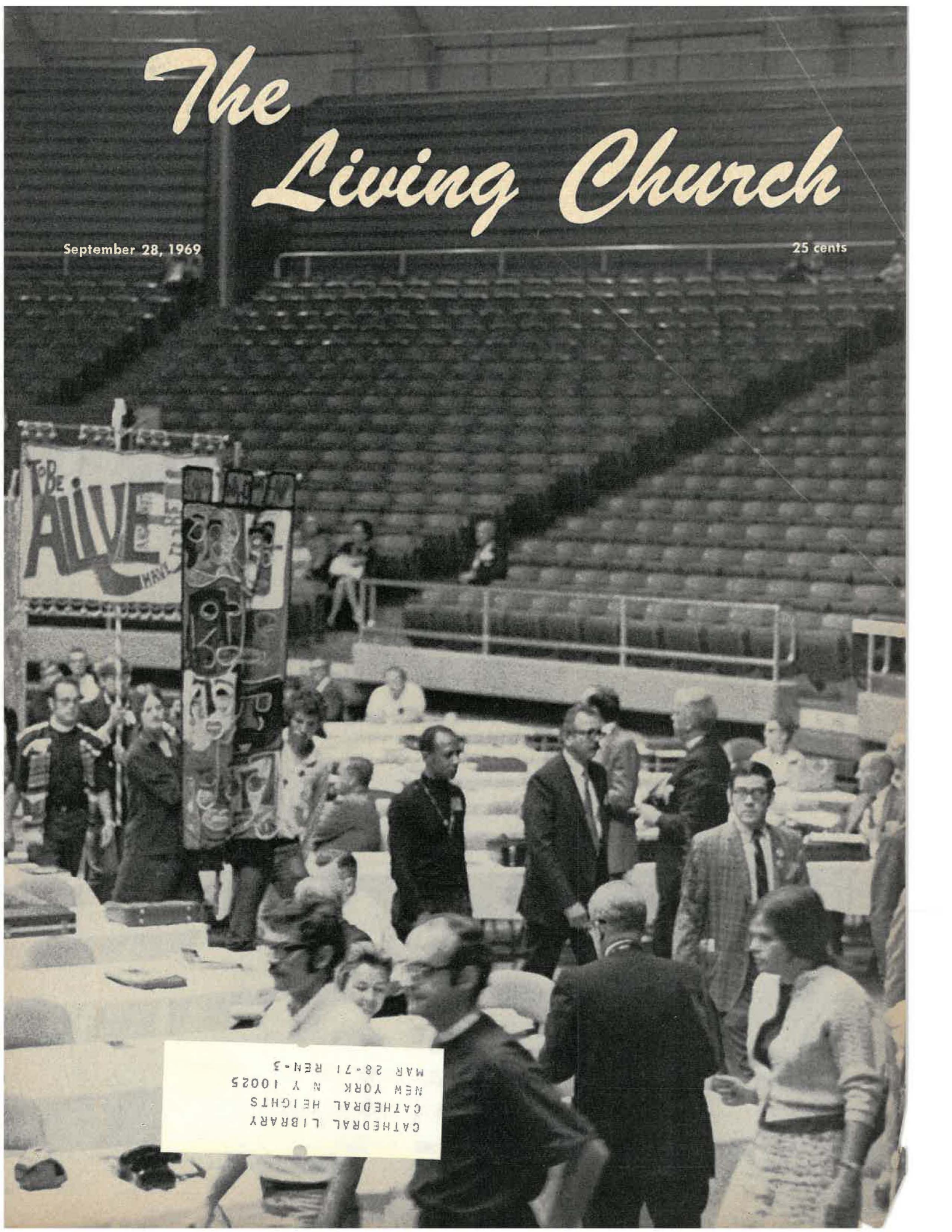


The Living Church

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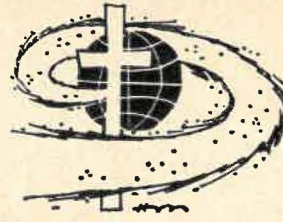
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Around



& About

—With the Editor—

Who's for ecclesiastical limericks? Mrs. R. W. sends in this one:

*There once was an earnest young priest
Who lived almost wholly on yeast.*

*For he said, "It is plain
We must all rise again,
And I want to get started at least!"*

And Mrs. C. E. M. provides a blooper which I hadn't heard before. (The trouble with these things is that if you are a parson you may do them yourself one day in an unwary moment.) "That it may please thee to defend, and provide for, the fatherless children, and widows, so that in due time we may enjoy them."

