of that Word means death. I remember seeing over the pulpit in the cathedral in Salzburg, Austria, these words from the Vulgate, "*Semen est verbum Dei*," "The seed is the Word of God" (Luke 8:11). That inscription serves as a constant reminder that the people want and need the ungarbled Word. The preacher uses a specialized vocabulary as he strives for maximum realization of human potential in Christian living. This vocabulary need not be large. Many powerful preachers have "comforted the afflicted and afflicted the comfortable" using a vocabulary no larger than that found in the Gospel of John. "The language of Zion," though not so precise as the language of space flight, still is consistent and makes very good sense, at least for those who have made a "leap of faith."

However, the preacher in many cases lacks a very important asset which the air traffic controller relies heavily upon: *feedback*. I believe the best method of communication is two-way communication. Socrates had the secret; he was always asking questions and listening carefully to the replies. Generations of country doctors have practiced the art of constructive conversation. All good teachers have the gift; psychoanalysts do too. And any parent knows that family projects go better when they are set up through discussion rather than by edict. The same is true of preaching. One-way communication relies for its success on *pressure*; I pump my ideas into your head. Two-way communication is dependent on *response*. We aim for a mutual exchange of ideas and feelings, resulting (ideally) in group decision and action. Everyone participates, gains understanding, grows together. The man and woman in the pew can help me by feeding me concerns and experiences. I must then sift these through, infuse scripture and the witness of past generations, and try to come up with a meaningful pattern of living. Needless to say, I must always respect what comes to me labeled "confidential."

The second thing my parishioner can do for me is to provide a *post mortem*. (The sermon is in a very real sense "dead" when the speaker sits down. If it lives at all from then on, it does so in the hearers.) Afterwards, tell me where I got through, and where I didn't. Don't worry. I can take it. Phillips Brooks said that preaching is the transmission of "truth through personality." It seems that every Christian does this—well or ill—most of his waking hours. If we really are the Body of Christ, we should convey the mind of Christ. It should not be just a finger or toe which bears witness to the grace of God, but the whole body. Preaching is the business of every believer. For several months I've run this in my worship bulletin:

"A CHANCE TO TALK BACK! Preaching is the passage of truth through personality, and so the business of every Christian. Make your voice heard.

I'd like to hear a sermon on _____
I think today's sermon/service was _____"

Gradually people are beginning to respond. Maybe they didn't think at first I really meant it. Or maybe they've been brought up to believe, "Let *him* sweat out the sermon. That's what we're paying him for." But oral and written replies are starting to come in. One ran to a page and a half, double spaced. I think our parishioners need first of all to accept the fact that we really will listen, even in this fairly technical area. Then they will open up.

THERE is a close parallel between preaching and personal counseling. In both, there is a constant give-and-take. Without feedback the counselor is stymied. So in preaching. Nor does the pastor have to abdicate his role as spiritual guide just because he takes seriously the spiritual insights of other members of the laity (the communion of saints, ordained and unordained). On several occasions I have done dialogue sermons with an articulate lay reader. We discussed the topic ahead of time, and spoke extemporaneously from the chancel steps. It was refreshing for all concerned. Many other professional men regularly defend and refine their views "on their feet"—lawyers, doctors, businessmen, statesmen. Why don't preachers do it more? Why don't I? Have the cobwebs of tradition smothered the fire of the Spirit?

When the preacher preaches, does anyone listen? Try, if you will, this little quiz:

1. *What was the topic of last Sunday's sermon?*
2. *What were the main points?*
3. *Did you do anything as a result of the sermon?*

If you had trouble with these questions, try another: *What am I doing to get the most out of and put the most into that fateful Sunday morning hour?*

The Rev. Jeremy H. Knowles is a chaplain in the U.S. Air Force, stationed at Kincheloe AFB, Mich.

THE EPISCOPAL CHURCH BUYER'S GUIDE

A classified list of products and services used in the Church, with the names and addresses of firms, organizations and schools (on pages 27 & 28) follows. Firms using display advertising space in this Parish Administration Number are listed in this classified section in bold face type.

This is a paid listing and the section is so arranged that it can be removed from the issue if desired and kept for reference when you are in the market for Church furnishings and supplies and/or services. When writing to the advertisers in this section please tell them you saw their listing in the Buyer's Guide of THE LIVING CHURCH.

For any product not listed write to the Advertising Manager, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

**Keep THE LIVING CHURCH BUYER'S GUIDE in your files for ready reference.
It is your classified index of firms doing business with the Church.**

Academic Caps & Gowns

Cotrell & Leonard, Inc.

Altars

Gasparri Studios, The
Morgan Manufacturing Co.
Stemper, T. H., Co., Inc.

Altar Appointments & Hangings

Cuthbertson, J. Theodore, Inc.
Morehouse-Barlow Co.
Stemper, T. H., Co., Inc.
Sudbury Brass Goods Co., Inc.
Vanpoules Ltd.

Altar Rails

Gasparri Studios, The
Stemper, T. H., Co., Inc.

Altar Wines

Stemper, T. H., Co., Inc.

Art, Religious

Anchor Church Suppliers, Inc.
Bendix Carvings, Inc.
Rose Hill Studio
Stemper, T. H., Co., Inc.
United Church Press

Audio-Visual Equipment

Family Enrichment League
Morehouse-Barlow Co.
Stemper, T. H., Co., Inc.

Audio-Visual Furniture

Eldee Distributing Co.

Banners

Grossé, Louis, Ltd.
Stemper, T. H., Co., Inc.
Vanpoules Ltd.

Basketball Supports

American Playground Device Co.

Bells (Electronic)

Bell Industries, Inc.
Verdin, I. T., Co., The

Bells & Chimes

Bell Industries, Inc.
Payne, George L., Studios of
Verdin, I. T., Co., The

Bibles

Concordia Publishing House
Good, Carroll, Inc.
Morehouse-Barlow Co.
Nelson, Thomas, & Sons
Oxford University Press, Inc.
Stemper, T. H., Co., Inc.

Bibles (Spoken)

Audio Book Co.

Bible Study Materials

Concordia Publishing House
Stemper, T. H., Co., Inc.
Westminster Press
Word Incorporated

Bible Study Materials (Spoken)

Argus Communications
Audio Book Co.

Bicycle Racks

American Playground Device Co.

Bishops' Appointments

Glasier, Louis F.

Books

Abingdon Press
AMS Press, Inc.
Augsburg Publishing House
Brodth Music Co.
Christopher Publishing House
Concordia Publishing House
Eerdmans, Wm. B., Publishing Co.
Herald Press
Ideals Publishing Co.
Morehouse-Barlow Co.
Nelson, Thomas, & Sons
Rose Hill Studio
Seabury Press, The
Spearhead Press
Upper Room, The
Westminster Press
Word Incorporated

Book Clubs

Word Incorporated

Book of Remembrance

Morehouse-Barlow Co.

Brassware

Cuthbertson, J. Theodore, Inc.
Glasier, Louis F.
Morehouse-Barlow Co.
Rostand Mfg. Co.
Stemper, T. H., Co., Inc.
Sudbury Brass Goods Co., Inc.
Vanpoules Ltd.

Bulletin Boards & Letters

Diversa Sales Co.
Eldee Distributing Co.
Morehouse-Barlow Co.
Poblocki & Sons Co.
Stemper, T. H., Co., Inc.

Calendars, Religious

Grace Cathedral Publications
Morehouse-Barlow Co.
Stemper, T. H., Co., Inc.
Word Incorporated

Camps & Conference Centers

Adelynrood

Candles

Abigail Martin
Morehouse-Barlow Co.
Muench-Kreuzer Candle Co., Inc.
Root, A. I., Co., The
Stemper, T. H., Co., Inc.

Candle Accessories

Root, A. I., Co., The
Stemper, T. H., Co., Inc.

Candle Lighters & Extinguishers

Morehouse-Barlow Co.
Root, A. I., Co., The
Stemper, T. H., Co., Inc.

Candlesticks & Candelabra

Bendix Carvings, Inc.
Glasier, Louis F.
Grossé, Louis, Ltd.
Koleys, Inc.
Rostand Mfg. Co., The
Stemper, T. H., Co., Inc.
Sudbury Brass Goods Co., Inc.
Vanpoules Ltd.

Cards, Religious

Anchor Church Suppliers, Inc.
Grace Cathedral Publications
Ideals Publishing Co.
Morehouse-Barlow Co.
Stemper, T. H., Co., Inc.

Carillons & Chimes

Bell Industries, Inc.
Verdin, I. T., Co., The

Carvings

Bendix Carvings, Inc.
Stemper, T. H., Co., Inc.
Vanpoules Ltd.

Chairs (with Kneelers)

Morgan Manufacturing Co.
Stemper, T. H., Co., Inc.

Chairs, Church & Sunday School

Eldee Distributing Co.
Monroe Table Co., The
Stemper, T. H., Co., Inc.

Chalices & Patens

Cuthbertson, J. Theodore, Inc.
Glasier, Louis F.
Grossé, Louis, Ltd.
Koleys, Inc.
Morehouse-Barlow Co.
Osborne, F., & Co., Ltd.
Stemper, T. H., Co., Inc.
Vanpoules Ltd.

Chalices, Replating, etc.

Cuthbertson, J. Theodore, Inc.
Koleys, Inc.
Stemper, T. H., Co., Inc.

