

# The Living Church

July 13, 1969

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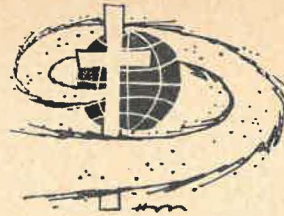
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**THE LIVING CHURCH**  
407 East Michigan Street  
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## Around



## & About

— With the Editor —

For 30 years C. T. W. taught sacred studies at a boys' school, during which time he accumulated a fine collection of howlers, among them these:

"Roman influence was brought to England by St. Hippo of Canterbury."

"Why was John the Baptist arrested, and what does this incident show about his character?" "Because he married Herod's wife. This shows that even while he was baptizing he had time for family life."

"What is the way to get rid of bad thoughts?" "Walk through dry places seeking rest."

"After their first child, however, Hosea's wife, Gomer, returned to prose literature."

In his guest editorial on page 11, the Rev. **Kenneth R. Treat** discusses with care and concern the current state of theology in the Church today. Fr. Treat is vicar of St. Timothy's Church in Jacksonville, Fla.

When Dr. **Norman Vincent Peale** preached at the White House he gave some advice which I hope the President and his colleagues will not follow, because I love my country and I wish it and them well. Dr. Peale was talking about various principles for handling a problem, and plugged for "the 'as-if' principle" which, he said, "holds that if you want a situation contrary to the one you now have, you act as if you were about to have it." Specifically, "if we as individuals and as American people act as if we had the good days we talk about and begin to live in them now, they will come to pass." This is a most attractive theory — has been, for a long time, and especially with those in a position to afford this euphoric fallacy. But would Dr. Peale offer it to the hungry people who have naught in their cupboard or wallet — act as if you have the food you talk about and begin to eat it now, and it will come to pass? I can't believe that he would; for he is a humane and compassionate man, and he must be a rational and intelligent man. But how can a man talk such ultimately cruel nonsense, in the name of Jesus Christ? If we as indi-

viduals and as American people want those good days we talk about we had better *not* "act as if" we had them now; we had better act as if some things need to be done before those good days can come: and that isn't an as-if proposition, it's an as-is one.

I'm afraid this is open season on preachers at this typewriter. Recently a man preached an excellent sermon at the institution of a cathedral dean, but toward the end he almost blew it — for me, at least. Speaking to the dean-designate he said: "You have to affirm piety, while denying piety's Victorian form." I give him credit for using "piety" as a good word for a good thing; it has become a sneer-word with the with-it people. Also, he's talking about form, not substance, and I suppose he has in mind "forms" of piety which taste and sound and feel something like "My faith looks up to thee." Many such jaded forms do come down to us from the Victorian era. But whenever I hear "Victorian" used pejoratively in discourse about religion I feel that some of Christ's most heroic and effective servants of all time are being slandered, because they were "Victorian." Let anybody read the last page of *Jane Eyre* if he wants a glimpse of an authentic Christian in the great Victorian mold and style: a fictional character, to be sure, but drawn from life all around the perceptive author. Anybody who wants to know what the Victorian Church did for God and the world should read all about it in the works of the late Dr. Kenneth Scott Latourette, the great historian of the expansion of Christianity. Was there ever a greater missionary age? Or read Lytton Strachey's *Eminent Victorians*, especially the chapters on Florence Nightingale and General Charles George Gordon. There were Christian giants in the earth in those days, and we could use a massive injection of their piety. If I could believe that the Church today is accomplishing nearly as much in Christ's mission and ministry to the world as did the Victorian Church I should be a booster rather than a knocker, most gladly. But I can't, it isn't, and I'm not.

**ON THE COVER** the Rt. Rev. Roderick Coote, Bishop of Colchester, takes part in a charity soccer match in Colchester, England, to raise money to buy a tractor for Tanzania. It is reported that, despite the L (for learner) tag, the bishop helped power his clergymen to a 2-2 draw against a team of policemen.

# The Living Church

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## THE KALENDAR

July

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  17. William White, B.
  20. Trinity VII
  22. St. Mary Magdalene
  24. Thomas à Kempis, P.
  25. St. James, Ap.
  26. Parents of the Blessed Virgin Mary
  27. Trinity VIII
- William Reed Huntington, P.

**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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## LETTERS

*Most letters are abridged by the editors.*

### Folk Mass Phenomenon

Your article [TLC, June 15] would restrict the folk mass phenomenon to the Pacific coast; quite independently the folk mass phenomenon exists in the Midwest in the "Mass Confusions."

Last summer, a group of young people of Emmanuel Church, La Grange, sang a folk mass at St. Dunstan's Church, Westchester. Two of the youth present felt they could write a better mass, and spent the summer doing just that. For tunes, the group selected a modified *Missa Marialis* for the *Kyrie*, modified so they could play a straight guitar rhythm. They used "Hernando's Hideaway" for the Doxology, a suggestion of the Ecumenical Institute. For the *Sanctus* they used "As the Tears Go By" followed by the Ian Mitchell *Benedictus* with their own harmonization. The Lord's Prayer is sung on a monotone, with "O, Sinner Man" sung lightly in the background, which works particularly well with the 1928 liturgy. The *Gloria in excelsis* uses the popular tune "G-L-O-R-I-A." As folk songs, the group used "Michael Row the Boat Ashore," "Kumbaya," "All My Trials," "If I Had a Hammer," "A-men," and "The King of Glory."

The real value of this group is that it was spontaneously organized by the youth themselves. The dozen singers come from several Episcopal, a Roman Catholic, and Lutheran churches. They have performed in the context of the liturgy of various Methodist, Lutheran, and countless Episcopal churches during the last 9 months, including the Cathedral of St. James, Chicago, and the Chapel of St. John the Divine at Seabury-Western Seminary.

It is too early to canonize and fossilize any folk mass. Several groups have done well, but the churches must be open to new creations in liturgical music so the musical imagination of the youth will be applied to the glory of God.

(The Rev.) LESTER B. SINGLETON  
Curate of Emmanuel Church

La Grange, Ill.

### Needs of Retirees

Provision for clergy pension premium, for hospitalization, utilities, and other fringe benefits are now the norm in most parishes. One wonders if any thought is given to the needs of retirees? Out of a pension of less than \$200 per month I have to pay hospitalization and clergy life insurance of some \$50 monthly. I also have to pay rent, etc. Is the old horse put out to pasture to be given no more than his handful of hay?

Would the Presiding Bishop consider me among those living under the poverty line (I am) and maybe make some provision for "poor clergy" as well as "poor blacks"? Certainly it must be obvious that clergy retiring in future years after having paid premiums on much higher salaries will draw larger pensions than clergy retiring in past years. Fundamentally it seems that this is a diocesan problem unless some national fund could be built up whereby some sort of equalization could be assured.

I enclose my name but prefer to sign myself

LEGION (we are many)

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# The Living Church

July 13, 1969  
Trinity VI

For 90 Years,  
Its Worship, Witness, and Welfare

## MISSOURI

### Militants Visit Churches

A group of people identifying themselves as members of ACTION entered the Church of the Holy Communion, University City, St. Louis, just before the eleven o'clock service was to begin, June 15, while another group waited outside. As the rector, the Rev. E. John Langlitz, joined the choir in the narthex, Dr. Luther Mitchell approached him, saying he was the group's spokesman and wanted time to present a list of demands to the congregation. Fr. Langlitz offered him five minutes before or after the service but not during the service itself. Dr. Mitchell chose the time before the service. Following the processional hymn the ACTION representative spoke and the entire group then left the church. The incident was covered by TV cameras and radio and newspaper people.

There was no warning beforehand since the groups meet in secret each Sunday morning in downtown St. Louis and then announce their destinations to newsmen when they leave for the various churches. The presentation in the parish was done in an orderly way and there were no threats of violence or improper language or conduct, according to the rector. The suburban parish is in an area with a significant number of black citizens and the rector is dean of the Metropolitan St. Louis deanery. Three people left the service but they were not members of the parish.

A number of Jewish rabbis and protestant ministers, as well as the parish reaction, indicate approval of the handling of a situation that was not of the parish's making. Other churches visited by militants included the Roman Catholic cathedral (a woman member of ACTION was arrested after she interrupted Mass) and Pilgrim Congregational Church, where a member of the Black Liberators spoke after obtaining permission from the pastor. About six persons left the service, but the black speaker, Yusef Shabazz, stayed for the entire service and entered into a question and answer session during the coffee hour.

Militants were turned down in their request to read the Black Manifesto to worshippers in Central Presbyterian Church. The Rev. J. Layton Mauze, pastor, said, "It would be as incongruous for me to permit you to read a Communist-Socialist document in a Christian Church as it

would be for me to make application to the Union of Soviet Socialist Republics to preach the Gospel of Jesus Christ in the Kremlin." He then dismissed the congregation.