I'm afraid I can't say a great deal for a recent speech by a bishop I admire very much: the Rt. Rev. C. Edward Crowther, former Bishop of Kimberley and Kuruman in South Africa. Address-



ing the annual convention of the Christian Family Movement and speaking of the glorious revolution being expressed in the hymns that young people sing today he said: "They say 'Make love, not war,' and by God how right they are. We tell them they are immoral when they make love, but we honor with medals those who make war in Vietnam. Are those the priorities of sane men?" My question is: Are these the words of a sane man? I know that they are, and that makes their nonsense only the more flagrant. Any kind of sexual intercourse is "making love." A man picks up a prostitute in a bar, or if homosexual he picks up a partner in a rest room, and that is "making love, not war." You can't tell me that Bp. Crowther would call such conduct moral. Yet he seems to be saying that there's something hypocritical and false about calling it immoral—at least as long as "we honor with medals those who make war in Vietnam." Two comments here: (1) If war is immoral, how does its immorality make "love-making" moral—what's the connection? and (2) the men

who are decorated for bravery in Vietnam are not making war. The war-makers are the politicians, not the soldiers.

The bishop talked about *The Graduate*, that fatuous film in which the hero is portrayed in the implausible dilemma of having to choose between a business career in plastics and committing adultery with an old family friend, old enough to be his mother, Mrs. Robinson. Says the bishop: "Thank God he took Mrs. Robinson." Well, why? What's so bad about plastics? What's so good about adultery—from the viewpoint of Christian morality, which of course is the bishop's viewpoint? I saw the film. That particular adultery was messy, mean, sordid, and abominably cruel to poor Mrs. Robinson. She elicits our compassion; but her lover boy, our hero, who took her in preference to plastics (for which the Lord is thanked), is about as graceless and revolting a slob as I have seen in flesh or film for several long seasons. Are the likes of him the beautiful people, the morning stars of the great day coming?

I doubt that Bp. Crowther meant his words to be taken literally. They were chosen, I imagine, for their shock effect. Many prominent and popular Christian spokesmen today do this, trying to jolt people into thinking harder about the issues confronting us. I question both the propriety and the efficacy of shock tactics by bishops and other eminent churchmen. When they speak their hearers listen very literally. They should choose and use their words accordingly. Bp. Crowther is too wise and good a man to mean exactly what he said.

In his guest editorial on page 19, the Rev. John E. Skinner, S.T.D., makes a plea for grass-roots theological dialogue among the members of COCU. Dr. Skinner is Holy Trinity Professor of Theology at the Philadelphia Divinity School.

Monica Furlong gives us our word for the week: "I remember being told in my early days as a Christian that what I felt didn't matter, that what *did* matter was the will; a piece of nonsense which any woman could recognize immediately as nonsense." (*With Love to the Church*, p. 112. Forward Movement Publications.)

ON THIS WEEK'S COVER is the peace procession which took place at the Aug. 31-Sept. 5 Special General Convention II of the church. Other scenes and actions from the meeting are pictured and described in this issue, beginning on page 5.

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The Living Church

Volume 159

Established 1878

Number 13

*A Weekly Record of the Worship, Witness,
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THE KALENDAR

September

28. Trinity XVII
29. St. Michael and All Angels
30. Jerome, P.

October

1. Remigius, B.
4. Francis of Assisi, F.
5. Trinity XVIII
6. William Tyndale, 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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The Living Church

September 28, 1969
Trinity XVII

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GENERAL CONVENTION REPORT

The Opening

Faced by dissension in the church and mounting criticism of its programs, the Rt. Rev. John E. Hines, Presiding Bishop, opened the General Convention II with a rousing speech that both challenged his critics and sought to conciliate the differences. He rejected any idea that the national church would retreat from its activities in behalf of non-whites, and especially blacks, and dismissed as inevitably dangerous a cautious "wait-and-see" stance in social matters.

While much of his address at the inaugural Eucharist was devoted to a plea for unity and understanding, the Presiding Bishop spoke out vigorously against those who have opposed projects adopted as a result of the Special Program authorized by the 1967 General Convention.

"Even the small segment of pietistic isolationists in the church know that the problems of the races will not go away," he said. "And even though many of us would rather avoid the pain of being mixed up in the thorny and controversial confrontations, we can also see that it is the destiny of Christians not to withdraw but to hang in as best we know how."

Bp. Hines struck a highly optimistic note in declaring that "for the first time in nearly a thousand years, the unity of Christ's Church is emerging as more than just a figment of dreamers. . . . God is calling Christians to face each other and begin, little by little, to grapple with the 'gut issues' of unity. . . . And what they are learning is oft-times shockingly contrary to what their cautious bishops and pastors have taught them in an era now remote."

More than 1,000 delegates, clergy and lay, attended the colorful Eucharist at Notre Dame University's convocation center on the eve of the opening session of the convention. The Presiding Bishop's prepared address promptly acknowledged that there is division and dissension in the church as there is in American society and the world. "We are meeting at a time when real people, most of them absolutely sincere (though not always well-informed) raise questions about program, and priorities, and the efficiency of administration, and the wisdom of goals, and the proliferation of personnel in the 'bureaucracy' of our national church," he said. "Even the pointed question (resolved by one

small dissident group) that the Presiding Bishop be asked to resign is *not* so 'way out' when viewed in the perspective of our uncertainty and anxiety and unrest." He was momentarily jocular in rejecting the demand he resign but added: "And this is not because I am so confident that this church has the best P.B. possible. . . . But I am not resigning because I am hopeful concerning this church. And because I feel (that despite some mistakes, and stupidities—for some of which I am solely responsible) this church is growing increasingly responsive to God's call—as it is transparently and powerfully being revealed in this staggering world scene."