Chancel Furniture

Eldee Distributing Co.
Stemper, T. H., Co., Inc.
Wolfe Brothers & Co.

Choir Robes

Cotrell & Leonard, Inc.
Cuthbertson, J. Theodore, Inc.
Ward, C. E., Co., The

Church Appointments & Hangings

Cuthbertson, J. Theodore, Inc.
Vanpoules Ltd.

Church Builders

Unified Church Structures, Inc.

Church Collection Records

Jadset Systems
Meyer & Brother, Publ.
Morehouse-Barlow Co.

Church Financing & Loans

American Church Bldg. Fund
Commission

Church Gardens

Rose Hill Studio

Church Heraldry

Tatum, V. H., & Associates

Church Organizations

American Church Bldg. Fund
Commission
Bishop White Prayer Book
Society
Blessed Sacrament, Confraternity
of the

Church School Lessons

Argus Communications
Concordia Publishing House
Family Enrichment League
Morehouse-Barlow Co.
Seabury Press, The

Church School Supplies

Abingdon Press
Meyer & Brother, Publ.
Morehouse-Barlow Co.
Whittemore Associates, Inc.

Church Supplies

Bendix Carvings, Inc.
Good, Carroll, Inc.
Meyer & Brother, Publ.
Morehouse-Barlow Co.
Sudbury Brass Goods Co., Inc.
Vanpoules Ltd.
Whittemore Associates, Inc.

Clocks & Clock Systems

Verdin, I. T., Co., The

Clothing, Clerical

Cuthbertson, J. Theodore, Inc.

Coat & Hat Racks

Bevco Precision Mfg. Co.
Eldee Distributing Co.

Coats of Arms Design

Tatum, V. H., & Associates

Collars, Clerical

Morehouse-Barlow Co.
Stemper, T. H., Co., Inc.

Collection Plates

Morehouse-Barlow Co.
Stemper, T. H., Co., Inc.
Sudbury Brass Goods Co., Inc.
Thomas Communion Service Co.

Communion Sets

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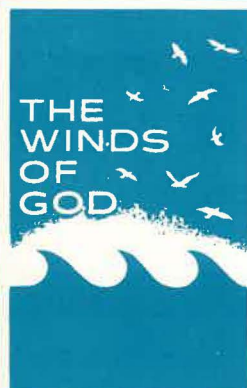
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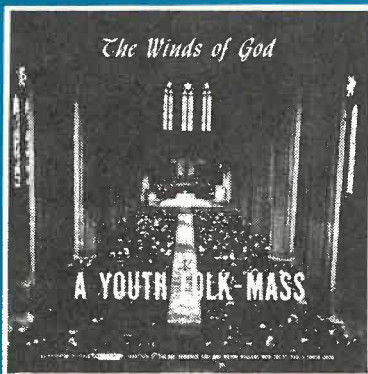
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FOLK MUSIC IN CHURCH???

a national authority
describes various reactions . . .

I have been a church musician for over twenty years, and this experimentation is one of the most refreshing concepts I have encountered in all that time. All church musicians, even those who serve congregations of highly elevated tastes, should expose themselves to this fresh air. The reactions will be varied: they will range from contempt, outrage, or disgust to cautious acceptance, temporary infatuation, or permanent enthusiasm. Whatever the reaction, let's hope that it is an honest one, colored by neither snobbery nor hip-piness. . . .

—Editor James Boeringer in *Music*, Magazine
of the American Guild of Organists.

and then his own attempt at
experimentation . . .

My first encounter with experimental liturgies occurred when our chaplain of Susquehanna University suggested that we do a folk mass. I acquiesced, feeling heroically condescending about the whole thing, and looking forward to a little slumming. I assembled an excellent choir, got a guitarist, dragged my harpsichord to the chancel, and put the whole business together the same morning we performed it. I distributed the choir through the congregation, each member of which had a complete copy in hand. The effect on everyone, including me, was electrifying. It was one of those rare religious experiences that leaves you elated and confused for days afterward.

IN A LATER ISSUE OF *MUSIC*, THE SAME EDITOR CITED THE WINDS OF GOD AS UNIQUE IN ITS BLENDING OF THE TRADITIONAL WITH THE EXPERIMENTAL MOVEMENT: IT IS, HE BELIEVES, A FORECAST OF THE DIRECTION THIS TYPE OF CHURCH MUSIC WILL TAKE . . . "EXTREMELY WELL DONE."

THE IMPACT OF THE WINDS OF GOD

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"The key to understanding this lies in the word 'participation'. The service is so singable that everyone is caught up in the worship. The dignity of the Episcopal liturgy is not lost, but is blended with a warmth and joy usually associated only with less formal meetings. Furthermore, in the absence of preaching, the poetry speaks God's Word more penetratingly by far than in the usual church experience. From the explanatory introduction to the final hymn a conviction develops that music and words bear a message so true, so vital, that it must not be resisted."

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THE WINDS OF GOD: A YOUTH FOLK MASS. The St. Paul's Youth Choir. Milton Williams, director and cantor: mono, \$4.95 or stereo, \$4.95 (by mail from Y.F.M., 1035 Pine St., Menlo Park, Calif., 94205).

Of all the American-contrived jazz, folk, etc. Masses I have heard, this one from St. Paul's Episcopal Church in Burlingame, California, strikes me as the most memorable. All of the tunes come from the international body of traditional song and, somehow, none seems out of place in the context of the liturgy. There is something startling, yet apt, in the progression from Michael Row Your Boat Ashore to an ancient plain-song Kyrie to the African Kumbaya. The Lord's Prayer is sung to a lilting, swinging West Indian tune; the Sursum Corda to an air from the Southern Appalachians. Milton Williams shapes a gripping climax with the Hebrew chant, Ovinu Malkeinu. The powerful bass of conductor Milton Williams accompanied by the choir is unaccompanied spiritual, Were You There?—an evocation as stark and tragic as the cross that rose on Calvary. This expression of ecumenicism—in human as well as ecclesiastical terms—has been conceived and performed in sensitivity, imagination, and reverence.

HIGH FIDELITY MAGAZINE 102

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The Winds of God As a Church Service . . .

Ours is an historic church, now an inner city work struggling for existence . . . It is hard to put into words the enthusiastic reception. Some of our people were moved to tears, its deep meaning was well understood.

—Lutheran, Ohio

One of the most meaningful communion experiences I have known.

—Presbyterian Minister, Calif.

A moving, remarkable service.

—Episcopal, Dist. of Col.

Our usual attendance is 250 and we expected it to hold steady. Actually, the response was overwhelming: our church seats 500 and we had standing room only . . . I have attended this church 14 years, directed the choir for 7, and I have seen nothing to compare with this wholehearted acceptance and acclamation.

—Episcopal, California

Meaningful worship for our day!

—Greensboro College, N. Car.

One of the most exciting services I have seen.

—Methodist Minister, Iowa

I purchased my record for my own use but find it so lovely that I am using it with my High School Choir.

—Reformed, New Jersey

It was tremendous. There was standing room only.

—Military Chapel

The Winds of God As a Recording . . .

It comes on with power—double power because it is a **youth** choir. With today's extreme contrasts, it melts the heart to hear something so solid coming from youth.

—Washington layman

The best I've heard!

—Lutheran Minister

I am tremendously impressed . . . reverent dignity in spite of the seemingly light character of the music.

—California Priest

An exciting spiritual experience.

—Connecticut homemaker

Hearing this recording is but one step in an experimental delight of the Spirit, the other half is in the doing of it.

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Profoundly felt, warm and beautiful, a valuable means of broadening our church's ministry.

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THE FOLK MASS PHENOMENON

*This is highly contagious music
proclaiming a strong Gospel.*

By GEORGE SILLIMAN

IS church music permanently committed to the classic rather than the popular concept? The vast majority of church musicians say "Yes"—with vehemence. But today *communicativeness* is coming to the fore as the most important criterion for judging music. How does one determine communicativeness? One obvious test is to note what is purchased in record shops: by the general public, which presumably the Church is trying to reach, and by those who actually attend church. And what music do they choose to listen to over the air or at concerts? Fifty percent of our population is under 26; what music communicates with this half?

When questions such as these are asked, two conclusions immediately emerge. First, the American people appreciate a great variety of music styles. Secondly, our traditional hymns are among the forms which are *not* widely appreciated today. The churches, then, are ignoring many forms of very communicative music while concentrating on unpopular songs. *The Hymnal 1940* contains exceptions to this generalization, we believe; and the hymn as an art-form should not be jettisoned merely because it is not currently popular. However, it is

—or should be—obvious that we of the churches do grave harm to the cause of the Church by ignoring those forms of music which speak most clearly the language of today's America.

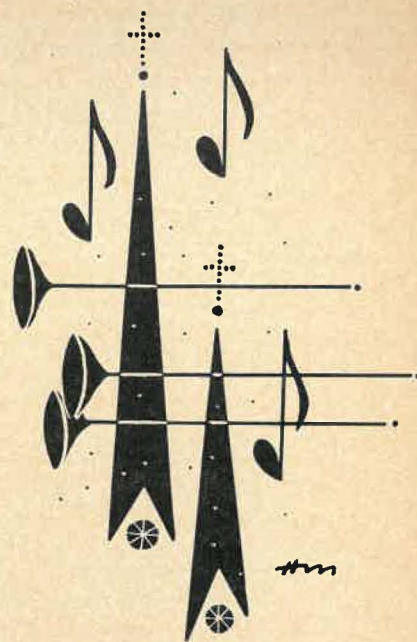
At St. Paul's Church, in Burlingame, Calif., a youth choir, a musician, and a clergyman joined forces to do something about this. We rejected existing folk masses because we wanted a service in which the unrehearsed could participate. We hoped to reach those who do not attend regularly.