#### ACTION — Phase I

The militant group called ACTION has listed demands of the Diocese of Missouri in the Phase I program:

(✓) A listing of all properties owned by the diocese, including all slum property, must be made public;

(✓) As a large property owner in St. Louis, it must make itself available as a non-profit bonding agency for all black residents of St. Louis;

(✓) Bp. Cadigan must place under Church disciplinary action all Episcopal police officers guilty of firing at unarmed black fleeing suspects, wounding, or killing an unarmed black fleeing suspect, and make such disciplinary action public;

(✓) All Episcopal Church investments must be removed from Laclede Gas, Union Electric, Southwestern Bell, and McDonnell-Douglas Corp., firms that have consistently refused to hire sufficient numbers of black men and upgrade black men into better paying jobs;

(✓) 75% of the annual "monie-take" of the diocese must be relinquished to ACTION for financing energetic community-based black programs actively combating white racism;

(✓) The diocese must publicly demand that a black male rent strike tenant be selected by the rent strike leaders to serve on the St. Louis Housing Authority Board of Commissioners.

A group of ACTION representatives visiting the Roman Catholic cathedral in St. Louis said that Phase II of the six-month Black Sunday campaign might include "spitting in the communion cup."

## WESTERN MICHIGAN

### Salary Study Made

The minimum salary for clergy is the subject of a questionnaire distributed throughout the Episcopal Church by a special committee on clergy salaries of the Diocese of Western Michigan. The Rev. William P. Erwin, rector of St. Paul's Church in Muskegon, is chairman of the committee. Fr. Erwin reported that out of 89 requests for information about minimum salaries in their dioceses which were mailed to bishops, 82 replied.

At its last annual convention, the Diocese of Western Michigan raised the "basic missionary minimum salary" to

\$7,000, plus housing and allowances. In a report to the bishops who had answered the questionnaire, Fr. Erwin explained his diocese's basis for arriving at this figure thus: "We arrived at this conclusion by comparing salaries in all other lines of work and by taking into consideration what has been happening to the dollar in this decade. For instance, less than three weeks ago, it appeared in the national press that a \$5,000 income ten years ago would have to amount to \$6,332 in 1969 just to stay even in buying power."

The tabulated results of the information on stipends provided by the bishops who returned the questionnaires reveal that there is no great variation by regions in the basic figures among the eight provinces of the Church. Taking as an example the average minimum for married priests with three children, the range is between a low of \$5,362 (Province IV) and a high of \$5,812 (Province VII).

## EXECUTIVE COUNCIL

### Congregations Chosen for Experiment

Six Episcopal congregations differing in size and environment have been chosen to seek an answer to the question: "How can the parish of today become the Church of the future?" The experimental program will continue for 18 months. The local churches participating in a program to be known as "Project: Test Pattern," sent representatives to a regional conference held at Virginia Theological Seminary, Alexandria. The conference marked the start of the project and the beginning of the experimentation and testing of new parish forms and activities.

The parishes that will lead the way in a project that will include many other Episcopal congregations before it is completed a year and a half from now are: St. Peter's, Bennington, Vt.; Grace Church, Jamaica, N.Y. (Diocese of Long Island); Calvary Church, New York City (Diocese of New York); St. John's, Lynchburg, Va. (Diocese of Southwestern Virginia); St. Alban's, Simsbury, Conn.; and St. Thomas', Whitmarsh, Pa. (Diocese of Pennsylvania).

Chairman of the national advisory committee on Project: Test Pattern, is the Rt. Rev. Robert H. Brown, Bishop of Arkansas, and executive director is the Rev. Loren B. Mead who has resigned as rector of the Church of the Holy Family,

Chapel Hill, N.C., to establish an office in the nation's capital.

Mr. Mead said that there is much to be said for those who feel that the parish is outmoded and will disappear. "Although I often find myself in sympathy with the frustrations those feelings represent," he said, "I believe that the parish is not only our chief potential resource, but the only starting point readily and widely available to the Church. I cannot defend the parish that now exists as adequate for the 70s, or even to be truthful, very adequate for the 50s. I do see the parish of the 60s, though, as a strategic place to begin to initiate those processes and to build the new kinds of structures that will assist local groups of Christians to participate in God's mission in the world. God wants His good news proclaimed in tomorrow's language and in tomorrow's world." He also said that the congregation is a critical point for Church mission and "we are trying to find out how parishes can respond creatively to their mission."

Bp. Brown expressed his enthusiasm for the new project and defined its primary emphasis as three-sided: "The experiments which we are asking selected congregations to make throughout the United States will have to do with renewal in prayer, a study of the relationship of the Church to the world, and ways of fulfilling congregational obedience to Mission in the Church and the community. No effort will be made to tell these congregations how to conduct themselves in these experiments, for the test must be theirs." He went on to say that these areas of concern are of vital importance to the Church in this age and "unless some successful conclusions are reached concerning them, much of the Church's activity will be as hard to accomplish as it is to drive an automobile without a steering wheel. If the experiments we are requesting are successful, then plans will be made to present this entire program to General Convention in Houston in 1970 for its consideration."

#### ORGANIZATIONS

### **ACU Would Cancel GCII**

The theological committee of the Church Union has asked the Presiding Bishop to cancel plans for General Convention II to be held on the campus of the University of Notre Dame, Aug. 31-Sept. 5. The committee wrote to the Rt. Rev. John Hines saying that it did not find in the Church as a whole "an adequate preparation for the work" of the session. The agenda of the special convention is expected to prepare groundwork for new dimensions the Church should take. Plans include participation by women, ethnic minorities, and young people, though women are not permitted to serve as official delegates to the House of Deputies.

The ACU theological committee said it approves of the goals and agrees the

Church needs updating, restructuring in canon law, and serious confrontation with social issues. The committee is headed by the Rev. Norman J. Catir of Stamford, Conn. In addition to the 10 members, the Rev. Dr. John Macquarrie also signed the letter to Bp. Hines.

"Apprehension, confusion, and misunderstanding" were said to exist over the forthcoming convention. There was no elaboration but the ACU's publication, *The American Church News*, had made the same points in an earlier issue. One questionable matter seems to be whether the special convention is an extension of the 1967 General Convention (Seattle) or a planning session for the 1970 General Convention (Houston). The Rt. Rev. David Thornberry, Bishop of Wyoming and head of an advisory committee drafting the agenda, has said that it will be both "post-Seattle and pre-Houston."

Instead of a special convention, the theological unit of the ACU asked Bp. Hines to call a national conference to discuss the issues needing to be faced. Cooperation on such a project was pledged.

### **CPC Changes Schedule**

In former years the Church Periodical Club has scheduled its triennials to coincide with General Convention and the Episcopal Church Women triennials, with actual meeting dates preceding dates set for the major meetings. However, the 1970 CPC triennial is now scheduled for Oct. 18-21, in Ocean City, N.J., with the Flanders Hotel as headquarters.

#### RELIGIOUS ORDERS

### **Bishop Is a Postulant**

The Rt. Rev. John Vockler, former Bishop in Polynesia, has become a postulant of the Society of St. Francis at the mother house near Dorchester, England. The Franciscan friary is located at Cerne Abbas, and Bp. Vockler is expected to spend two years there, testing his vocation to the life of a friar.

Bp. Vockler, who is 45, was a Fulbright scholar in 1953 and studied at General Seminary, New York City. Born in New South Wales, he returned to Australia in 1956 and became Bishop in Polynesia in 1962. His charge included 12,000 Anglicans in a population of 700,000. When his resignation was announced last year he said that the previous six years had left him physically, mentally, and spiritually weary. He also said that he has long felt called to the religious life in one of the Anglican communities.

#### WASHINGTON

### **Americans: A Violent People**

"Americans have always been a violent people" who "have been given to a kind of historical amnesia that masks much of their turbulent past," according

to a special study made for a commission on violence. The document said that the violence had taken various forms and there have been periods of turbulence worse than the 1960s. The decade, however, was identified as one of the "most violent," containing forms "essentially unprecedented in our history."

Issuing the research study was a panel of scholars named last year by the National Commission on Causes and Prevention of Violence. The commission itself was set up by President Johnson following the assassination of Sen. Robert Kennedy. Dr. Hugh D. Graham of Johns Hopkins University and Dr. Ted R. Gurr of Princeton University directed the work and wrote a summary conclusion. There are 22 chapters in the document prepared by various members of the task force.

In the five years before 1968, 220 Americans died in civil strife, the study said. The casualty average of 48 per million was compared with 12 per million in other Western nations in the same period. One finding held that Americans seem more inclined toward "selective recollection" of what has happened in the past than other peoples. This was attributed to "our historic vision of ourselves as a latter-day chosen people, a new Jerusalem." It was noted that Americans seldom organize for violence and that "we have been both a tumultuous people and a relatively stable republic."