Bp. Hines called it "pious clap-trap" to believe that placing emphasis on social justice would relegate prayer, sacraments, evangelistic outreach, and personal salvation to a secondary position. "No one can pray with integrity while, heedlessly, human dignity is being denied people because of the color of their skin," he declared. "I am appealing to the whole of this church for a courageous and gracious will to unity which can gather up the fragments of our dividedness—and dissolve their sharpness in a oneness which honors Christ Jesus and—by the power of the Holy Spirit—may help to heal our broken world."

Agenda Approved

Anticipated opposition did not surface at the opening session of the convention and the agenda committee's proposal was accepted by both houses without serious challenge. Thus so-called "additional representatives," other than elected lay and clerical delegates besides bishops, were seated with voice and vote in non-legislative discussion sessions. This meant that sessions through Wednesday were devoted almost exclusively to a series of conferences and committee meetings in which the non-elected representatives could participate freely with bishops and deputies, and vote on resolutions and other actions, although their decisions would not be binding on the legislative proceedings.

Meetings of the two houses, bishops and deputies, were restricted to an hour each on Monday and Tuesday. Although faced with a heavy load of legislative proposals, the two houses had only from Wednesday afternoon to Friday noon to complete their work. Night sessions were scheduled for Thursday.

Serious opposition had been expressed to the agenda program presented by the Presiding Bishop's committee before the convention and in corridor discussions by



The convention held session at Notre Dame University

deputies, particularly laymen, on the ground that appointed representatives of minority groups, youth, and women were not properly a part of the convention structure. Approximately 80 dioceses sent three such delegates to the convention.

The Rt. Rev. William R. Moody, Bishop of Lexington, challenged acceptance of additional representatives on constitutional grounds but the bishops approved the committee proposal without further debate.

In the House of Deputies the only argument centered on a proposal which would have eliminated the Monday and Tuesday short sessions of the two houses. There was no consideration of eliminating the non-elected representatives from conference and committee meetings.

The vote on adopting the committee's recommendation was: For: clergy 77¼, laity 73½; Against: clergy 3¼, laity 8; Divided: clergy 7, laity 5. (A "divided" vote occurs when there is an even split, two to two, for and against in a diocesan deputation. It is counted neither as a yes or no vote but, since a majority is required for adoption of a proposition, it would effectively be negative in a close vote.)

Under the revised convention formula, bishops, deputies and other representatives held brief morning, afternoon, and night general sessions, then broke up into

60 separate groups. The conclusions of these groups were summarized for the general meetings.

Apparently anticipating strong opposition to the new form of the convention structure, agenda committee members spent more than an hour Sunday morning in a presentation to a joint session of bishops and deputies. They outlined the reasons for their proposal: an opportunity for a broader discussion of issues, programs, and of plain ideas than is possible under parliamentary rules of legislative sessions. Additionally they pleaded that the representatives of youth, minorities, and women would enlarge and enrich the convention's deliberations.

"No" to Woman Deputy

The House of Deputies supported reports by its election and constitution committees and refused to seat Mrs. Aaron Oliver of San Diego as a deputy for the Diocese of Los Angeles. A motion to have the house, for this convention only, set aside the constitutional bar, was ruled out of order.

The Episcopal Church constitution was amended at the Seattle convention in 1967 to permit women to hold deputy seats but this does not become effective until the action is ratified at the 1970 General Convention in Houston.

The Church's Mission

Sharply divergent views on the Episcopal Church's role in social and political matters were offered in a general conference session Monday night (Sept. 1).

"Our task is to convince all Christian people what God requires of us in brotherly love and in social justice with respect to the races," concluded the Rev. Donald Hungerford, Odessa, Texas. But, he continued, "do we, doctors of the soul, believe that the reclamation of the spirit is to be found in tampering with the social environment, in material goods and services? I question not that political and economic power are necessary for the social justice of all Americans of every color. I do question whether the Church is intended by God to be the instrument of their attainment."

Retorted the Rev. Jesse Anderson, Jr., an urban missionary of Washington, D.C., "priorities have to involve good work with social and prophetic action. Priorities today have to be to the poor, to the black and brown people of our neglected urban centers. . . . It will not be until the church has understood the full meaning of self-determination and agreed to it, that it can begin to make a witness in the non-white community. Until then you have made no changes in thoughts and ideas and have no value. This is what the rebellion and revolt of black people within the nation, the world, and the church is all about. This is where we have our mission."