THE result of their effort was the youth folk-mass known as "The Winds of God." The hymns included in it are well-known folk numbers, and the service music was written in such a way that a well-prepared choir could lead an unrehearsed congregation into a worship experience in which everyone would be deeply involved. The enthusiastic high schoolers participating in this experiment succeeded far beyond all expectations, as the following comments by adults testify:

"I thought the service was beautifully done, but I somehow didn't feel as if I were in church";

"It was an effective bridge between the traditional and the popular (or vernacular), in that it made the church *relate* to the real world around it";

"I have never sung in church except very familiar Christmas carols, but I could not resist joining in last Sunday. It



sounded as if a great many other people felt the same way";

"It made the meaning of communion much more simple, direct, clear—especially good for children—but for us too, who take things so much for granted";

"It represented to me more of what I imagine the first and second-century church to be like—more honest and sincere";

"My children enjoyed it so much and continued to sing the songs all through the week. It 'sent' us!"

The first use of this youth folk-mass was in the relatively conservative St. Paul's Church in Burlingame, in November 1965. The building is traditional stone Gothic—with people in the pews who are devoted to the beauty of traditional Anglican liturgy. It is by no means a predominantly young community. The first use of the folk-mass was at the family service; but the response was so overwhelmingly positive that the congregation at the more traditional 11 A.M. service demanded that they be allowed to celebrate the Eucharist through the same medium. So, three months later, it was repeated; but in order to accommodate the crowds it had to be scheduled for both the 9:15 and 11 o'clock celebrations that morning.

A special commentary on "The Winds of God, a Youth Folk-Mass" has been prepared by the rector of St. Paul's Church, and the two composers, the Rev. Frederick Gere and Mr. Milton Williams. Referring to the success of the folk-mass in that parish where it was born, the commentary states: "If this is possible in our more conservative parish, it is possible in most other churches. If we can pass on to others the features that made this so meaningful for us, the same good should result. For this is highly contagious music proclaiming a strong gospel."

Mr. George Silliman is the business manager of Youth Folk Mass, San Mateo, Calif.

A Bishop's

Pastoral

Prayer



LORD, have mercy on your servants and their image.
You taught us when reviled to revile not again, but
Why do they think we spend all our time
Putting on vestments and mumbling generalities?
How can one explain without anguish to the family
That some priests are unemployable, some vestrymen
unworthy,
Some treasurers dishonest, some Christians
irresponsible?
How many times do we persuade frustrated laity
Not to break the heart of an old man
Next door to retirement!

It would be boasting (although St. Paul did it)
To list the number of unmarried mothers
Sheltered in the bishop's house and in rectories,
The miles driven, the eighty-hour work weeks
With no overtime, the maneuverings to protect people,
Both lay and clerical, from the consequences
Of their sin and shortsightedness:
The man rescued from the jailhouse,
The midnight rendezvous, times without number,
To preserve the innocent, prevent gossip,
To bind up the broken, the alcoholic, the glutton,
The deviate ashamed and in search of escape
From his destiny. The sessions
In judges' chambers, the insistence
That "God made of one blood all nations"
And that this says something about who can usher
At Eleven O'Clock on a Sunday morning.
No demonstrations, publicity, perversions of issues
To build one's power structure. Only justice,
The recognition of our common humanness,
God's answer, and the insistence
That we all shall be honest.

Then there is the matter of money.

God, why do they see us with dollar signs for eyeballs?
Who is served by this money?
Not ourselves surely but others:
The aged, the boy in trouble,
The thirteen-year-old, frightened and pregnant.
Eight hundred children in a summer program;
A day-care center costs money, but you said:
"Let them come unto me and forbid them not"
So we take chances on plumbing and public relations,
The budget and the health department.

Lord, I am not complaining.
They called the Master of the house "Beelzebub";
Why not his disciples?
But are they all unyielding, unloving, insensitive?
To be sure your Church includes imperfection,
Mixed motives, is part of "The Establishment,"
But it is your Body; you live in it,
Speak through it and men answer the call
To discipleship as servants not masters.

We are not always profitable servants;
You said it would be that way; let both grow
until the harvest.
Purge as we need purging; cleanse as we need cleansing;
But surely we are not always selfish, superficial,
And concerned only with the structure,
Cares, pleasures, and riches. "By their fruits
Ye shall know them," and there are fruits of the spirit!
There always have been! Whence came
All this talk about justice?

What we are and how men see us
Is not necessarily identical.
In an age of communication without communicating
Send us briefly one Gabriel.

Send us briefly one Gabriel

EDITORIALS

Help Him Live!

THOMAS J. WHITE HAWK, our 20-year-old fellow Churchman who is under sentence of death in South Dakota [TLC, Feb. 23], has not yet suffered the execution of this harsh sentence, and the legal fight for a new trial is going forward in an encouraging way. In the trial which resulted in his conviction and condemnation to death, the evidence for his insanity at the time of the crime was most inadequately presented, in the view of those who are striving for another trial. For our own part, not being there on the scene, we express no judgment on that issue because we do not even hold one. But we are sure that most of our readers share our view that this young man should not die in the electric chair. Our original appeal on his behalf for contributions to the legal defense fund met with a wonderfully generous response. Money is still needed—thousands of dollars, actually. Checks in any amount for the White Hawk Defense Fund may be sent to:

**The Rt. Rev. Lyman C. Ogilby, D.D.
Bishop Coadjutor of South Dakota
Box 517
Sioux Falls, S.D. 57101.**

“I was in prison, and ye came unto me.”

Welfare — Your Business

APPARENTLY nobody is happy about the present public welfare program in this country. (One possible exception — some people who have jobs handling welfare money. “Poverty is where the money is” for them, but not for the poor.) Both the welfare client and the tax-payer are unhappy, and now, since the Supreme Court’s most recent contribution to the confusion, many state politicians are unhappy. The Court has outlawed as unconstitutional all residence requirements like those which exclude a person from public welfare until he has resided in the state for a full year, and of course the officials and citizens of states which have comparatively generous welfare programs are appalled because it means that needy people from other parts will immigrate *en masse*. This is already happening.

To accuse welfare administrators of graft, or of battenning on the misery and helplessness of their clients, is easy, and we shall refrain from doing so. How much or how little of such profiteering there may be we are in no position to judge. But there are some basic statistical facts which speak for themselves. For the average welfare family of four, living anywhere in the USA, government on the federal, state, and local levels provides more than \$7,000 per year. The tax-payer, in other words, pays all this for the care of that one family. But less than half of the money ever finds its way to the needy family. The recognized poverty level for such a family of four is an income of \$3,335 per year or less. It actually draws less than that from the welfare office, so we are left with the conclusion that more than half

of the citizen’s tax dollar allotted to public welfare never reaches the intended recipient because it is consumed on the way by overhead and administration.

What happens now that a state can no longer protect itself against a tidal wave of “instant relievers” from less generous (or poorer) states any child can guess. California provides a maximum aid payment for a family of four of \$221 per month; Massachusetts, \$288; New York, \$278; Michigan, \$246. That makes any one of them milk-and-honey land to a welfare client in Alabama (\$89), Florida (\$85), Arkansas (\$90), or Mississippi (\$55), and now he can move straight from Jackson to Boston or from Little Rock to San Diego or from Tampa to Buffalo and start drawing his happily revised welfare check immediately. Governor Nelson Rockefeller and others are urging a complete takeover of relief by the federal government. That may indeed be the only way it can go, circumstances being what they now are; but if so it means that one more task which properly belongs to local government moves to Washington.

We can offer no advice to President Nixon as to how best to handle this one-of-several hot potatoes he is juggling at this moment. We can only express a belief and a hope. The belief is that any public program which must help people personally is best administered by local government wherever competent people can be found to do it — and the more local the better. The hope is that if the federal government takes over the entire tax burden for funding public welfare it will insist that the direct administration will be done on the local level by honest and capable people — true professionals who are not profiteers or political pay-off appointees. The care of those who need help is every citizen’s business. If the most he can do is to demand of his government that it be done both efficiently and compassionately that is itself a whole lot, and it may be what is most needed. Let your Congressman know how you feel about this — and *that* you feel about it.

Black Manifesto: Blackmail

IT was a bit of a shock to learn that the National Black Economic Development Conference’s dramatic manifesto was first “tried out for size” at the Episcopal Church Center. It was even more shocking to read that the conference itself was sponsored by the Interreligious Foundation for Community Organization, to whom the Church, in its special program, has awarded \$200,000. The manifesto demands a half-billion dollars in “reparations” from white churches and synagogues for past injustices to black Americans. Three days before proclaiming it at the Riverside Church, James Forman read it at a news conference at the Church Center where he was joined by two bishops of the Executive Council. Both, surprisingly, agreed that the demand was just. There was no quarrel with the idea of reparations. Their only demurral was on the amount. “You’re not wrong in asking,” one bishop is quoted as saying, “You’re asking the wrong people.” The other bishop clarified this; he

remarked that the Episcopal Church is a "tiny, powerless agency."