One reason that violence continues in the nation, the study stated, is lack of resolution of grievances. The summary writers also said that the "myth of the melting pot" has obscured historic identifications and "has meant inevitable group competition, friction, and conflict. The grievances and satisfactions of violence have so reinforced one another that we have become a rather bloody-minded people in both action and reaction," said the report. "We are likely to remain so as long as so many of us think violence is an ultimate solution to social problems."

#### CANADA: TORONTO

### **Diocese Favors Merger**

Annual synod delegates of the Diocese of Toronto voted overwhelmingly in favor of resolutions supporting union with the United Church of Canada. The resolutions called for reciprocal acts of intercommunion, cooperation in foreign missions and Christian education, and continuation of conversations with the United Church.

All dioceses of the Anglican Church of Canada have been asked to vote on the Lambeth Conference supported "reciprocal acts of intercommunion" resolution which will go before the General Synod of the Canadian Church this summer. The resolution states: "This General Synod recommends that all diocesan bishops of

the Anglican Church of Canada may give permission for reciprocal acts or services of intercommunion at occasions such as gatherings officially sponsored and held to promote unity."

If passed, this would allow a diocesan bishop to endorse communion services held by representatives of the two bodies during meetings involving union negotiations. Non-Anglicans would not be permitted to receive communion in an Anglican Church outside this context.

The thorny intercommunion issue has drawn the fire of most Anglo-Catholic Churchmen. The Rev. C. J. de Cantanzaro of Peterborough, Ont., said it is not enough to feel that ecclesiastical alignment is desirable. To a chorus of jeers, he said, "The real problem is whether it is Christians we are being merged with."

In recent months, United Church members have been bitterly critical of the Anglican stance on intercommunion. Generally, their line of attack has been: "Good enough to negotiate with on union, but apparently not good enough to meet the Anglicans in Holy Communion."

Outside the synod session, the Rev. Mountain Hutt of St. Mary Magdalene Church, Toronto, told newsmen: "The people who adhere to my school of thought feel that intercommunion is not the means towards unity but is the goal of unity. We feel there is a difference between reciprocal acts of communion and full communion." The Rt. Rev. George Snell of Toronto said the General Commission on Union and the five special commissions are "trying to give practical expression to the general principles." The chairman of the synod's ecumenical affairs committee, the Rev. J. A. Dobson of Toronto, called the resolution "epoch making."

Asked for comment on the action of the Canadian Church's most powerful diocese, the Rev. Ernest E. Long, secretary of the General Council of the United Church, said, "This will uplift the relations between our Churches. I welcome it most enthusiastically. We haven't all the time in the world to move towards union."

#### ENGLAND

### Lord Fisher on Merger

The former Archbishop of Canterbury, Lord Geoffrey Fisher, has urged Anglican clergy not to participate in the service of reconciliation designed to unite the Anglican and Methodist clergy in the event the Churches vote for union.

In a released statement, Lord Fisher criticized the special service which is considered an important step in the uniting of the two Churches. The services, he said, do not make sense and rather than promote unity are actually instruments for the perpetuation of disunity. "From 1963 onwards," he said, "bishops and others responsible for this scheme of union have refused to discuss its merits

with me or to answer my criticisms." Many Methodists, he said, find the provisions of the service obnoxious or tend to ignore it. "In any case," he added, "an element of uncertainty and controversy" to the union plan has been added by the special service which will include a joint laying on of hands for the ministers of both Churches.

Methodist officials declined to comment on the statement of Lord Fisher saying that it was an "internal question" of the Anglican Church. A spokesman for the Anglican Church Information Office commented, "Lord Fisher has reiterated a view which he has voiced before. But I think you can assume that 41 out of 43 diocesan bishops will vote in favor of the scheme."

#### MINNESOTA

### Anti-Pornography Bill Passes

Both houses of the Minnesota State legislature passed a bill to ban sales of pornographic materials to persons under age 18. Gov. Harold LeVander said he will sign it. The House voted 129-3; and the Senate vote was unanimous.

The measure had to go to a conference committee because of a Senate provision exempting employees of motion picture theaters from prosecution. Its aim, proponents said, was to avoid prosecution of employees such as doormen or ushers who have no control over the material being exhibited in a theater. Opponents in the House pointed out that the amendment could make it impossible to prosecute anyone if material considered pornographic under the bill's terms were exhibited in a theater chain. The manager would be an employee, they said, and the owner would be out of state and not subject to Minnesota law. The issue was settled by providing that in order for employees of a theater to be exempt from prosecution, there would have to be a resident manager who could be held accountable. If there were no such resident manager, all employees would be subject to prosecution.

Exempt from the law's provisions are "established" schools, churches, museums, medical clinics, public libraries, and other institutions.

Violations would constitute a gross misdemeanor carrying a penalty of up to one year in jail and a \$1,000 fine.

#### CONVENTIONS

### Northwest Texas

The Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, asked the 11th annual diocesan council meeting in Plainview, for a bishop coadjutor to be elected in 1970. The bishop has served in the diocese since 1946, first as a missionary bishop and since 1958 as di-

ocesan. A separate council will be held in February for election of a coadjutor.

The council passed a resolution to allow women to serve on vestries but defeated the proposed constitutional change to allow women to serve as delegates to council. The latter motion passed in the clergy order unanimously.

The MRI commitment with the Diocese of Willochra in South Australia will be continued for another three years supporting such commitment with gifts totaling \$15,000. Following the council meeting, Bp. Quarterman and the Rev. J. M. Washington of Lubbock left Texas on a trip to Willochra.

Guest speaker at the diocesan gathering was Mr. Leon Modeste of the General Convention Special Program, who told delegates that the time for resolutions is past and the time for action and involvement has arrived.

A diocesan budget of \$228,927 for 1970 was approved. This is an increase of \$6,655 in the missions program and a decrease of \$3,219 in operations. In other financial decisions, half of the 1970 lenten offering will be given to the Presiding Bishop's Fund for World Relief and the other half to the diocesan scholarship fund for summer youth conferences in the diocese. The latter fund was established with half of the 1969 lenten offering.

The council adopted a motion to be an observer at Texas Conference of Churches meetings and to make the decision on membership at a later date. In the past the diocese was not a member of the former Texas Council of Churches.

#### New York

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, called for the election of a bishop coadjutor to succeed him when he retires prior to 1972. Bp. Donegan, who has been diocesan since 1950, first served as Suffragan, then Coadjutor of New York. A resolution relating to the election of a coadjutor asked that the next coadjutor be black. The resolution was defeated.

In his convention address, Bp. Donegan urged the clergy to be slow in calling police to have disrupters removed from church services because "the forcible removal of disbelievers or dissenting believers ill becomes us as Christians." He also said he is not prepared "to accept as valid" the "reparations" figure as presented in the Black Manifesto. Should Mr. Forman show up at the Cathedral of St. John the Divine he would be allowed to read his demands, Bp. Donegan said, and none of the clergy would walk out as they did during the disrupted service at Riverside Church.

In other resolutions and actions, convention:

(\*) Set up a personnel unit, "ministries commission on the council of the diocese."

The legal details of such were outlined in the new Canon 22 and are part of the major restructuring of the diocese;

(\*) Petitioned General Convention for the licensing of women as lay readers;

(\*) Memorialized General Convention to permit, for a three-year period, the use of all actual trial liturgies now current in any part of the Anglican Communion, and asked its liturgical commission to prepare alternate eucharistic rites for use throughout the American Church;

(\*) Approved a total budget of an estimated \$1.6 million for 1970, with items to be determined by the diocesan council elected by interparish councils;

(\*) Called upon the New York State Legislature to amend the religious corporation law to lower the voting age in parish elections to 18, allowing Churchmen in good standing to serve in official capacities on parochial and diocesan levels.

## New Jersey

In his address before the 185th annual convention of the Diocese of New Jersey meeting in Trinity Cathedral, Trenton, the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, devoted much of his address to internal diocesan matters. He said that for some time he had been receiving reports of meetings called to discuss the possibility of dividing the diocese into two jurisdictions. These meetings and talks had been arranged without the bishop's permission and approval, and he reminded his listeners that the bishop is the only one who has the right to instigate such a change which must then have diocesan convention approval before the matter can be taken to a General Convention for consent. "I have no intention of initiating this type of change or of approving any further consideration of the matter," Bp. Banyard stated. "There will be no division of the Diocese of New Jersey and I order those who have been promoting this idea to abandon it."