Oscar Carr, Jr., a Mississippi planter, was unwilling to accept a philosophy that social action programs are to "translate the Christian teaching on race relations into practice." He expressed doubt that the church has the necessary expertise to cope with the problems it undertakes to attack and that churchpeople themselves are spiritually at odds with the church's teachings. "We have been asking the wrong question," he asserted. "Instead of demanding 'what can the Christian do to improve race relations?' we should be asking 'what must the Christian be?.' If the church is an unredeemed community, it cannot hope to redeem the world. The sin of the church is not that it has not reformed society, but that it has not realized self-renewal. Its sin is that it has not repented. Without repentance there cannot be renewal. It may be that the church's failure in the racial crisis has been organic, not functional; theological, not sociological."

Dr. Charles V. Willie, chairman of Syracuse University sociology department, suggested that a national policy of "law and order" without overriding regard for "love and justice" would lead to catastrophic disunity. The paper was read by his brother, Louis J. Willie, Birmingham, Ala., insurance executive. "Those who call for unity based on law and order," Dr. Willie wrote, "are fright-

EXECUTIVE COUNCIL

The Black Economic Development Conference was recognized in a limited way by the church's Executive Council "as a movement which at this moment shows promise" for aiding black peoples. It was the first major church body to give such partial endorsement. But the council refused again to "concur with all the ideology of the Black Manifesto" and made it implicitly clear that BEDC would get no money from the Church by threats of disruption and intimidation.

The council's action was taken at Notre Dame University (Aug. 30) prior to the opening of General Convention II. Several council members described the manifesto, under which \$3 billion has been demanded from churches as "reparations," as being "marxist, anti-Christian, and anti-Semitic."

Dr. Charles V. Willie, chairman of Syracuse University sociology department, said refusal to give BEDC any recognition would open the door to many irresponsibly-led organizations, and asked for recognition as "an act of faith, just as the church has entered into mission as an act of faith."

The council made it clear that the BEDC, if it seeks funds from the church, must follow the specified procedures and meet the qualifications set for grants. Organizations advocating or practicing vio-

lence are barred from receiving grants. BEDC proponents have occupied church buildings and disrupted religious service several times in recent months.

Other council actions:

(✓) Advocated expanding its own membership to provide for two persons between the ages of 18 and 30 years and four minority group representatives, two of these to be nominated by the Union of Black Clergy and Laity, an organization formed last year;

(✓) Endorsed proposals by the National Council of Churches, United Church of Christ, and other bodies, for a major conference to enlist religious community resources for a renewed effort to achieve racial and economic justice;

(✓) Voted to ask the 1970 General Convention for \$1 million annually for three predominantly black Episcopal colleges (St. Augustine's, Raleigh, N.C., St. Paul's, Lawrenceville, Va., and Voorhees, Denmark, S.C.) for scholarships, faculty development, and curriculum improvement;

(✓) Approved an "outside evaluation" of the Special Program for minorities to improve efficiency;

(✓) Directed the council staff to collaborate with the Union of Black Clergy and Laity and other ethnic groups in preparing educational and promotional material on the race issue; and

(✓) Commended the Ghetto Investment Committee and asked that it pass along its experiences and methods to dioceses and parishes for their own use.

ened over the prospects of a disintegrated nation; they counsel against taking the law into one's own hands; they speak of getting tough; they seldom plead for love and justice. Their diagnosis of the problem with our society is distorted and the solution they propose is one-sided, a solution that can never succeed unless connected with its inseparable mate, the urge for love and justice. This principle the church needs to tell the world, and tell it in plain and unmistakable terms."

The country had two opportunities to correct social injustice, Dr. Willie contended. First when the nation was formed and the government refused to abolish slavery. Second after the Civil War which outlawed slavery but did not end the oppression of blacks. "The third (opportunity) is rapidly approaching," he continued. "This time we know the issue is race. . . . It is time that the church acknowledged this fact. Now is the time for the church to act."

Black Caucus

A "black caucus," a closed meeting of black deputies, additional representatives, and guests was held on the opening day of the convention. Newsmen were barred from the meeting and there was no immediate statement of what actions were taken, if any.

Later in the day there was distributed the text of an address by the Very Rev. Frederick B. Williams, rector of St. Clement's Church in Inkster, Mich., and national president of the Union of Black Clergy and Laity. "We are here, perhaps for the last time, to assist the church in doing what must be done," Fr. Williams's prepared speech said. It reported him as saying that "we of the union . . . are here in South Bend to demand that this Episcopal Church change its life style radically, violently—for the salvation of its soul. We are here to expand the small corners of understanding, dialogue, and action."

Black Manifesto

General Convention II bowed to the demands of the black militants who had interrupted one conference session, and shuffled its agenda to hold an immediate public hearing on the Black Manifesto before proceeding with other convention business.

The first plenary session, a discussion of a proposal on deployment of clergy, was disrupted Sunday night a half-hour after it began. The Rev. Paul M. Washington and Muhammad Kenyatta, both of Philadelphia, wrested the microphone from the speaker and demanded immediate consideration of an Executive Council report on the response to demands for \$3 billion in reparations from churches for the Black Economic Development Conference (BEDC).