What is most shocking is that the idea of reparations should be given any moral validity. Group guilt is a fact of life, but not of the moral life. When God declared to Moses that the children would suffer for the sins of the fathers, he was confirming a fact of life. They do. But God did not say that the children must *atone* for the sins of the fathers. In fact, his declaration of individual responsibility, as given to Ezekiel and Jeremiah, tells a very different story: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. . . . The soul that sinneth, *it* shall die."

Group guilt is a spider web. It is strong and it is sticky, and it is a repulsive thing for a society to have to harbor. It has nothing to do with corporate responsibility which is a *good*. Group guilt never appears as a serious factor except when order and responsibility have broken down. It comes when men would rather feel than think, and when they would rather universalize blame than pin it on anyone in particular. Ancient Rome came to a neurotic end through group guilt; St. Augustine describes the process in his *City of God*. There had never been such a phenomenon when Rome was a healthy republic and when individuals were able to act responsibly and realistically. But as religion disappeared and responsibility failed, and as power was passed to successively lower classes, group guilt began to appear. Power became meaningless because no one would take a stand. The cities became unsafe and the legionaries had to be brought home to protect them. Young citizens would no longer volunteer for military duty so the armies were staffed with mercenaries from the "conquered." Men could no longer delegate responsibility; they would not even abide by the rules of *representative* democracy. And so the republic fell and a series of tyrannies took over. The army ruled, and the emperors were chosen from the foreign mercenaries

who were the only ones willing to fight. Group guilt grew more pervasive until finally there was no order left to feel responsible for. From the first century on, Rome was a congeries of mystery cults, each seeking to deal with the web of guilt in a different way. Fortunately (for later cultures) the Cross came at the right time. It gave the only kind of expiation or satisfaction that could get rid of the universal disease.

We have had a lot of experience with group guilt. For decades the German people have borne it as a legacy from their fathers. During the thirties we bore it with regard to the Germans. The devil in that case was the Treaty of Versailles. Because of it, we allowed the resurgence of German nationalism and the destruction of the Jews. We beat our breasts, hoping that the Germans would notice. Our sense of group guilt allowed us to give away a lot of things that were not ours to give—the Saar, Austria, the Sudetenland. Finally we realized how silly the whole thing was. It was not a matter of love or justice, but of power. We came to grips, at last, with reality.

Group guilt is a mirage. When we put it on it's like the Emperor's new clothes: everyone knows we're naked, but no one is able to say so. Any psychiatrist can tell us that man cannot cope with the failures of the past except by living realistically and responsibly in the present. This, in fact, is the substance of the Gospel. Why doesn't the Church say this? The most honest and loving thing we can say to James Forman and his co-confererees is that we freely acknowledge our obligation for corporate responsibility. This applies for all of us and for our children. But the idea of reparations is a phony and the demand is blackmail. If we say this, perhaps they will believe it. Then they *and* we can begin to act realistically and responsibly.

ROBERT C. HARVEY

The Rev. Robert C. Harvey is associate at St. Peter's Church, Morristown, N. J.

ILLUMINATION

Continued from page 17

limited space and a certain amount of text which had to be written on it, was saved from the pitfalls of bad design. There are never any uncomfortable empty spaces or disturbingly large diagonals or curves. So, while manuscripts are very much alike, they are invariably well designed. Because of his preoccupation with the hereafter the medieval artist frequently used capital letters such as B, R, and S to suggest heaven and earth, the lower part filled with an earthly scene and the upper one with saints and angels. The same treatment was given to interior scenes — the inside of a room occupied with everyday activity while through a window we can see saints and angels in a far away distance suggesting eternity.

RECENTLY some of the finest publishing houses in the U.S. and Europe have begun to reproduce such works as the Books of Hours of Catherine of Cleves and the Due de Berry and the Book of Rells. These books sell very well, but I fear that they remain unread for the most part and serve primarily as a status symbol resting securely on the living room

coffee table to say, "This house has culture." It isn't surprising. Now we are too busy to take time for tiny butterflies in golden leaves, obscure saints, and strange symbols. The stylized landscape with its flat perspective, an apparently pain-free martyr standing serenely in the flames — these have little appeal in our high pressure, functional age. But this fine work has relevance for our liturgical art today. To the medieval artist his work was in itself an act of worship. If we remember this we can be careful not to work too fast, not to rely too much on meaningless mass-produced ornamentation, not to forget the high standard which is our heritage.

I often think wistfully of those quiet scriptoria where the distant choir was the only sound. I paint to the racket of my son's electric guitar and thundering amplifier, my daughters' conversation and ringing telephones, and yet I believe that I have found one last use for this almost lost art form. Because illuminated capitals immediately call up a remembrance of our finest liturgical art of the past, this format applied to contemporary documents such as baptismal and confirmation

certificates and memorial plaques gives them a certain separateness from secular documents, and the matchless dignity of our Prayer Book text lends itself to the elegance of illumination.

Today when there is a strong tendency in the Church to make a clean break with old forms which no longer seem relevant we can continue to study these delicate pages from the past, and perhaps they will call forth the best that is in us. We can't go back to that glorious 13th century. It's financially and practically impossible to build another cathedral reaching with handcarved angels a thousand feet into the air; and it would be equally impossible to fill it with a choir of 200 monks singing that wonderful hollow-sounding Gregorian music; we can't put stone road crosses at the intersections of our violently busy highways, and we can't expect many people to take the time to see tiny figures carefully wrought. But just sometime, once in a while, it's a pleasure to the eye to find that fine, careful attention to detail, that last bit of effort to make something beautiful. If the words are beautiful, illumination is the complement.

EXECUTIVE COUNCIL

Continued from page 12

Bishop that the cases, involving between 24 and 35 students, should be dropped by the State of South Carolina and returned to the college to be dealt with as "an administrative issue."

GCSP Grants

The approved General Convention Special Program grants, totalling \$175,600, were to the following: The Hilton Head (S.C.) Fishing Cooperative; Chicago Black Action Committee; Afro-American Society of Greater Atlanta; Jackson (Miss.) Human Rights Project; ABC (*Acción de Bronce Colectiva*) of Los Angeles; and the Regional Coalitions Through Training Programs and Conferences. The largest grant of up to \$100,000 went to the Regional Coalitions group for training programs.

Sharpest opposition in the debate came from Mr. Crump who criticized the Jackson project for allegedly violating the "non-violent" clause in the guidelines of the GCSP. Answering questions, at another point in the meeting, about the Special Programs' relationship to the Interreligious Foundation for Community Organization (IFCO), Leon E. Modeste, director, expressed puzzlement at an apparent unwillingness of other religious agencies to contribute to IFCO. "The whole damn place would have to blow up before they'll see that people out there are hurting," he said. "The cocoon around our fellow Christians beats me."

South Africa

After formal Council adjournment, its Executive and Finance Committee meeting in New York voted to withdraw some \$2 million of deposits and investments from three major banks involved in the ten-bank consortium which has been extending revolving credit to the government of South Africa. Charles F. Bound, an official of Morgan Guaranty Trust, one of the three banks, abstained from the voting. Spokesmen for the three banks were questioned behind closed doors. The decision was hailed by demonstrators from the Episcopal Churchmen for South Africa, and the Episcopal Society for Cultural and Racial Unity, who had conducted a sit-in and a "Churchmen's open hearing" in the Episcopal Church Center lobby before being admitted to the session. The decision to withdraw investments was an "historic moment in the awakening of the Christian conscience to the blasphemy of *apartheid* and racism," said William Johnson, president of ECSA.

One witness at the hearing, the Rt. Rev. C. Edward Crowther, director of Operation Connection, testified vigorously for "full, total, and absolute withdrawal of the Church from those banks participating in *apartheid*." He suggested the Church should not share in continuing



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"the public relations policies of these banks." The committee, responding to a resolution from its December meeting to weigh the situation, said it could not conclude that "the involvement of the banks participating in the consortium credit to the Republic of South Africa" was positive in respect to the education, labor practices, family life, laws, and general welfare of Africans. Therefore, it directed Dr. Lindley M. Franklin, Jr., treasurer, to terminate the involvement of the Executive Council in the three banks.

The hearing on South Africa terminated, in effect, a meeting which had begun three days earlier on a "black power" note, when the Presiding Bishop discussed in his opening address the demands of the Black Manifesto for \$500 million in "reparations" from churches and synagogues in the US.

Remarks from the PB

Noting that Mr. Forman had asked of the Episcopal Church some \$60 million, plus 60% of the profits of all of the Church's assets, the Presiding Bishop observed that at no time had he or his associates committed the Council or the Church "to any type of response." Bp. Hines, however, felt it was "appropriate" that the Council respond in some way, avoiding "the twin pitfalls of blind fury and frightened submission. There is no reason to edge toward the panic button," the Presiding Bishop advised. "Nor will the hurling of invectives serve any useful purpose." He, therefore, asked the Council to authorize him to appoint the committee headed by Bp. Blanchard to "frame an appropriate response" to the Forman demands. "This may be the strategic time," Bp. Hines continued, "for the Church to look closely at the needs of our own black Churchmen" in largely ghetto parishes and "for the Church to re-double her efforts, cut back on all non-essential spending . . . and ask for emergency funds—outside the budget—to provide seed money for poverty areas and expand self-help programs. . . ." He suggested that the Church "carefully and seriously" consider the raising of "a fund of \$10 million over the next five years and throughout the Church" to deepen Episcopal Church response to the needs of the oppressed.