The bishop also spoke of a resolution on minimum salaries for mission clergy, and his request for its withdrawal. The minimum salary suggested for vicars of missions and assisted parishes was \$6,000 with "suitable living quarters." Bp. Banyard said that it would be impossible to increase salaries for that group of clergy as the total cost would be "prohibitive" and would "militate against the payment of our obligation to the Executive Council for the general missionary work of the Church and for the support of our diocesan program. We have had considerable difficulty in meeting our obligations this year and our quota for the general Church's program has been increased from \$323,787 to \$332,349, an increase of \$8,562," he said, and added: "I will not do anything that will jeopardize our ability to meet our commitment to the general Church program."

The withdrawal of a resolution on restructuring the diocese had also been requested by Bp. Banyard, because, "this

# REACTION TO NBEDC

The president of the National Baptist Convention in the USA, Inc., has described the Black Manifesto circulated by James Forman as a "totalitarian message" and compared it to the Communist Manifesto of 1848.

Dr. J. H. Jackson, head of the nation's largest Negro religious body, told delegates to the Church convention in New York City that the Church would neither share in, nor contribute to, the fund which the National Black Economic Development Conference is seeking to raise through demands for "reparations" from white churches and synagogues. "We are not committed to the overthrow of the present system," the Churchman said. He held the manifesto "a message for the destruction of the United States of America."

"Some white churches will get a sense of moral and spiritual superiority," Dr. Jackson said, "by making contributions under this manifesto and yet many of these white churches won't even sit down with the leaders of a Negro church." White people, he said, are making a hero out of Mr. Forman, adding that the manifesto leader will turn around and make a fool of them. What is needed today, Dr. Jackson said, is greater moral strength in the life of the nation. Negro churches, he added, have "the same assets" as the white churches in the moral and spiritual realm.

## Philadelphia

United Presbyterian officials will not press charges of theft against a National Black Economic Development Conference member who walked out of a church office with an electric typewriter after making demands upon that church's publishing house in Philadelphia. A church statement said it assumed Muhammed Kenyatta had "borrowed" the typewriter "as a show of good faith" and would return it. Mr. Kenyatta is a member of NBEDC's national steering committee and heads the conference's Philadelphia activities.

In addition to the \$80 million already asked of the United Presbyterian Church, Mr. Kenyatta presented demands that asked Westminster Press (the publishing house) to print 5 million copies of the Black Manifesto and give \$20,000 and the use of buildings for NBEDC staff. A mimeograph machine and a typewriter were demanded immediately "as a show of good faith to be used in producing educational materials for black children in the Philadelphia area."

## St. Louis

Prosecuting attorney Gene McNary of St. Louis County, Mo., is making a study of state laws relating to the disruption of

worship services at the request of a dozen "individual concerned Christians," he said. Delegations from the Black Liberation Front, a group of militants in St. Louis who are following the leadership of James Forman, have interrupted services in three area churches. They have sought to read the manifesto and have demanded reparations "within 30 days."

One Missouri law prohibits "disquieting or disturbing" religious assemblies and makes the offense a misdemeanor punishable by a maximum of a \$1,000 fine and a year in jail. In all, there are 11 sections of the Missouri code dealing with the subject, Mr. McNary said. He also said a summary of the laws which apply to the situation will be furnished to all churches and to persons who request them. Copies will also be made available to area police departments.

Tactics of Negro militants who demand financial reparations drew criticism from St. Louis Mayor Alfonso J. Cervantes: "I don't believe you should go in and disrupt people when they worship. And I don't think cash payments are due anybody. I do believe that other payments in kind are due, such as equal educational opportunities, job opportunities, and tearing down racial barriers." The mayor also said that "this type of action (walk ins) creates ill will and is not the way to solve the basic social issues."

Services at Second Presbyterian Church, Memorial Presbyterian Church, and Ascension Roman Catholic Church have been interrupted by militants. Both Mr. McNary and City Prosecutor Thomas W. Shannon have said that action to prosecute those who interrupt religious services will depend upon complaints being filed. Mr. Shannon also pledged that if complaints are filed, they will be investigated by his office. If a violation of law is evident, warrants will be issued.

## San Francisco

The Diocese of California concluded nearly a month of intensive hearings and study by rejecting the Black Manifesto. By action of the diocesan council, recommendations from the Bishop of California and the standing committee will be followed.

At the same time the council joined with the bishop, the Rt. Rev. C. Kilmer Myers, and the standing committee in declaring that the manifesto "makes us more painfully aware of the injustice, violence, and racism which black people know and experience." The statement also said that "we acknowledge our involvement in and responsibility for the existence of these realities in our society." The manifesto was rejected as Bp. Myers had recommended to the clergy of his

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type of extreme liberalism is so diametrically opposed to what I stand for that I would not be able under any stretch of the imagination either to approve or condone this procedure." He said he did not feel that "our diocese needs this type of change in that we have been eminently successful in following with an orthodox loyalty, the doctrine, discipline, and worship of the Episcopal Church. . . ."

The bishop also said that throughout the past lenten season he had been "beleaguered with feuding, fighting, and fussing on the part of clergy who are dissatisfied with diocesan procedures or with the doctrine, discipline, and worship of the Church." In addition he had also received "unsigned, threatening letters and demands of all kinds." Bp. Banyard appealed to the entire diocesan family "to develop more respect, reverence, and restraint in what they think, say, do, and are."

## Nebraska

The 102d annual council of the Diocese of Nebraska meeting in St. Alban's Church, McCook, voted down membership in the Nebraska Council of Churches. In addition to sending a young person and a woman delegate-observer to General Convention II, council decided to send both an American Indian and a Negro to the meeting to be held in South Bend.

In other action, delegates adopted a mission fund budget of \$148,000 and an assessment fund budget of \$74,350. The general chairman of the Centennial Development Program, Mr. Charles W. Martin, reported gifts and pledges to date of \$771,000. Council also accepted a complete revision of its constitution and canons.

A request from the Rt. Rev. Russell T. Rauscher, Bishop of Nebraska, for a coadjutor, was granted by council. He called for an election the Tuesday nearest the Conversion of St. Paul's Day, 1970. No date has been set for Bp. Rauscher's retirement.

## Vermont

The congregation of All Saints', South Burlington, Vt., was accepted as a parish in union with the Diocese of Vermont during the 179th annual diocesan convention. Originally a parochial mission of St. Paul's Cathedral, Burlington, All Saints' had been a diocesan mission since 1965.

In his address to convention that was meeting in Christ Church, Montpelier, the Rt. Rev. Harvey Butterfield, diocesan, warned of being passed by in a world that is getting along fine without the Church. He called for an honest evaluation of the effectiveness of traditional parish structures and urged openness to new forms of ministry.

Convention held a joint dinner with

clergy and laity of the United Church of Christ whose annual Vermont conference was meeting concurrently in Montpelier. Guest speaker was James P. Gibbons, Jr., a Roman Catholic businessman from Washington, D.C., who criticized the institutional church for its failure to promote social justice and respond adequately to the overwhelming human need with which it is faced.

## Dallas

Delegates attending the 74th annual convention of the Diocese of Dallas voted to recommend to their bishop, the Rt. Rev. C. Avery Mason, that the diocese decline to send to the special General Convention (South Bend) any persons other than its bishops and those duly elected clergy and lay delegates.

They also accepted a canonical change to permit 18-year-old persons to vote in parish meetings. Another canonical change will allow women to become members of vestries. Some discussion arose over wording that would further allow women to serve in diocesan positions, such as members of the standing committee, secretary of convention, and deputies to convention. This change was not accepted by delegates.

The Diocese of Dallas affirmed its membership in the Texas Conference of Churches created earlier this year. It includes all member Churches of the former Texas Council of Churches and all Roman Catholic Conferences in the State of Texas. Convention also accepted the plans for the new diocesan house which will be built on the grounds of St. Matthew's Cathedral with completion scheduled in approximately a year and a half.

## Easton

Now into its second century, the Diocese of Easton held its 101st annual convention in Trinity Cathedral and in the diocesan center, Easton, Md. The large attendance seemed to justify the change in meeting days — from early week to late weekdays.

The Rt. Rev. Christoph Keller, Bishop Coadjutor of Arkansas, preached at the opening service of Evensong which followed the annual convention dinner. He addressed the delegates on the problems of the role of the Church in today's world.

On the following day after Holy Communion at which the trial liturgy was used, the Rt. Rev. George A. Taylor, Bishop of Easton, delivered his address emphasizing the completion of the financial program of 1968 which included full payment of the national quota.

In convention action, delegates adopted for 1970 the bishop's salary and convention fund—\$57,243, and the shared objective—\$73,382.

A report on constitution and canons received considerable debate, with the re-

sult that the first reading of an amendment calling for a system of proportionate representation was passed. Another adopted change results in an added requirement for parish seat and vote at convention—the shared objective quota for diocese and national Church must be paid in full as well as the assessment for the preceding year.