The Rt. Rev. John E. Hines, Presiding



BEDC REPRESENTATIVES: Muhammad Kenyatta (l.) and Wilbur Woodland

Bishop, went to the podium seeking to restore order but Fr. Washington and Kenyatta, a BEDC activist, refused to yield.

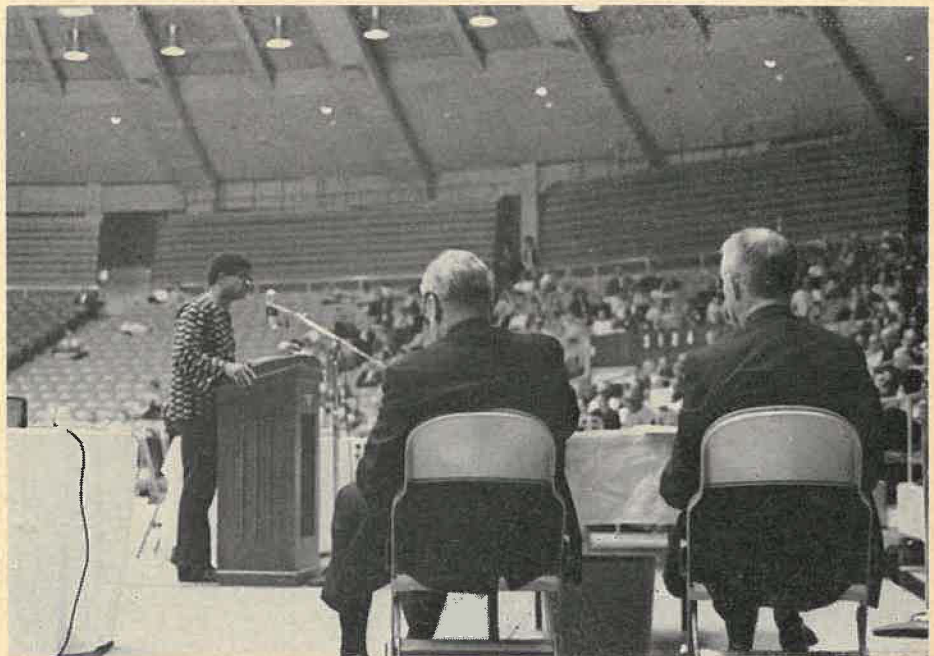
Bp. Hines, after asking for a show of hands by the audience, agreed to allot 10 minutes for a presentation of the blacks' demands. Kenyatta declined to stop after the specified time and spoke approximately 20 minutes, demanding that the convention immediately recognize the BEDC and grant it \$200,000 "new money" without reducing funding of any existing project of the church's special program.

Other militants, both black and white, had surrounded the speakers' platform and insisted on continuing the discussion. The Rev. Dr. John B. Coburn, president of the House of Deputies, explained that the Executive Council's recommendations

on the Black Manifesto had been referred to committees, would be received on the convention floor in regular business sessions, and could *not* be acted on immediately. Approximately 100 black and white youth supporters walked out of the conference for a strategy caucus in another building.

Overnight the convention leadership decided to scrap the Monday morning conference schedule and conduct a public hearing on the BEDC demands and the response to be made to them by the church. A score of speakers paraded to the microphone for over two hours. Most of them favored recognition of the BEDC without serious qualification. There were few opposition voices.

Kenyatta, a principal speaker for the militant group, asserted the BEDC pro-



THE BEDC's Muhammad Kenyatta addressed delegates

gram is aimed at "liberating the human race—to liberate the master as well as the slave." The Rev. Joseph A. Pelham, a Michigan deputy, said that "perhaps last night's intrusion will bring us to our senses" and the convention would develop an agenda which "adequately relates to reality." He suggested that it "takes a James Forman (a BEDC leader) to break through into the consciousness" of the churches.

The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, struck an opposition note, declaring the "Church has already responded and will respond again, has already fulfilled the demands and will again. . . . We will provide, but through our channels and not theirs. We will not allow other agencies to take over our concern."

James H. Davis, of the Diocese of Quincy, challenged as "a dangerous and uncanonical precedent, allowing any one group to have a voice in the makeup of the Executive Council," referring to a proposal that the Union of Black Clergy and Laity would nominate two of six additional members of the Council. He closed his remarks saying that he was "about two percent Indian" and "would take my reparations from the middle of Manhattan Island."

In the House of Deputies later in the morning, the Rev. Canon Junius F. Carter of Pittsburgh sought suspension of the rules for immediate action on the Executive Council's recommendations for a response to the Black Manifesto. When it was discovered that virtually no members of the House had copies of the proposed resolutions, the motion was withdrawn. Dr. Coburn announced it would be made a special order of business as soon as the proposal was reported by committee.