Earlier in the talk, Bp. Hines spoke about General Convention II, noting that the reaction to the combined seminar-convention gathering in Notre Dame, Ind., Aug. 31 to Sept. 5, was both hostile and enthusiastic. A poll he had conducted of the active bishops of the Church showed that "35 expressed opposition to the plan, 35 gave their support with reservations, and 62 recorded their unqualified support."

Racism, Women, Taxes

A matter related to the council response to racial injustice was a report on "White Racism" prepared by a staff com-

mittee and presented by the Rev. Robert C. Martin, Jr. Councilors received it in a dissatisfied mood because it seemed to focus on only one kind of racism, in Executive Council-sponsored programs, and did not reach into the area of reconciliation. The report grew out of a resolution urged by Mr. Crump last February. As a part of the discussion of racism's various colors, the Council recommended this document to the staff and asked for a full-scale discussion of the issue as a special order of business next December.

Reporting for the council's *ad-hoc* Committee on the Laity, born of the September report of the Committee on Women, Dr. Charity Waymouth of Bar Harbor, Me., called for "fresh thinking" about the meaning of ministries in the Church. It should include women and youth, she said. The view of women as "auxiliaries" is "not appropriate at all in the Christian community," and youth under 25 form 50% of U.S. society, she continued. A presentation by Dr. Waymouth and Miss Jodie Heinmuller, 21, a college sophomore of Easton, Md., preceded adoption of several sweeping proposals, in which the Council supported: A new form of United Thank Offering committee after the 1970 triennial meeting; more representation of women on the Council; and Churchwide study of the 1968 Lambeth Conference resolutions on the ordination of women to the diaconate and priesthood.

The measures on the laity, plus a series of recommendations on tax exemptions for Church properties and clergy, were viewed by councilors as breakthroughs. The principal tax recommendation asked Congress to amend section 511 of the Internal Revenue Code, to eliminate tax exemption on "unrelated business income of any church" which conducts a trade or business not "substantially" related to its exempt function. It was along the same lines as a May 1 request, made to the House Ways and Means Committee jointly by the National Council of Church's general board and the United States Catholic Conference. The Council also urged continued study throughout the Church of the status of non-reportable housing allowances for clergy, voluntary property taxes on clergy residences owned by the Council, and whether the Church should pay for municipal services to Council properties. Accompanying the resolutions was a set of illustrations of how much real estate tax would have to be paid on some Executive Council properties. The real estate tax on the \$4 million Episcopal Church Center in New York, for example, would have been \$209,760 in 1968, if such tax had been assessed.

In other actions, the Executive Council:

(✓) Recommended to all bishops in domestic areas receiving base-budget subsidies

from the Executive Council that clergy receive a minimum cash stipend of \$5,500 plus housing, travel costs, and other fringe benefits;

(✓) *Approved* the recommendation of an *ad-hoc* Committee on the Golden Alms Basin, named by the Presiding Bishop and headed by Mrs. Cyrus M. Higley, chairman of the Committee for Women, that the century-old basin used for the United Thank Offering ingathering be given to the Washington Cathedral as custodian on behalf of the whole Episcopal Church. Difficulty in transporting it to triennial meetings and also the view that the basin has become "a symbol not compatible with the world today" were cited as reasons for this action;

(✓) *Approved* a proposal for a consultation among "all groups concerned with the Church's stewardship," to be held June 25 at the Episcopal Church Center, to consider a "comprehensive program" of stewardship, going beyond the limits of a proposed capital funds drive suggested after a study by the Marts and Lundy firm of New York for the Episcopal Church Foundation;

(✓) *Heard* John Goodbody, President of Seabury Press, predict a "very difficult" 12-month period of financial loss ahead, because of declining sales and a shift from scholarly to "action-related" religious books on the religious book market;

(✓) *Authorized* the withdrawal of \$1 million from the consolidated trust funds of the Committee on Trust Funds—for the third successive \$1 million—for investment in ghetto enterprises;

(✓) *Recommended* that the Council contribute \$6,500 to cover the Episcopal Church's share of the 1969 budget of the United Ministries in Public Education, an ecumenical project with the United Presbyterian Church in the U.S.A., the Presbyterian Church U.S., and the United Church of Christ.

JO-ANN PRICE

NEWS


Continued from page 15

expected to come before the Convocation again in October. The bishop also stated: "It is important that one distinction should be clearly understood: while it may be improper for a clergyman to refuse baptism in the case of families who do not fulfill certain conditions of church attendance, etc., it is equally improper for a clergyman to perform a baptism when the sponsors, parents, or godparents refuse to accept the promises which are an integral part of the rite."

Revision Work Set Up on "39 Articles"

Machinery for revising the Form of Assent to the 39 Articles will be set in motion as the result of a decision by the Convocation of Canterbury. Bishops and clergy of the convocation approved a resolution submitted by the Rt. Rev. S. Falkner Allison, Bishop of Winchester.

It calls on the Archbishop of Canterbury in consultation with the Archbishop of York to initiate the "necessary ma-



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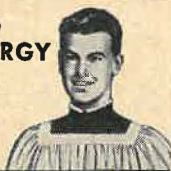
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chinery" for revising the Form of Assent along the lines proposed last August by the Archbishops' Commission on Christian Doctrine. That report agreed that the 39 Articles should be retained but suggested a shorter Form of Assent for those subscribing to them. It also recommended an appropriate preface which, in conjunction with the revised Form of Assent, would make it unnecessary for the 39 Articles henceforth to be publicly read in full at any time.

Bp. Allison defended the commission's proposals and said there are Anglicans who would welcome the abolition of the 39 Articles but there are others, "more numerous than many imagine," who attach great importance to them. They regard the articles as an identity card, the bishop said, and any attacks on them, as an erosion of doctrine.

Apathy Toward Jews Lamented

Anglican parish apathy toward the Church's responsibility to the Jewish people was lamented by the Rt. Rev. S. Falkner Allison, Bishop of Winchester, when he addressed the annual meeting in London of the Church's Ministry among the Jews. Bp. Allison, president of the organization, said he is sometimes depressed by such apathy "which contrasts with the serious thinking on the issue going on at leadership level." Of 15,000 parishes in the Church of England, he added, only 2,000 have supported the work of the CMJ, and their number is decreasing. Ultimately, however, he believes that God will speak to the Church as a whole about this important part of her duty.

The CMJ was founded in 1809 as the London Society for Promoting Christianity among the Jews. Members attending the annual meeting also heard that the reunification of Jerusalem by the Israelis had put Christ Church, the society's headquarters in the Middle East for more than a century, right in the center again.

Delegates were told, in a mission report from Jerusalem, that although there is still no indigenous Hebrew Christian Church in Jerusalem, a group of Israelis, mainly of Jewish but some of Arab background, who believe in Christ, meet monthly under the leadership of a young man who had come to the Christian faith through the society's work in Tunis. They are as yet not connected with a church and, while needing encouragement, resent any "take-over bid" from one of the established Churches.

SPAIN

Ecumenical Group Formed

An "Interconfessional Group" whose members are drawn from the Spanish Reformed Episcopal Church, the Spanish Roman Catholic Church, and the Spanish

Evangelical Church (Presbyterian), has been formed in Madrid. Taking part in the initial meetings were the R.C. Archbishop of Madrid, an Evangelical pastor, and the Rt. Rev. Ramón Taibo, Bishop of the Spanish Episcopal Church.

The purpose of the group is to discover ways in which the respective Churches can work together in matters of mutual interest. The Interconfessional Group will make recommendations to the parent ecclesiastical bodies on matters taken under consideration.

COLLEGES

News from the AEC

Voorhees College, Denmark, S.C., a fully accredited four-year college and a member of the Association of Episcopal Colleges, has been elected to membership in the United Negro College Fund. It is a co-ed school with 710 students. . . . The community of Denmark gains from the annual family life institute sponsored by the college's social science division that brings national and state figures to the campus for the week-long series of lectures, films, and discussions open to all interested persons. A sociology class recently completed a survey of school drop-outs, use of health facilities, and family structures. . . . Another college joining the AEC is Trinity College, Quezon City, Philippines, an educational institution sponsored by the Missionary District of the Philippines and the Philippine Independent Church. Of the 2,321 total enrollment, 729 are at the college level. The school begins with the kindergarten class. Many of the students have worked on get-out-the-vote projects before elections, and girls at the college have a program of selling food and clothing for funds to go to orphanages and mountain schools, and toys and clothing are given to children in deprived areas of Manila.

Oxford Program

An experimental Rhodes-type scholarship will soon link Episcopal colleges in the United States with England. Keble College at Oxford University will hold for graduates of the eleven Episcopal colleges three new places each year for a possible total of nine. Of the seven nominations submitted this year, winners are from Hobart and the University of the South. The same high academic quality will be sought as has made the Rhodes Scholarship the top award of the educational world.

Services to Community

Almost every campus has some form of increasing educational opportunities in its vicinity, usually for disadvantaged youngsters, but that is not all. At the University of the South, Tennessee adults trade construction skills for tutoring by students, all in the effort for the Sewanee Boys' Club. And every spring Sewanee fraterni-

ties give 500 hours or more of labor to campus needs, most recently to the renovation of Rebel's Rest campus guest house. . . . Kenyon College students continue work done by Bexley Hall now moved to Rochester, N.Y. — the River Road tutoring program. Twenty students are tutors, friends, and advocates of families living in an Appalachian pocket near Gambier, Ohio. They and others have built a library and study room in the River Road mission.