Mr. William H. Adkins II, who has been chancellor of the diocese for a number of years, was honored for his services and his successor, Mr. J. W. T. Webb, was welcomed by the delegates. Bp. Taylor, in speaking of Mr. Webb, recalled the long and valuable service in the same office by Mr. Webb's father.

## EAST CAROLINA

### Medical Team to Melanesia

East Carolina's medical team to Melanesia will leave July 7 for three weeks at medical stations in the New Hebrides and British Solomon Islands. Medically trained volunteers expect to assist the mission staffs at Godden Memorial Hospital and Epiphany Hospital operated by the Diocese of Melanesia and will be available for service in other church-sponsored medical stations. Among the volunteers are Dr. William C. Powell of St. John's Church, Fayetteville, a pediatrician, and Dr. John C. Taylor, Jr., of Christ Church, New Bern, an orthopedic surgeon. Other physicians, nurses, and paramedical personnel are expected to be in the group.

East Carolina began the relationship with the Missionary Diocese of Melanesia (Province of New Zealand) in 1965 by adopting MRI projects providing needed buildings at two diocesan hospitals. The first MRI funds were allocated to Godden Memorial Hospital.

Members of the medical team are paying their own expenses throughout the trip and upon arrival at mission hospitals will live with mission families (travel expense for one person is estimated at \$1,300). Most members of the team will visit and work in more than one hospital during the three-week work-tour.

## AROUND THE CHURCH

The **Associated Parishes** for Liturgy and Mission elected the Rev. **Henry H. Breul**, rector of St. Thomas' Church, Dupont Circle, Washington, D.C., to serve as president. Associated Parishes is a group of clergy and laity working for the renewal of the Church. Their recent meeting was held in St. Louis.

On the first anniversary of the launching of **Liverpool Cathedrals' "Finish the Cathedral"** appeal, a gift of £50,000 was received, bringing the present total to £375,000. The target of the appeal is £500,000. President of the general committee for the cathedral is Sir Alan Tod.



*Perry Laukhuff*

## SOCIAL ACTION: Commandment and Cliché

"There is one quality running like a common thread through the various biblical injunctions to do good. It is the quality of personal concern, personal action, person-to-person interaction. This would seem to be a basic implication of our Christian faith."

"SOCIAL ACTION" has become a household term. It has also become a controversial and misunderstood term. Although this has sometimes led to unfortunate differences within the Church, there is perhaps much more common ground on which all Christians can take their stand than is usually realized. It is in fact difficult to see how any Christian can be other than a social activist. The tiresome debate about the relative merits of faith and of good works was, it seems to me, never very sensible and was resolved long ago in favor of both.

Our Lord Himself "laid down the law" to us in perfectly clear words when He told the disciples that the "first and great" commandment is to love God, and the second is to love one's "neighbor." Without doubt there is significance to the order of these commands and to the designation of one as "great." Without knowledge of, love for, and closeness to God, love of one's fellow men becomes sterile, patternless, and without meaning in eternal terms. Therefore, the love of neighbor expressed in good works comes "second," but it is, for all that, a solemn commandment of our Lord, "like unto" the great commandment.

The New Testament simply bursts with exhortations to us to do good works, to make manifest by the helpfulness of our lives our love of Christ and our worthi-

ness of His gospel of salvation. The reader who cares to pursue this theme can find much to reflect upon in the Sermon on the Mount in St. Matthew 5-6, in II Corinthians 9, Colossians 1, Acts 9, Ephesians 2, I Timothy 5-6, Hebrews 10, St. James 1-2, and a host of other chapters. There is a familiar passage in St. James's epistle, chapter 1, verse 27, which says: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Obviously, this definition is partial and suggestive only, and just as obviously it reflects the particular times in which it was written. The fatherless and the widows, representing individual human beings suffering from a personal affliction, are still with us and still to be "visited." But human sorrow, need, suffering, and injustice take many forms calling for the concerned action of the Christian as an expression of his faith.

THERE is one quality, it seems to me, running like a common thread through the passage from St. James and the various other biblical injunctions to do good. It is the quality of personal concern, personal action, person-to-person interaction. This would seem to be a basic implication of the whole fabric of our Christian faith and teachings. Individual Christians, singly or in concert, must show forth their faith in direct personal concern and action. This is truly the Church as the Body of Christ in action.

The early Church had no trouble with

this conception, favored as it was by a pattern of society which gave full scope for personal good works and virtually no scope for highly institutionalized good works at many removes from the person-to-person action uniformly commanded by scripture. For centuries, the Church gave alms to the poor, sheltered and cared for the sick and homeless, fed the hungry, gave sanctuary to the persecuted, consoled the bereaved. (As a direct extension of its divine teaching mission, it also established schools and universities.) Sometimes it provided special facilities for its good works, *e.g.*, almshouses. But always the good works were the witnessing and redeeming good works of one or a number of believing Christians directly serving individual need. A monk, a nun, a priest, a bishop, or a compassionate layman was directly involved in serving another human being who was in need. Beyond doubt, this was "the Church in action."

A great deal of unhappy confusion has arisen because there is another and more visible entity called "the Church" which is quite different from the mystical body of all faithful people gathered together in the invisible bonds of Christ's redemptive love. This other "Church" is the institutional Church, of rectors and vestries and parishes, of property and money and budgets, of conventions and councils, of committees and commissions, of politics and power. Now, when *this* Church begins to engage in something it calls social action it runs into trouble and falls far short of those good works to which every

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# What Have You Done?

Grace Kennedy

## What have you done To my children?

You have used their labor without thanks  
and not given them the wages due.  
You have not given the hoary head its  
honor or the patient service its praise.  
You have despised the fruit and crown of  
my creation MAN, and because of a  
black skin you have called him a mon-  
ster, something to be used, and feared,  
whispered about, and turned away from.  
You have said "He is not *my* brother."

## What have you done To my children?

You have said a "black man is an *it*, and  
not a *thou*."  
His strength, intelligence, his patience—  
even his love—you have used as though  
it were nothing.  
You have laughed and called him a clown  
—a thing to be used for your sport.  
You have made no difference between the  
old and the young man, the stupid or  
clever, the coward or hero, the wise and  
the foolish, the kind or the cruel, the  
rich or the poor, the honest or the dis-  
honest, the clean or the dirty, the  
healthy or the sick, the lazy or the in-  
dustrious.  
He is just a thing, and a black thing.  
You have said "His troubles are his own"  
and not to bother you with them.  
You have watched my beautiful women  
get old and tired in your service, sick  
at heart, trying to do the impossible—  
be a woman and a man at the same time.

You have not in the past even thought  
she needed the help of God given by  
the Church and society for her mar-  
riage. She was told to catch her a man  
and breed without benefit of sacrament  
or service, and keep the cheap labor  
coming.

You told her to stifle the joy and creativity  
of her children while still young so that  
they would not become "uppity" and  
useless for slavery.

You have forced her to empty the heads  
of my beautiful children of all thirst  
for knowledge, all beauty, all art, and  
leave them a prey to ignorance, evil and  
ugliness.

## What have you done To my children?

You have given my children an image of  
me that is a caricature.  
You have said, "Jesus will make you  
whole, and give you shoes in HEAV-  
EN," when you knew I wanted them  
whole and shod *now*.  
You have come between me and my beau-  
tiful children.  
Because your skin is white, they cannot  
believe that I, the white Jesus of the  
stained glass window, could really love  
them, or that I meant it for them when  
my blood ran down from the Cross.  
Tell them I died for *them*.  
And when you tell them, will they listen  
*now*?

## What have you done To my children?

# EDITORIALS

## Call the Police?

**T**HE question of whether or not to call in the police in the event of a disruption of church services is something of a toughie.

At any rate it is to our mind, which generally makes moral decisions with what we call simplicity and our critics call (or would, if they thought of this nifty word) simplisiticity. The National Council of Churches has issued an advisory to its member bodies counseling them not to invoke police power against disrupters. One does not need to guess what are the reasons for such counsel. The people of God, assembled in God's house to worship Him, are a witness to the fact that, in the midst of this world of hate and sin, there is a community of love, a people who love God, one another, and all men as their brothers. Any human being has a right to be lovingly heard in and by that community. To reject him when he comes, to cast him out, or even to refuse to hear him, is to void that witness. It is to fail to be the Church.

But what if the disrupter is not content simply to appear and state his case but insists upon so disrupting the service that worship is impossible? This has already been done in several places that we know of, by James Forman and his associates. The Church is obligated to listen to any man, be he friend or foe. Is it any less obligated to provide worship for those who desire it? This, too, is a sacred freedom.