The Rt. Rev. John A. Pinckney, Bishop of Upper South Carolina, protested vigorously in a House of Bishops session against the change in the agenda. He contended that such an alteration could properly be made only by the two Houses and moved the original agenda be restored. Bp. Hines ruled that "in the unusual circumstances of this conference-convention," it was within the province of the presiding officers to approve the schedule.

Enlargement of E.C.

Deputies in the Tuesday afternoon session approved the Executive Council request to authorize election of six additional members, two to represent youth and four from minority groups. Two minority members would be nominated by the Union of Black Clergy and Laity. Age limits for youth representatives were lowered to between 18 and 25 years, instead of 18-30 as the council suggested. It was argued that anyone over 25 was not youth-oriented.

Canonical changes will be required to implement the move. The additional council members would serve until the



LOUIS PARRY



LOUIS JONES

From Vietnam to Hawaii to South Bend to seek sanctuary

1973 General Convention, it being assumed that thereafter the composition of the body would naturally include such representation. There are presently two Negroes on the council.

"Sanctuary"

Two soldiers absent without leave from the U.S. Armed Forces were presented to the convention in an elaborately staged demonstration on Tuesday morning (Sept. 2), to ask the convention to grant them "sanctuary" because of their conscientious objection to the war in Vietnam. They were Louis Parry, 21, of Mountainview, Calif., absent from the Air Force, and Louis Jones, 23-year-old Marine Corps corporal from Charleston, S.C.

The two men were flown to South Bend secretly from Hawaii. Their flight was arranged and paid for by Clergy and Laymen Concerned About Vietnam (CALCAV), a group which has no official connection with the Episcopal Church. The Episcopal Peace Fellowship collaborated in the demonstration.

Earlier in the session, a number of peace demonstrators stationed themselves in the auditorium and began reading the names of war dead in Vietnam. One of their number got to a microphone and asked all who were concerned for peace to join in the Lord's Prayer at that moment, when other business was before the convention. A small number responded. Another person asked the chair whether this peace demonstration had been authorized. The Rev. John Coburn, president of the House of Deputies, replied that there had been no previous knowledge or authorization by the presiding officers of the convention, but he took no action to halt the demonstration.

Several speakers, mostly young people, made scheduled short speeches on the subject of the war. Then the Rt. Rev. C. Kilmer Myers, Bishop of California,

took the podium and announced that the two AWOL servicemen would shortly enter the hall. The peace procession which escorted Parry and Jones to the platform was made up of about 50 persons carrying psychedelic banners with peace slogans.

Among the visitors was the Rev. Richard R. Fernandez, national director of CALCAV and a minister of the United Church of Christ. He told the convention that the two fugitives were not asking for protection against the law but for support "from a community they believe has respect for conscience and which demands convictions based on conscience."

After Parry and Jones had made short speeches, those present were asked to come down to the floor and stand behind them if they wanted to express their support for the seekers of "sanctuary." About half of the people in the gallery did so. [See cover photo.]

Money for Blacks

The special convention instructed the Executive Council to allocate \$200,000 or more for black community development, and it was freely acknowledged that the money would go ultimately to the highly controversial Black Economic Development Conference (BEDC).

First action on the grant was taken Wednesday morning (Sept. 3) by the House of Deputies after black priests and militants bitterly assailed the deputies for having killed a virtually similar proposal the night before. The House of Bishops concurred at a night session, completing the legislation.

The deputies' leaders implicitly raised doubts that the BEDC could qualify for grants from the church's Special Program initiated at the 1967 Seattle convention, one principal provision being that funds could not be granted to organizations advocating or practicing violence to achieve their goals. The Black Manifesto,

which was the basis of founding BEDC, contains strong revolutionary language and attacks on American society.

The deputies adopted the device of ordering the money granted to the National Committee of Black Clergy, an interdenominational and ecumenical group. The Rev. Robert P. Varley of Salisbury, Md., chairman of the committee handling the legislation, told the session that the BEDC would be the ultimate recipient and this was accepted by all who advocated its adoption.

The long, sometimes hot, debate opened Tuesday evening with a committee proposal essentially similar, granting to the Black Churchmen group \$200,000 in "new money," that is, without diminishing any Special Program grant. This had been demanded at conferences and demonstrations earlier by black militants, including Muhammad Kenyatta, a BEDC vice-chairman. It also had been recommended by the Union of Black Clergy and Laity, an Episcopal organization. After nearly four hours of argument and oratory, the deputies killed the proposal and substituted a resolution specifying that BEDC could receive a grant only by complying with the procedures and requirements of the Special Program.

Black deputies, who had agreed to refrain from debating earlier, attacked the House action with bitter words. "I'm sick of you, north, south, east, and west, wherever you are, I'm sick of you," shouted the Rev. Junius P. Carter of Pittsburgh. "There is a way for black people and we're going to make it. . . . There is no resurrection. You have just finished a crucifixion. You've crucified every black priest in this church." He then walked out of the arena.