St. Augustine's students in Raleigh, N. C., teach slow learners in the neighborhood, and they helped sisters of St. Monica's School paint and clean their abandoned building for an after-school study hall and day-care center. . . . Voorhees students with guidance have tutored on a three-to-one basis in Denmark's Westside elementary school where they found 4-6 graders who could not tell the difference between M and W, and found one youngster who had to study the pronunciation of I. . . . St. Paul's women students in Lawrenceville, Va., are demonstrating proper menus and preparation of food in an effort to help recipients of the local federal food commodities program. Small groups of students from sociology classes rotate with this responsibility. . . . It took a bus to hold all the St. Augustine students who wanted to go with Christmas gifts to Central Orphanage in Oxford, N.C. The history club had sponsored the "Brownbagging for Christmas" and the Raleigh community joined in the giving.

In addition to looking after youngsters, a group from Voorhees campus visits residents of the Denmark Old Folks' Home and the Canterbury Club also visits the aged. A men's service group on campus presented ten Thanksgiving baskets last year. . . . Cuttington students in Liberia take food and clothing to a leper colony. . . . St. Paul's has a year-round program for needy families.

A group at Hobart in Geneva, N.Y. gave a Richie Havens concert for funds for brain-damaged children at Wallace Village near Denver, and regular work at state hospitals for the retarded is given by volunteers at Hobart and William Smith, its coordinate for women, at Newark State School, N.Y., and by girls from Shimer College, Mt. Carroll, Ill. . . . A group of Shimer students spent several days in Chicago experiencing the inner-city with its tensions and problems.

Bard students cooperated with the Roman Catholic Worker Camp in Tivoli, N.Y., just north of the campus, to transport children of migrant workers to a nursery school. Students and faculty members have helped bring educational and recreational services to these children in the fruit belt. The SDS has been behind the work. . . . St. Augustine's provides directors for afternoons at Tuttle YMCA in Raleigh. . . . What started as the idea of one Bard student has received acceptance and wide support not only at Bard

but also across the river in Kingston, N.Y., is the very popular "Hobbit," a coffee house for Kingston's young people.

News from Africa

At Cuttington, a mock organization of African Union conference for high-school students sponsored by Cuttington College and the University of Liberia faces issues and problems of African nations. . . . Boy Scouts, recently organized by Cuttington's chaplain, saved a village from destruction by fire, after the boys wet down the thatched roofs of the village. The Scouts have built an open-air shelter for Sunday school classes in still another village. . . . The nearby village of Sinyeae, in Liberia, appealed to Cuttington for help in solving its major health problem — pure water. With Cuttington students joining workers from Crossroads Africa, a well was sunk and latrines were built. College President Dr. Christian Baker pumped the first water from the well.

In late winter AEC president Arthur Ben Chitty visited the school and with Dr. Baker, who has been president of Cuttington for eight years, made plans to acquaint churches and churchmen in the United States with Cuttington's special opportunities. Equipment for inaugurating the program was made possible by gifts from a donor in Iowa. In Mr. Chitty's opinion, Cuttington "is that point in the world at which the Episcopal Church is having the greatest impact on the life of a nation." Enrolling only 250 students, it is awarding more than half of the baccalaureate degrees in the country and is maintaining academic standards comparable to the better American colleges. On the 1,500 acre campus students from 15 African nations speak 22 dialects.

ROMAN CATHOLICS

Priest Jailed in Goa

A Roman Catholic priest has been sentenced in Panjim, Goa, to three months in jail for refusing to leave India as ordered by government authorities. The Rev. F. X. Monteiro was sentenced under the Indian Foreigners Act for failure to comply with an order of the local lieutenant governor asking him to leave the country within 15 days. The priest declined to leave Goa on the ground he was born and brought up there and has a natural right to stay. He also refused to comply with Indian laws as he disputes India's ownership of Goa which he still regards as legally Portuguese. He contends that India's military conquest of Goa in 1961 has no legal force whatsoever in the absence of a formal transfer of power from the Portuguese government.

The priest was originally given the option of either acquiring Indian citizenship or registering as an alien under the Foreigners Act. He refused either step,



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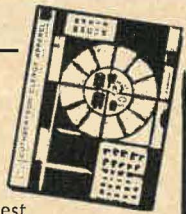
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contending that he can't be a foreigner in a territory of his birth and natural domicile. At that time (1965) he was prosecuted, sentenced, and served 35 days imprisonment. Upon his release he launched a series of lawsuits, the last of which was rejected in March.

Observers feel that the government is caught in a dilemma as there is little chance of sending the priest to Portugal without the concurrence of the Portuguese government.

Dutch Catechism Banned in Colombia

The famous Dutch Catechism or New Catechism for Adults prepared under the supervision of the Roman Catholic hierarchy of Holland, has been banned in Colombia, the Most Rev. Anibal Muñoz-Duque, president of the Colombian Episcopal Conference and Apostolic Administrator of Bogotá, has said. His announcement coincided with the arrival of the catechism's new Spanish translation in Colombia. Abp. Muñoz-Duque noted that the publication lacks the "required ecclesiastical permission."

His statement, criticized by commentators in the communications media in Bogotá, may have had the effect of giving further publicity to the controversial book. Importers of the book reported that they had sold 1,000 of the 5,000 available copies on the day the archbishop's prohibition was published. Most of the purchasers were priests.

Although the Spanish edition has appendices which clarify controversial points, the archbishop said, "the publication remains an act of grave disobedience to ecclesiastical doctrine and does not guarantee the purity of the message presented, particularly for those who are not experts in theological subjects."

NEW YORK

Graham Sees Anarchy in Protests

Evangelist Billy Graham said in New York City that any student who engages in violent campus protest, "carries a gun, or intimidates, ought to be kicked out of college." Addressing the St. George Association, an organization of New York City Protestant policemen, Mr. Graham declared that students have a right to dissent but not to commit violence. He said that it will take Cornell University 25 years to recover from an armed student takeover. He urged sterner response to campus disorder, saying the nation is being ripped by "revolution, anarchy, and rebellion." The evangelist was in New York City to prepare for a Madison Square Garden Crusade scheduled for June 13-22. He also addressed clergymen at a breakfast following his talk to the law officers' organization.

"I'm persuaded that the battle of America at this hour is the battle for the hearts of men," he told the policemen. "Unless we have a moral and spiritual renewal and revival, our society may end up either in revolution or a dictatorship." He said that small groups of white or black radicals are not to be placated, and the remark was received with cheers. He also told the men that they have a tremendous responsibility in this hour of revolution, anarchy, and rebellion against all authority. "When a policeman can be called a 'pig' and the name caller gets away with it, then something is wrong," he stated.

Dr. Graham was given the Golden Rule Award of the association, an annual citation which in the past has gone to such other notables as J. Edgar Hoover and the late Cardinal Spellman.

CONVENTIONS

Southwestern Virginia

In noting the 50th anniversary year of the Diocese of Southwestern Virginia, the Rt. Rev. William H. Marmion, bishop, said in his address to the council that 1969 "is our Jubilee Year, and we intend to celebrate it in the spirit of the ancient Hebrews who observed it as a feast, and of our Lord who looked upon the Jubilee as an earnest or foretaste of the Kingdom of God which came into the world with him." Bp. Marmion presented a 15-point program for the future of the diocese, which includes changes in the role of clergy and organizational structure of the diocese. He also said that the work of the diocese will become more selective in its emphases, "since with limited resources it cannot do everything."

Because there were to be several resolutions presented to council on the General Convention Special Program, Leon Modeste, director, had been invited to be a guest of the council. He was called on to speak of the program or to specific resolutions. (Several of the grants from the GCSP have been made to groups within the diocesan borders.)

A tabled resolution asked that the diocese request Executive Council to receive specific approval of the diocesan bishop before Special Program funds are given or loaned to an individual or group residing within that diocese, and if this is not done, "the treasurer of this diocese is directed to withhold an equal amount of diocesan funds from the next or successive payments to the Executive Council." Mr. Modeste said that bishops are consulted, but that requirement of such approvals might begin "to hamstring" the Special Program.

Another Special Program resolution stated that criterion no. 3 for organizations to qualify as recipients for grants needed to be more strictly defined. It urged Gen-

eral Convention to change this to read: "No money or support will go to any organization or group of individuals advocating, encouraging, or condoning violence or civil disobedience." It was passed with deletion of "or civil disobedience."

A substitute resolution, replacing two on draft counseling, reads in part that information on the Selective Service be made available to young men who desire help in making decisions on the draft, and clergy and lay leaders be adequately trained to furnish such information. "It is not the intent of this resolution to promote the evasion by our young men of their duty to their country."

In other council action, delegates:

(✓) Received a balanced budget which retains full financing for some items which earlier had been eyed as possible cuts. Figure as accepted is \$350,558, of which \$80,000 is marked for the Executive Council;

(✓) Heard a panel discussion by five Virginia Polytechnic Institute professors on People and Problems of Southwest Virginia;

(✓) Took part in ground breaking ceremonies at Christ Church, Blacksburg, for its \$200,000 educational building;

(✓) Tabled a resolution which would have expressed council approval of a service charge on exempt properties (churches, etc.) by municipalities for services rendered and which would have recommended to the General Assembly of Virginia that such a provision be included in the revised constitution of Virginia;

(✓) Accepted St. Thomas, Abingdon, as a parish.