We come up with this position, and it's the best we can do at this present: Police power may rightly be invoked in defense of people's freedom to worship, but this should be done only when it is clear beyond all peradventure that the disrupters do not wish simply to be heard but also to violate the right of others to worship God in peace.

## We Like —

**T**WO items in today's religious news from the United Kingdom: (1) The Roman Catholic Ecumenical Commission for Eng-

land and Wales has issued a statement commending Agape meals to Christians who are not free to join in intercommunion with those of other Churches. The document includes a warning that the Agape meal is not under any circumstances to be mistaken or substituted for the Eucharist.

Separated Christians now have, as the document puts it, an "existing though partial unity" which can be expressed by attending the eucharistic celebrations of other Christians without intercommunion. "But it can greatly add to our positive sense of fellowship, normally expressed in Holy Communion, if on these occasions we share in an Agape meal," which is defined as "an ordinary meal shared by divided Christians or by a family group. It is informal and can take a variety of different forms, by the introduction of scripture readings, prayer, thanksgiving and the blessing, breaking and sharing of bread; and sometimes also by the blessing and passing round of a cup; most of these elements are reminiscent of a type of Passover meal." We hope that

our own Church and other Churches will join in serious exploration of the rich possibilities of a modern revival of the Agape.

(2) In Scotland, a joint study group representing the Roman Catholic and the Scottish Episcopal (Anglican) Church has recommended a common rite for baptism. The text for such a rite has not yet been drawn up, but a possible structural outline has been composed. The committee found that as Roman Catholics and Anglicans they were of one mind on the meaning of baptism. "The hope of a Christian re-awakening in Scotland would seem to lie in a renewed understanding of the implications of baptism," one spokesman said. That is true not only for Scotland but for every land in Christendom and beyond.

Here again is something we hope will be picked up locally. Members of the Joint Commission on Ecumenical Relations, and members of the Standing Liturgical Commission, please copy.

## Bring Back Theology!

**T**HEOLOGY is, or should be, the most demanding of sciences. The fact that it is not is both a cause and a symptom of the present unhappy state of the Church. It need hardly be said that to the great majority of people within and without the Church, theology is a meaningless word. To some extent this is unavoidable; there is, after all, no real reason why the average insurance salesman should read Teilhard de Chardin if he doesn't want to. A serious fault, however, is the low esteem in which theology is held by large numbers of the Church's clergy. A commentator on the recent Roman Catholic dialogue on belief and unbelief noted that much of the Church's zeal in social involvement was a kind of "substitution" for a lack of confidence in her own field, *i.e.*, the relation between God and man. In short, sociology has replaced theology as the Church's foundation of thought.

I hope no one will take this as a repudiation of all the Church's involvement in "the world." The Incarnation demands that we be concerned with, and at times immersed in, the secular life of man. But often there appears no theological rationale for the Church's work. We do not know with anything approaching certainty what the end (*telos*) of our work, and therefore of our life, is. And the Christian cannot speak about ends except he speak theologically.

Theology is the "science of God." This may not sound terribly "relevant," but that is what the word means. Contrary to a frequent complaint, our seminaries probably spend far too *little* time in training in theological precision, far too little effort in logic which is the servant (and occasionally the judge) of all good theology. I think our lay people sense this. For every person that drops out of the Church because of its alleged "irrelevance" another drops out from sheer frustration in not hearing with any clarity what this organization to which he belongs has to say. Just as people normally expect a physician to know some physiology, or a banker to know something of the theory

of economics, so it is reasonable to expect that a priest will be well trained in theology. He need not be a "theologian" as such but he should have sufficient respect for that study to understand and impart its findings with clarity. As it is, our thinking tends toward "fuzziness." We speak either in platitudes or incomprehensible jargon: "thrust," "meaningful," "gut issue," and so on. These are "comfortable words." They comfort the speaker into thinking he has said something while delivering him from the discipline of knowing precisely what. As a result we are unable or unwilling to define either the goals of our action or the foundation of our thought.

Finally, theology is always "of God"—by definition. Some day I hope we may see the end of such terms as "theology of man," "theology of the city," "theology of stewardship," etc. These are all good subjects for study and the Christian can pursue them with much profit to

himself and to the Church. But their proper names are (respectively) "anthropology," "sociology," and "fund raising." (My apologies to all national and diocesan departments of Christian stewardship.) Theology is "of God" and a good beginning toward clarity of thought is to call things by their proper name.

St. Thomas and other classical theologians taught and believed that theology is the noblest of all sciences. May heaven deliver us from neothomism or neo-anything else (remember neo-orthodoxy?). But at least the Angelic Doctor knew what his words meant. If we were a little more careful about our words and logic, and hence were better theologians, the Church would probably be no bigger, or richer, or even less tension-filled. But perhaps we all might partake a little more of that joy which the spirit of "graceful reason" and understanding engenders.

KENNETH R. TREAT

## SOCIAL ACTION

*Continued from page 9*

Christian is called. "Social action" then becomes institutional. It becomes impersonalized and remote from the person-to-person acts of love and compassion enjoined upon us. It becomes political and controversial and divisive. It may even fool the Christian into thinking that he is engaged in good works when actually there is only some remote agent acting for him in what is hardly more than a political or business transaction. Social action by the institutional Church, whether parish, diocesan, or national, is subject to another dangerous flaw. It leaves to a few the authority to compel all to one single course of action as *the* Christian action. The Church may get "hung up" on one or two causes, neglecting all else. (For example, when did you last hear much from the national Church on anything but civil rights and peace?) Or it may get "hung up" on a particular course of action favored by the institutional leadership but far from accepted by all Christians of good will as the only or even the right way to tackle whatever particular complex area of human maladjustment is at stake. The result is controversy within the institutional Church, which cannot avoid causing grievous rents in the true mystical Church.

Current examples of this institutional approach to social action and of the dangers and errors inherent in it are legion. For example, the Executive Council of the Episcopal Church has made a financial and moral commitment to IFCO (Interreligious Foundation for Community Organization) which in turn is an important if not the chief backer of the National Black Economic Development Conference. This latter group, NBEDC, has as its most vocal and visible spokesman, James Forman, much publicized for his disruption of church services and his demands for stupendous "reparations." Thus, all Episcopalians have been put by institutional action and leadership in the uncomfortable position of being abettors of tactics and demands which are at once

offensive and ludicrous as well as theologically indefensible in Christian terms of love. This is a prime, but only the latest example of the dangerous paths into which action by the institutional Church can lead every member of the true Church in the name of our Christian duty of social action.

**P**ARISHES, dioceses, councils, and committees are not Christians. They have no souls to save by faith and good works. Only individual people can be Christians. It is the individual soul which is at stake in the acceptance of faith and the showing forth of faith. There are uncounted ways in which each Christian can manifest his faith. Not all are called on to do all; not all will even agree on the wisdom of each particular possible good work. But every Christian is called on to manifest the love of Christ in his life in this world—directly, personally, whenever he can, however he can. The Christian may carry food to a neighbor beset by family illness or death. He may participate in "FISH" for the meeting of every sort of personal emergency. He may join with his fellows to succor a member of the parish family in trouble. He may be a volunteer in a hospital. He may lobby at City Hall for more housing or better welfare services or more equalized education. He may join with other individuals in his own and other churches to form a corporation to sponsor a housing project. He may tutor deprived children. He may work for the election of candidates who he considers will best advance the cause of peace. He may work with civic groups to conserve our God-given natural environment. There is no end to the possibilities of individual Christian social action.

Social action? I prefer "Christian action." Separately and together, as circumstances, needs, and opportunities dictate, each one of us is under standing orders to let the spark of divine love which we pick up from the Triune God flow through us to others in good works, and

so keep the action of redemption unbroken through eternity. Institutional social action can be a bull in the china shop of God's purposes. Individual Christian action is the witness demanded of us. It is the fulfillment of Christ's two commandments, and the answer to our eucharistic prayer to "do all such good works as thou hast prepared for us to walk in."

## MANIFESTO

*Continued from page 7*

diocese at an earlier meeting, because the language of the document itself and its preamble are "largely Marxist-Leninist in their ideology and methods."

The diocesan statement approved by the council states in part: "We reject this ideology and these methods. The ideology carries with it a simplistic understanding of the past, of the future, and the nature of man—be he black or white. Its method is to substitute for the irresponsible rule of the majority the rule by a fervent minority. No matter how enlightened any minority people could prove to be, we will not support an ideology which seeks to put aside the democratic principle of the rule by the majority." The statement also warns that "to support the form of revolution called for by Mr. Forman's address and the manifesto would evoke the further emergence and unleashing of the racist and reactionary forces existent within our white society." In addition, the statement carries a strong reference to financial support from the diocese and from the national Church to programs aimed at alleviation of oppression of "black, brown, yellow, and white people."