The house recessed without taking final action and Wednesday morning the Christian social relations committee proposed a resolution basically of the same import

as the one killed the previous night except that it specified "funds which it may raise or which may become available." This aimed at objections that the Special Program was without funds for the remainder of the year and immediate funding of the BEDC was desired. A substitute providing that the Black Clergy organization specifically give the funds to the BEDC was voted down by the lay deputies although approved by the clergy.

Debate continued for nearly three hours. Proponents contended that, despite the Black Manifesto provisions, the deputies should accede to the advice of the church's own black clergy. Final action was on a vote by orders: Clergy, yes 76½, no 17¼, divided (two-two split in deputation) 3; lay, yes 62¾, no 14¾, divided 9.

The House of Bishops recessed its session and most of the prelates sat in the deputies' gallery during the debate.

The Rev. Frederick P. Williams, president of the Union of Black Clergy and Laity, said, after the bishops concurred, that "we are not satisfied with this response. It is inadequate, it is a cop-out." Fr. Williams insisted the union still wanted and will continue to demand direct financing of BEDC by the church. He said the convention action was a "political compromise and fundamental denial" of the church's responsibility. He acknowledged that his organization had told leaders in the House of Deputies that the union preferred funding the grant through the black churchmen if it could not be obtained otherwise.

Discussion in the House of Bishops on the legislation centered upon the question of whether the \$200,000 should be given to the BEDC directly or to the National Committee of Black Churchmen (NCBC), an ecumenically constituted group which presumably would act as a receiving agent for the BEDC. A motion by the Rt. Rev.

Robert L. DeWitt, Bishop of Pennsylvania, would have made the money directly payable to the BEDC, and the major argument advanced in favor of it was that this would be an act of trust in the black clergy of the church who urged that this be done. Strongly argued against this was the consideration that the BEDC has done nothing to date to show what it really is and what it will do—except the Black Manifesto, which the church's own Presiding Bishop has denounced as pro-Marxist, anti-Semitic, and anti-Christian. After heated debate, Bp. DeWitt's motion was defeated and a motion by the Rt. Rev. William R. Moody, Bishop of Lexington, to concur in the action of the deputies was passed.

In its Thursday morning session, the House of Bishops was interrupted by a woman visitor, Mrs. Philip Eckert, of Birmingham, Mich., who requested permission, which was granted, to address to the house an "urgent message." In it she denounced the bishops for their concurrence in the action of the deputies concerning the grant to the NCBC instead of directly to the BEDC, reproaching them for "not trusting black people enough to give them money without strings attached."

Trial Liturgies

Approval of several minor changes in the trial liturgy now in experimental use was given. Among these changes is an optional new prayer of intercession.

The liturgy for the Eucharist authored by the Consultation on Church Union was authorized for trial use in the Episcopal Church on special ecumenical occasions, subject to individual diocesan approval. The House of Deputies refused, however, to sanction any liturgy used in the Anglican Communion, a proposal approved by the House of Bishops earlier.

The convention added Morning and Evening Prayer to services which may be assisted by a minister of another church. Matrimony and burial previously were permitted.

Bishops Rebuffed

The House of Deputies refused to concur in a resolution amending the guidelines for grants by the church's Special Program and unnamed bishops were criticized by several deputies for seeking to pressure favorable action.

The resolution would have required the bishop to examine any proposed project in his diocese and make a recommendation within a week. If he opposed, further examination would be made by a special group and the grant could then be approved only by approval of a two-thirds vote in the Executive Council.

Several deputies said that even before the bishops' resolution reached the deputies, they were approached by bishops who urged their support. They contended



THE WAR IN VIETNAM was on the mind of many at South Bend

this was a breach of the traditional relationship between the houses. Rejection was on the basis that the proposal was a procedural matter and not properly a guideline.

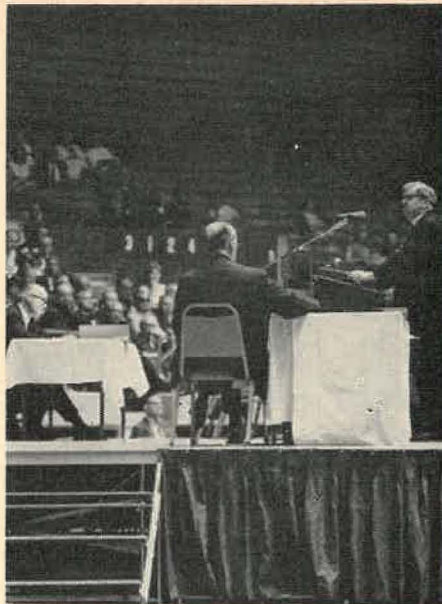
Position Paper on Drugs

The House of Bishops issued a position paper on drugs, after sending it back to its theological committee for minor verbal changes. The paper was read to the house by the Rt. Rev. Richard S. Emrich, Bishop of Michigan, chairman of the committee. When asked by one bishop why the scriptural quotations in the paper were from the old Authorized Version of the Bible rather than from some up-to-date version such as the Jerusalem Bible, Bp. Emrich explained that the quotations were the work of "a 60-year-old square!" (The text of this position paper will be published soon in *THE LIVING CHURCH*.)