Though council meetings were held at VPI, the host parish was Christ Church, Blacksburg. The 1970 council will meet in Natural Bridge Hotel, with the Rock-bridge churches as hosts.

AROUND THE CHURCH

The **Everett H. Jones Episcopal Advance Fund** with a goal of \$1,775,000 has been launched in the Diocese of West Texas. The fund honors the retired Bishop of West Texas, the Rt. Rev. Everett H. Jones, who retired last December after 25 years in the episcopate. A feature of the fund will be a revolving loan fund of \$885,000. With \$150,000 in a similar fund established by the first EAF in 1960, \$1 million will be available for low-interest loans to establish new churches and aid growing congregations. \$400,000 is marked for land acquisition. The largest gift planned for outside the diocese is \$100,000 for construction of a cathedral church in the Diocese of Okinawa.

Twenty-five **choir boys from Old St. Paul's Church, Baltimore**, have been on a **seven-nation tour** this month, singing in concert and for religious services in France, Switzerland, and England. Travelling with the boys were the rector, the Rev. Halsey N. Cook; the director, R. D. McDorman; and other chaperones.

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Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

THE LIVING CHURCH
 407 E. Michigan St.
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BOOKS

BIRTH CONTROL AND THE CHRISTIAN.

Edit. by **Walter O. Spitzer** and **Carlyle L. Saylor**. Tyndale House. Pp. 590. \$6.95.

The controversial issues confronting the world today regarding birth control make an urgent assessment of the question by all Christians essential. We cannot afford, in this day of rapid and often radical change, to remain silent, for the problems arising from the birth control controversy are of crucial pertinence to the Christian. But it is obvious that we need to be informed of the depth and magnitude of the problem before we can approach it. *Birth Control and the Christian* is a source of such information. Basically it is a product of a Protestant Symposium on the Control of Human Reproduction held Aug. 27-31, 1968, in Portsmouth, N. H.

The symposium, co-sponsored by the Christian Medical Society and *Christianity Today* magazine, was organized to put into a Christian, and more specifically an evangelical protestant, perspective such issues as family life, sexual ethics, contraception, sterilization, and abortion. The 26 contributors to the symposium were representatives from clinical medicine, genetics, theology, sociology, and law. In general, the tone is that of conservative Protestantism, but there is enough variety of thought and opinion to make it of distinct usefulness to Christians of all persuasions. It is interesting to note that many participants in the symposium modified their positions during the course of the consultation, and the papers in the book reflect the positions of the contributors after completion of the symposium. This in itself is significant because it indicates how the symposium effectively functioned as a source of information to the contributors themselves.

Birth Control and the Christian should become a very useful reference text as people of all religious persuasions and secular disciplines seek to expand their information, and thus define and articulate their position, in this area. It is very likely the most complete available representation of a multi-disciplinary approach from a Christian viewpoint.

ROGER DEAN WHITE, M.D.
St. Luke's, Rochester, Minn.

* * * *

THE SPIRIT AND THE FORMS OF LOVE. By **Daniel Day Williams**. Harper & Row. Pp. 306. \$6.50.

The Spirit and the Forms of Love is a careful and scholarly re-examination of the Christian understanding of love in the light of "process theology." It provides many needed correctives to commonly accepted notions and significantly adds to our understanding of the theology of love and its application in present-day circumstances. David Williams's crit-

ical examination of the history of love in the Christian tradition makes it an important contribution to the works of De Rougemont, Nygren, and D'Arcy.

Yet it seems to this reviewer that the value of this study is independent of its attempt to develop a doctrine of love consistent with "process theology," and it is weakest precisely where the author is most dependent upon the new theology which he advocates. Process theology's main contribution to the doctrine of love is belief in the mutability of God and the corollary that suffering is essential both to the nature of God and the nature of human love. But do those in love really believe that suffering is of its essence? Is it not rather a necessary adjunct within the image of Divine Love operates within the present human condition? St. Augustine's doctrine that all evil is a deprivation of being may not be an adequate account of suffering, but it seems better than placing suffering at the very heart of existence.

(The Rev.) **JOHN H. HEIDT**
Episcopal Campus Rector
 Milwaukee

* * * *

UP FROM GRIEF: Patterns of Recovery. By **Bernadine Kreis** and **Alice Pattie**. Seabury. Pp. 146. \$3.95.

The world of grief is a lonely and chaotic world, a world usually closed to all but he who grieves. *Up From Grief* is a book that opens up that world. It opens that world to the griever, helping him to understand and cope with his grief. It opens that world to pastor and friends, that they might establish that new relationship with the griever that must come for fullness of life. Bernadine Kreis's and Alice Pattie's volume is a *must* for all who minister to those who mourn. It is a book for everyman.

(The Rev.) **DONNE E. PUCKLE**
St. John's, Bisbee, Ariz.

* * * *

GOD AND THE CELEBRATION OF LIFE. By **Harvey H. Potthoff**. Rand McNally. Pp. 304. \$6.95.

God and the Celebration of Life is an excellent book. Harvey H. Potthoff, a Methodist educator, has thought about and felt through the implications of most of the proposals in the contemporary theological jungle and come out on the other side with a reasonable and emotionally satisfying solution to the problem of faith in our time.

For the author, the older language about God is dead; but God is very much a living Presence within the whole of Reality, providing the ongoing processes of the world with its dynamic structure, binding up the inevitable wounds, luring us on to fuller lives. A joyful book, it calls for Christians to celebrate their lives and the world's life and to enjoy the creative activities of God and men. The philosophical assumptions are

Whiteheadian; but the emotional tone and much of the language is biblical, fully consonant with St. Paul's call for us to be new creatures. There are legitimate grounds, both objective and subjective, for hope in a world in which many other voices are offering only counsels of despair.

(The Rev.) ROY E. LE MOINE
Chaplain, U.S.N. (Ret.)

* * * *

THE BELIEVERS' CHURCH: The History and Character of Radical Protestantism. By Donald F. Durnbaugh. Macmillan. Pp. 303. \$7.95.

One of Donald Durnbaugh's intended aims is to be descriptive of the qualities/beliefs of those bodies known as "Free Churches." He prefers his own title of *The Believers' Church* rather than "Free Churches" or "Radical Protestantism." And in establishing his reasons, his book enlarges itself to an inclusive context within which the purpose of the book can breathe and evidence virility.

By "Believers' Church" the author means those bodies which hold themselves free of credalism but bound fast to radical obedience to Christ as Lord and Saviour. The author might have put it that way, but he didn't; he spent his first 33 pages to work through his definition. But don't miss reading the book because of a first-place cumbersomeness; too much is already in print of the shallow level on this subject, along with a variety of self-serving conclusions. But this is different; here's an in-depth treatment of radical Protestantism, including a summary of its best qualities which are nowadays enthusiastically but feebly emulated by traditional Christianity in today's attempt to "be the Church." The seven characteristics, all of which deserve attention of other traditions, are summarized along the following lines: (1) Full earnestness in being Christian in word and deed; (2) Contractual commitment with each other within the fellowship; (3) Unquestioned high moral expectations in daily life; (4) Readiness to stand reproof and correction by the faithful admonitions one of another; (5) Exact and spontaneous stewardship of material goods particularly within the household of Faith; (6) Ceremonial bridging, *i.e.*, neither complete formalism nor complete spontaneity; and (7) the centrality of the Word of God (holy scriptures) within the context of love. Echoes of Luther and other Reformers come through those characteristics. And because of the current enthusiasm for those very qualities, perhaps the author's most fruitful readership will become the "old line" Churches including the Roman Catholic.

The book's three major sections are: the Concept of, the History of, and the Character of Believers' Churches. The text, so thoroughly complete with supporting quotes and footnotes, may well

become a standard work. This salutary fact works, however, against easy reading. But then, one reason this book is so welcome is that there's altogether too much "easy reading" on the subject!

(The Rev.) PAUL Z. HOORNSTRA, Th.D.
Grace Church
Madison, Wis.

Booknotes

By Karl G. Layer

EXPERIMENT AND LITURGY. Prepared by The Anglican Church of Canada. Pp. 64 paper. \$1.25. (Canadian). Here is an interesting and helpful little book prepared by the Canadian Church and designed to help people at diocesan and parish levels to work effectively and re-

sponsibly at liturgical experiment and renewal. Included are five experimental (Canadian) liturgies.

KNOWING THE LIVING GOD. By Roger Hazelton. Judson Press. Pp. 126 paper. \$1.50. What is God like and how may we know him? This question is the concern of this volume. In it the author seeks to communicate not only something of the nature of God but also the various ways whereby God reveals Himself and provokes the personal responses of faith and love.

LAYMAN'S LENT. By Norman W. Goodacre. Mowbrays. Pp. viii, 88 paper. 8s40p. Written in two sections, part one

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of this volume provides a "sermon" with meditative notes and prayers for each week of Lent. Part two is concerned with specific aspects of prayer. A good help for the lenten season for clergy and laymen alike.