### Boston

Metropolitan Boston's churches and synagogues have been asked to give \$100 million in "reparations" to the black community. The demands were presented by a Metropolitan Boston Committee of Black Churchmen and linked by the committee to the "principle of reparations" contained in the Black Manifesto. An-

The Living Church

## BOOKS

**FAITH AND UNDERSTANDING.** By Rudolf Bultmann. Harper & Row. Pp. 348. \$7.50.

*Faith and Understanding* is volume I of Rudolf Bultmann's collected essays. It contains 13 essays, edited by Robert W. Funk. The translation is the work of Louise Pettibone Smith. Bultmann's German is not difficult—not as modern theological German goes. But hard work has been made of some of his translations. The first edition of the translation of his *Theology of the New Testament* used the Middle English *rightwise* for Paul's ambiguous "justify"; and the translation of his great work on the Gospel tradition was marred by careless proof-reading. Miss Smith's translation is first class. This is an advantage to the reader,

for Bultmann is one of the greatest theological and exegetical minds in the world. People will read him, even if obscure—as other Germans are read; but it is good to have the work clear. Burton Easton once said, after reading Bultmann's commentary on John, "I never learned so much from any book, or dissented with it so often."

One characteristic of all his writings, including these wide-spreading essays, is that Bultmann pays ample attention to classical, especially Hellenistic, parallels and influences, but not an equal attention to the Jewish background, element, and foundation. This is the trend of today—to see how much and how well primitive Christianity fits into its Jewish basis. But what Bultmann did in freeing the New Testament of its "mythology"—the term is used in a technical sense that

nouncing the demands were Hayward Henry, chairman and president of the Black Affairs Council of the Unitarian Universalist Association; the Rev. James B. Breedon, Episcopal priest working with the Massachusetts Council of Churches; the Rev. Virgil Wood; and the Rev. Gilbert Caldwell.

In addition to the \$100 million payment, the committee demanded that all churches and synagogues make "immediate disclosure of their total financial assets for proper assessment."

The Boston committee made eight demands, all but two of which were directed specifically to the First Church of Christ Scientist. The demands upon the C.S. Church called for a report of its "vast property holdings, financial assets, and membership figures"; for public disclosure of the "professional position and financial status" of the Church's board of directors, finance committee, and business committee; an immediate upgrading of the Church's black employees; and an investigation of the Church's proposed housing plans "to ascertain whether or not it intends to create another 'white middle-class ghetto.'" It also demanded that the Second Church of Christ Scientist in Roxbury, Mass., be "immediately turned over to the black community and that the *Christian Science Monitor* publish immediately a series on "the American Church as an Economic Institution."

The committee stated that it considers the demands "negotiable, but we intend to have them met."

### New York City

The governing body of Washington Square United Methodist Church in Greenwich Village has voted \$30,000 to the National Black Economic Development Conference, IFCO, and the Black Panthers. The funds, all to be given with no restrictions on their use, would come from accumulated interest on \$500,000 in endowment funds.

Discussion during the church's board meeting centered on whether the gift to the Black Panthers shouldn't have been designated for specific service projects or legal defense of the Panthers. Opposition was voiced to the Panthers' advocacy of violence, but it was argued that blacks should be able to determine on their own how to spend their funds, and that the Black Panthers favor "defensive" rather than "aggressive" violence.

[Mr. Forman has now raised the "rep- arations" figure to \$3 billion.]

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

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goes back to Plato and does not mean mere make-believe — has been a great service to all modern religious thought, especially Christian.

Chapter 11, "The Christology of the New Testament," is a clear example of "de-mythologization." The core of Christian doctrine is preserved by reviewing the "myth" which uses "picture language" as all the ancient religions used it. God is not "born" and has not "become" any more than he "dies" or "is dead." God is God for all eternity. What Christ was He was from eternity. The titles of Christ were meant to define His act of salvation, "not definitions or descriptions but a confession of faith" (p. 284). That faith is conceived almost exclusively in the pattern of continental protestant orthodoxy. Bultmann is still defender of the evangelical faith, more "neo-orthodox" than most Anglicans; but that is why his teaching is so important for the majority of Bible reading Christians today.

(The Rev.) FREDERICK C. GRANT, Th.D.  
*Union Theological Seminary (ret.)*

\* \* \* \*

**THE CHRISTIAN MARXIST DIALOGUE: An International Symposium.** Edit. by Paul Oestreicher. Macmillan. Pp. 300 paper. \$1.95.

*The Christian Marxist Dialogue* is a valuable collection of 16 essays sparked by international conversations in recent years between radical Marxists and radical Christians. Starting with the premise that "world Communism" is as much a myth as "Christendom" and that each "faith" today sorely needs the understanding and support of the other for the achievement of social justice, the chapters demonstrate wide areas of common concern, especially in combating the ideologies espoused and propagated by today's established power-structures.

Most American churchpeople are prob-

ably not aware of the extent to which, in Europe and especially in Czechoslovakia, frank dialogue has been in progress for several years between groups whose positions have generally been supposed to be contradictory and irreconcilable. Included in the symposium is "A Letter from Seventeen R.C. Bishops of the Third World Interpreting *Populorum Progressio*" (Pope Paul's encyclical on underdeveloped peoples), which can be said to form a kind of "bridge" between the two camps since it calls for the drastic reforms in our Western power-structures that Marxists have advocated yet does so in terms of the revolutionary imperatives of the Christian Gospel rather than of the social theories of Marx-Engels.

Paul Oestreicher, who edits the book as a former British Council of Churches official now in an experimental parish in the Diocese of Southwark, delineates the wide divergences between the two groups despite their common social concerns. He also states his belief, as a Christian, that "God's revolution in our time is far more radical than either Christians or Communists have yet been prepared to admit."

(The Rev.) JOHN R. RAMSEY  
*St. John's, Ogdensburg, N.Y.*

## Booknotes

By Karl G. Layer

**THE PRAYER BOOK OFFICE.** Edit. by Paul Hartzell. Morehouse-Barlow. Pp. 670. \$10.95. Those seeking a gift book of permanent value for a clergyman—or for themselves—may well consider this uniquely excellent volume designed for Churchmen who wish to pray the daily offices of the Church, with traditional enrichments not found in the text of the Prayer Book. Despite the 670 pages, it is so compact that it can be carried in a coat pocket; yet the print is most adequate for ordinary reading.

# PEOPLE and places

## Appointments Accepted

The Rev. Winston Jensen, former rector of Trinity Church, Brooklyn, N.Y., is with Regional Manpower System #8 (under HRA). Address: c/o Sutton, 270 Clarkson Ave., Brooklyn, N.Y. 11226.

The Rev. Conrad L. Kimbrough is rector of the Church of the Intercession, 1816 Ellis St., Stevens Point, Wis. 54481.

The Rev. John A. Kinsolving, former rector of St. Paul's, Evanston, Wyo., is rector of St. Bede's, 1601 St. Francis Dr., Santa Fe, N.M. 87501. He is also program director for Camp Stoney, diocesan camps and conference center, in Santa Fe.

The Rev. J. Harvey Klein, former curate, All Saints', Ft. Lauderdale, Fla., is vicar of St. Patrick's, Ocala, Fla. Address: 4330 N.E. 13th St. (32670).

The Rev. Harry H. Leventis, former curate, St. Alban's, St. Petersburg Beach, Fla., is vicar of St. Titus' Mission, Titusville, Fla. Address: Box 1193 (32780).

The Rev. Canon G. Ralph Madson, editor of the Palm Branch, Diocese of South Florida, is also vicar of Holy Family Mission, Orlando, Fla., in addition to several other diocesan responsibilities. No change of address.

The Rev. Thomas M. Magruder is assistant, St. David's, 11605 Magnolia Blvd., North Hollywood, Calif. 91601. He has received a Ph.D. degree from the U.S. International University, San Diego.

The Rev. H. Kenneth Major, former curate, Church of the Incarnation, Miami, Fla., is rector of the parish located at 1835 N.W. 35th St., Miami (33142).

The Rev. William H. Martin, former vicar of St. Mary's, Lovington, N.M., and more recently on a program of continued study, is rector of Christ Church, 3416 Atlas Dr., El Paso, Texas 79904.

The Rev. Robert L. Matheus, former curate, Good Shepherd, Columbia, S.C., is rector of St. Michael's, 202 E. Washington, Mt. Pleasant, Ia. 52641.

The Rev. Richard Miller, priest in charge of Christ Church, Chamberlain, S.D., and superintendent of Crow Creek and Lower Brule Missions, is to be vicar of Trinity Church, Wahpeton, S.D., Aug. 1.

The Rev. C. D. Pitkin, former rector of Christ Church, Castle Rock, Colo., is vicar of St. James', Taos, N.M. Address: Box 907 (87571).

The Rev. Sampson Rogers III is rector of St. Augustine's, 39 S. Pelham St., Rhinelander, Wis. 54501.

The Living Church

The Rev. Harvel R. Sanders, former assistant, Grace Church, Kirkwood, Mo., is rector of St. Paul's, 6518 Michigan Ave., St. Louis, Mo. 63111.

The Rev. Richard M. Shaw, former rector of St. James', Bradley Beach, N.J., is rector of St. Paul's, 161 Mansion Square, Poughkeepsie, N.Y. 12601.

The Rev. William L. Smith, former rector of St. Anne's, Jacksonville, N.C., is assistant rector of St. Thomas', Bethlehem Pike and Church Rd., Whitmarsh, Ft. Washington P.O., Pa. 19034.

The Rev. William D. Stickney, assistant, St. Stephen's, Peoria, Ill., is to be rector of St. Stephen's, 1400 Park Ave., St. Louis, Mo. 63104, July 1.

The Rev. Robert F. Sweetser, rector of Grace Church, Sheboygan, Wis., is to be associate priest, St. Paul's, 60 East Ave., Norwalk, Conn. 06851, July 15.

The Rev. Samuel S. Thomas, curate, All Saints', Lakeland, Fla., is to be vicar of Holy Faith, Port St. Lucie, Fla. Address July 1: 7704 South U.S. 1 (33450).

The Rev. David B. Tod, former vicar of St. James', Taos, N.M., is assistant rector of St. Mark's on-the-Mesa, 431 Richmond Place, N.E., Albuquerque, N.M. 87106.

## DEATHS

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

The Rev. Arthur Monroe Gard, 54, rector of St. John's, Bedford, Ind., since November 1968, died of a heart attack May 21, in Camdenton, Mo.

He had also served churches in the Dioceses of Milwaukee, West Missouri, and Quincy. Survivors include his widow, Ella, two daughters, one son, and one brother. The Bishop of Indianapolis officiated at the Burial Office and Requiem Mass held in St. John's, Bedford.

The Rev. Thomas Vail Wingate, 75, rector emeritus of St. George's Church, Pennsville, N.J., died Feb. 9.

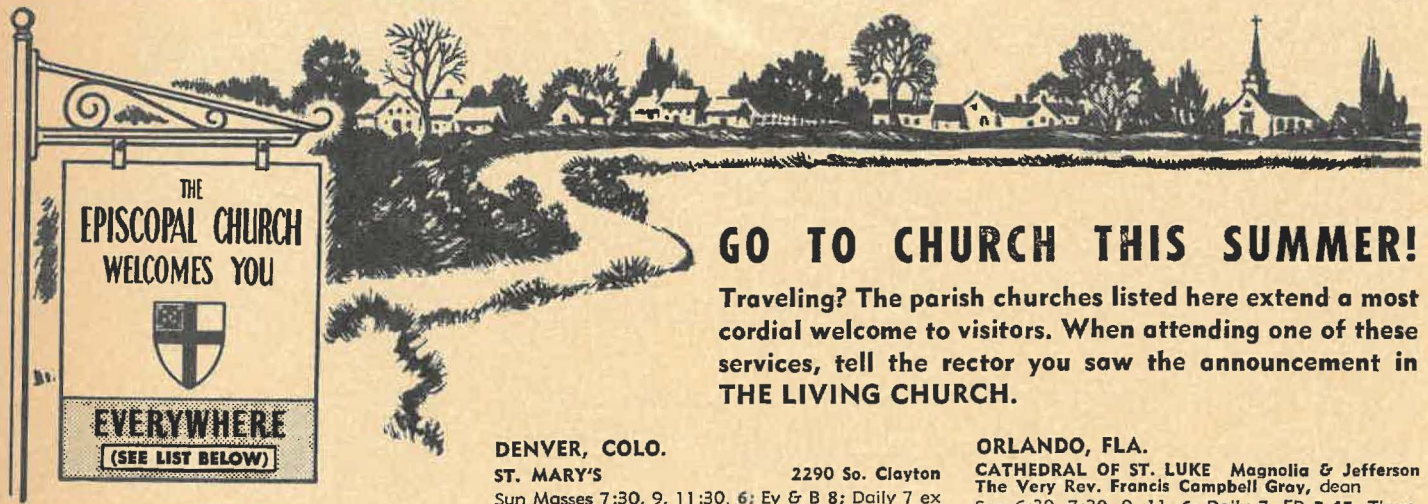
At the time of his retirement, he had been rector of St. George's Church since 1952. The Suffragan Bishop of New Jersey officiated at the Requiem and the present rector of St. George's read the Burial Office. Interment was in St. George's Church Cemetery.

Frances Wharton Lucas, wife of the Rev. Albert H. Lucas, retired dean of Philadelphia Divinity School, and mother of the Rev. Albert Lucas, died May 13, in their home in Essex, Conn.

For many years, she had been active in diocesan and national Church groups serving as UTO custodian in the Diocese of Washington and later as president of ECW of the Diocese of Maryland. Other survivors include two daughters, another son, and 11 grandchildren. Services were held in St. John's Church, Essex, and St. Thomas' Church, White Marsh, Pa.

Patricia Nelson Stone, 40, wife of the Rev. Ellsworth D. Stone, rector of the Church of Our Merciful Saviour, Penns Grove, N.J., died Apr. 12, after a long illness.

In addition to her husband, she is also survived by a daughter and one son. The Suffragan Bishop of New Jersey celebrated a Requiem and the rector of Holy Trinity, Collingswood, read the Burial Office. Interment was in St. George's Church Cemetery, Pennsville, 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.

### LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

### LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watska 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. Brown, 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  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

**KEY**—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; 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.

### 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 12  
noon & 6:15; 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

### 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  
"Serving the Loop"  
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.

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

(Continued on next page)

# 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 Parish Mass; Daily Masses:  
Mon thru Fri Low Mass 7; Tues, Thurs & Sat Low  
Mass 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  
Anaconda

## 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

## NEWARK, N.J.

**Grace Church** Cor Broad & Walnut Sts.  
The Rev. Herbert S. Brown, S.T.D., r  
Sun 7:30, 9:15, 11; Daily 7:30 ex Mon 7, Wed  
12:10, Fri 9:30

## 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; 10 MP; 1st Sun HC

## ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8 & 10

## CAIRO (GREENE CO.), N.Y.

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

## GENEVA, N.Y.

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

The Living Church

## 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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Tues  
12:10; Wed 8 & 5:15, Thurs 12:10 & Saints' Days  
8; Church open daily 8 to 8; EP Tues & Thurs 5:15

## 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 Masses 8:30, 11; C by appt

## 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, 10, 11 (High Mass); EP B 6.  
Daily Mass 7:30, 12:10; Wed & HD 6:15; EP 6.  
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

## RESURRECTION

115 East 74th St.  
The Rev. Leopold Damrosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 10 (Sung), 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

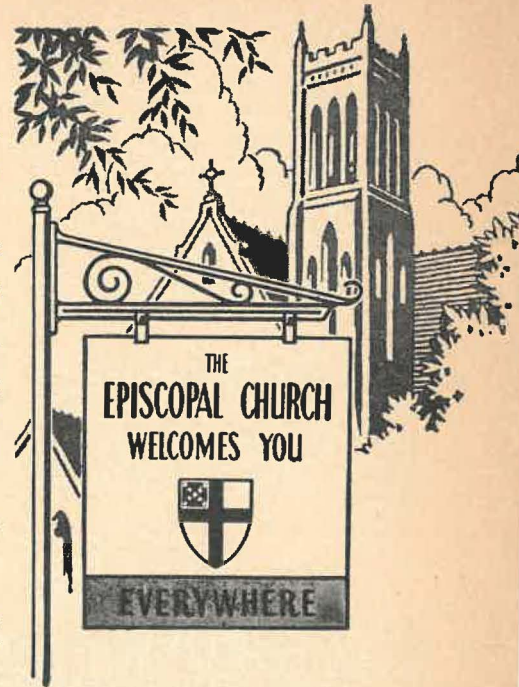
Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

## 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



**SAINT LUKE'S CHURCH**  
**FORT COLLINS, COLO.**  
The only Church in the Rocky Mountain  
region which possesses a 23 bell carillon.



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

**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. Caguilat, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
as scheduled

## 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; R. L. Hobbs, Organist & Choirmaster

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
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

## MUNCHEN 22, GERMANY

**CHURCH OF THE ASCENSION** Kaulbachstr. 30  
The Rev. G. Edward Riley, r Tel. 285507  
Sun 9 Eu; 11:30 MP & Ser (At Blumenstr. 36: Eu  
& Ser 1S & 3S); HD as anno. C by appt

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