TUNE IN. Edit. by Herman C. Ahrens, Jr. Pilgrim Press. Pp. 93 paper. \$2.95. *Tune In* is a collection of prayers, written by and for young people and dealing with everyday situations, which originally appeared in *Youth* magazine. "Each prayer is an effort to tune in to what God and life and you and I are all about," says editor Herman C. Ahrens, Jr. The book is well illustrated with black and white photographs and could provide material for group discussion as well as for solitary thought.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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PEOPLE and places

Bandages Needed

For those readers who have wondered if rolled and knit bandages are really needed for lepers, the answer is *yes*, and especially the knit ones, according to the Prior of Bolahun. Address: St. Joseph's Hospital, Holy Cross Mission, Bolahun, Liberia, West Africa.

Deaconesses

Chicago—Janet Mackintosh has been ordered a deaconess by the Bishop Coadjutor of Chicago, in a service held in the Church of the Atonement, Chicago.

Suspension

On May 9, the Bishop of Virginia, acting in accordance with the provisions of Canon 64, Section 3 (d), suspended **John Bartel Reinheimer** from the active ministry until August 10, 1970, at which time the penalty shall cease.

Executive Council

Roberto Morales-Alamo has been appointed executive secretary for Latin America in the office of the Deputy for Overseas Relations. A former Presbyterian, he became an Episcopalian in 1967. In 1964, he was executive secretary of the ecumenical

Church Research and Planning Commission of Puerto Rico; in 1966, a planning consultant for both the Episcopal and Presbyterian Churches; and in 1968, a planning consultant to the Diocese of Puerto Rico's pilot diocese program. Since 1968, he had served as lay missionary to St. Hilda's Mission, Rio Piedras, P.R. Address: c/o Executive Council.

Seminaries and Colleges

Bexley Hall, Rochester, N.Y.—New members of the board of trustees are: **Margaret Mead, Ph.D.**; The Rev. Messrs. **Jones B. Shannon** and **William J. Hass**; the Very Rev. **Lloyd E. Gressle**; **Bromwell Ault** and Dr. **Charles R. Lawrence**, (Episcopal laymen); and Dr. **Charles S. Rook**, (member of the executive board of the National Council of Churches).

The Very Rev. **Almus M. Thorp**, dean of Bexley Hall and a member of the Rochester Center for Theological Studies, has been appointed executive director of the Board for Theological Education of the Episcopal Church. The Rt. Rev. **Frederick J. Warnecke**, Bishop of Bethlehem, will continue as chairman of the board.

Dr. **Nathan Wright**, former director of urban affairs for the Diocese of Newark, has been named chairman of the newly organized Department of Afro-American Studies at the State University of New York at Albany. In addition, he will be professor of urban affairs. A leading theoretician of the Black Power movement, Dr. Wright recently announced that he was resigning from the ministry of the Episcopal Church to devote full time to urban affairs.

Churches New and Old

St. John's Church in Sullivan, Mo., has been voted one of the best designed churches of the year by the Guild for Religious Architecture. The

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award was made to the architectural firm of Burks and Landberg in St. Louis. The church was constructed at a cost of \$39,000. In order to save money, the architects designed lighting fixtures that the women of the church were able to build themselves.

DEATHS

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

The Rev. Howard Balmer Hamilton, 53, rector of All Angels Church, New York City, died Mar. 26, in St. Luke's Hospital, New York City, following a short illness.

He was received from the Anglican Church of Canada in 1946, where he had served Indians and Eskimos in the Canadian Arctic.

Survivors include his widow, Doreen, and two children.

Stanley E. Bennett, communicant of St. Simon the Fisherman, Port Washing-

ton, Wis., a newly organized mission, died Mar. 10. His home was in Mequon, Wis.

Mr. Bennett was a former communicant of St. Luke's, Milwaukee, where he had served as vestryman, junior, and senior warden, and had been a member of the board of directors for St. John's Home, Milwaukee, where he had also been treasurer for some time. Survivors include his widow, Dorothy.

Col. Daniel Taylor Ingram, 70, retired superintendent of Castle Heights Military Academy, and a former warden of Epiphany Church, Lebanon, Tenn., died Apr. 18, in Lebanon.

He served with the Marine Corps in WW I and held an M.A. from Cumberland University. Survivors include his widow, Mildred, one daughter, two sons, three grandchildren, and two sisters. The rector of Epiphany officiated at burial services and interment was in Cedar Grove Cemetery.

Frank Heutis Sincerbeaux, 93, former church advocate of the Diocese of Long

Island and former warden of the Church of the Resurrection, Richmond Hill, L.I., died May 10, in Parkway Hospital, Forest Hills, N.Y. His home was in Forest Hills Gardens, N.Y.

The senior partner of Sincerbeaux and Shrewsbury, New York City, Mr. Sincerbeaux was named the Outstanding Layman of the Diocese of Long Island in 1956. Survivors include two daughters, one son, five grandchildren, and nine great grandchildren. Services were held in the Church of the Resurrection, Richmond Hill. Memorials may be made to the church or to the Greater New York Councils, Boy Scouts of America.

Helen W. Wood, communicant of All Saints' Church, Atlantic City, N.J., and mother of the Rev. Charles L. Wood, rector of Holy Trinity Church, Ocean City, N.J., died in Linwood, N.J., after a long illness.

Other survivors include four grandchildren, and one great-grandchild. The Burial Office and Requiem were read in All Saints' by the rector. Interment was in Rahway Cemetery, Rahway, N.J.



GO TO CHURCH THIS SUMMER!

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

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The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseska Ave.
The Rev. Robert W. Worster, r
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; the Rev. B. O. Braman, c
Sun 7:30 HC, 10 MP (1S HC); Wed 10; Thurs 6

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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Ev & B 8; Daily 7 ex
Sat 8; C Sat 4:30, 8

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
Sun H Eu 7:30, 9 (Sung), 6

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., r
Sun HC 8, Service & Ser 10:30; Daily 10 HC Wed;
HD 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, 10, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

FORT MYERS, FLA.

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

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 HC, 10:30 MP (1S HC); Wed 10:30 HC

CHICAGO, ILL.

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

GRACE

33 W. Jackson Blvd. — 5th Floor
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Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 7, 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7

MOUNT VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15; Wed HC 8; Daily EP 5:15

SPRINGFIELD, ILL.

ST. LUKE'S 1218 So. Grand Ave., E. (5 min. from I 55)
The Rev. William E. Krueger
Sun High Mass 10:15

LOUISVILLE, KY.

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(Continued on next page)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.re., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evenson; 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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30, 4-4:30

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC, 10 HC (1S & 3S); MP (2S & 4S);
HD 9 HC; Church open daily

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10 HC or MP; Wed HC 6:30, 10; Thurs
HC 6; HD HC 7; Daily MP 7:30, EP 7

HOLLAND, MICH.

GRACE 555 Michigan Ave., at 23rd St.
The Rev. Robert A. Winter, r
Tel.: 396-7459; 392-1542
Sun HC 8, MP & HC 10; HD as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

DEER LODGE, ANACONDA, & PHILIPSBURG, MONT.

Sun HC 8:45, 10:30, 12:45; Wed HC 9:30; Ev
7:30 at Deer Lodge; Thurs HC 9:30; Ev 7:30 at
Anacanda

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

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. James E. Carroll, r; the Rev. D. D. Cole
Sun HC 7:45, MP & H Eu 10; EP 5:15

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 9:15 (Sung) & 11 (1S, 3S, 5S); MP
11 (2S & 4S); Weekday Masses Tues, Thurs, Fri 9,
Wed 12:10 followed by HS, Sat 10:30; Sun Ch S
9:15; C by appt

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC, 11 MP; 1st Sun HC

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 8, MP 10

CAIRO (GREENE CO.), N.Y.

CALVARY CHURCH Jerome Ave.
The Rev. Kennedy K. Roberts, r
Sun H Eu 9:30; also Patenville 8:15; Ashland 11:15

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rempel, D.D., r
Sun HC 8, 9:30, 11

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS Church St.
The Rev. J. B. Chapter, r
Sun Masses 9:15 July & Aug.; 8 & 10 Sept. through
June

The Living Church

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.

ST. IGNATIUS'

The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 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

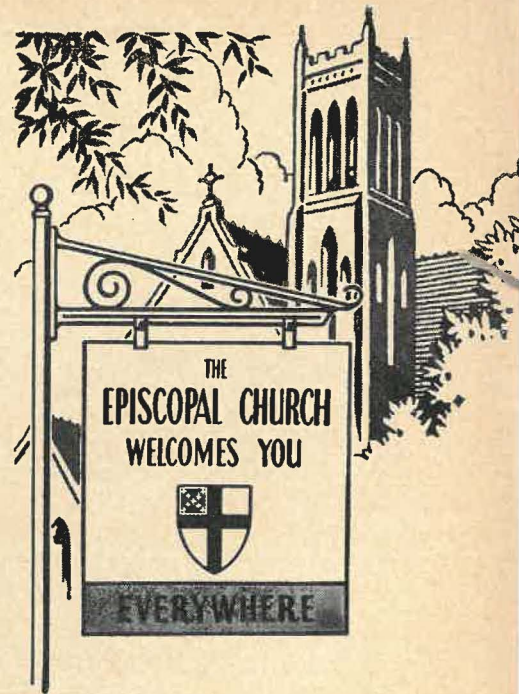
Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8. HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C by appt Organ Recital Wed 12:30

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



GRACE CHURCH
LOUISVILLE, KENTUCKY



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

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. Caguia, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. L. F. O'Keefe
Sun 8, 10:30; R.L. Hobbs, Organist & Choirmaster

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

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

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu; Daily
6:30; Wed 10; C Sat 5

FORT WORTH, TEXAS

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