UBCL Statement "Received"

The House of Bishops, like the House of Deputies, received a letter from the president and the executive director of the Union of Black Clergy and Laity, the Very Rev. Frederick B. Williams and the Rev. James E. P. Woodruff. After the letter had been read there was warm discussion. The Rt. Rev. John Burgess, Bishop Coadjutor of Massachusetts and himself a member of the UBCL, dissociated himself from the statement, calling it "intemperate, hardly worthy of Christian clergy." The Rt. Rev. Stuart Wetmore, Suffragan Bishop of New York, moved to "reject" the statement. This motion was defeated. A motion by the Bishop of Erie, the Rt. Rev. William Crittenden, not to "accept" but to "receive the statement in faith, hope, love, and understanding" was also rejected.

What finally came out of the discussion



BISHOP HINES:

"... gather up the fragments of dividedness."

was a decision to appoint a joint committee to secure pledges in the amount of \$300,000 for economic development programs for black, Indian, and Eskimo peoples.

Computer and Jobs

The Episcopal Church set out to enlist the help of a computer to keep round pegs (clergymen) out of square holes (positions) or vice versa. Further, it put into motion a program to make certain that the pegs and holes once matched are kept in that condition from year to year. The special convention adopted plans of a commission on the deployment of clergy to put an end to haphazard appointments by establishing a central clearing house through which a priest's talents may be readily joined on paper with the particular requirements of an open job.

The central "data bank" will list a clergyman's vital statistics, a summary of interests, experience, and particular capabilities and specialties. Additionally, it will provide the names of references selected by the clergyman and approved by his bishop. When a position is open, the vestry or other authority would in similar manner detail the requirements of the post. The magic of the computer would select the clergymen best qualified and provide their names. The appointing authority, of course, would not be bound by the data bank conclusions. The computer also would make "print-outs" periodically listing posts for which applicants are sought.

Lay deputies argued they need such scientific assistance because presently parishes seek priests essentially blindly and have no means for learning about suitable and available candidates.

While the commission's survey showed 74% of clergymen dissatisfied with the present system of getting jobs in the Episcopal Church, not all priest deputies agreed the proposed system would operate satisfactorily, contending that there are involved many variable factors with which computer data cannot cope successfully.

More far-reaching than the data bank is the commission proposal for annual review of clergymen's performance and triennial examination of how bishops are doing their jobs. Evaluation of priests would be made by bishops, gathering information from vestries, parishioners, other competent sources, and the priests themselves. The aim would be for the bishop to determine whether the clergyman is doing his job well, should have larger opportunities or be given another assignment, but not a lesser post without his consent. The Presiding Bishop would decide on the personnel to review performance of bishops, at least once every three years, naming a committee of three for the purpose.

The commission gave assurances that the confidential nature of data bank information would be protected and that an avenue for appeals would be set up on deployment and redeployment of individuals resulting from the evaluations.

The convention decided to get the program started and take another look at the 1970 Houston convention. It will be at least two or three years before the data bank is fully developed and functioning. The first year cost was estimated at \$107,300 and annual expense thereafter at around \$90,000.

Indians' Turn

One day after voting \$200,000 for black community development programs in a tumultuous, emotion-packed session, the House of Deputies voted in calm, virtually unanimous mood, to allocate \$100,000 for like programs on behalf of American Indians and Eskimos. The



BLACK AMERICANS were much in evidence at South Bend

House of Bishops concurred the next day.

The conditions were approximately the same: the appropriations to come from money raised or otherwise available to the Executive Council. While the money for blacks was implicitly earmarked for the controversial Black Economic Development Conference, the Indian-Eskimo funds were directed to the National Indians Committee of the church, formed recently to coordinate the council's programs in these fields.

The action was taken after presentation of two Indian priests active in the reservation missions, the Rev. Wilbur A. Bearsheart and the Rev. George A. Smith, both of whom addressed the House, and the newly appointed executive officer for Indian affairs, Kent Fitzgerald, a Chipewewa.

Fr. Bearsheart told the deputies to expect a delegation of tribesmen at the 1970 Houston convention. "We will be there with feathers, war bonnets, and drums," he said. "We will not demonstrate but come humbly and politely, earnestly hoping for your help."

The house heard that a number of Indian projects were in distress because of reductions made in fund allocations by the church in these and other programs because of general money shortages.

"Like a Hole in the Head"

"We need this like we need a hole in the head," said the Rev. Albert T. Mollegen, Virginia Theological Seminary. Thereupon the House of Deputies killed with an overwhelming "no" vote a major proposal for creating an advisory council on the Church's teaching.

The legislation came under sharp attack from the deputies when it reached the floor from the House of Bishops, which previously had approved it. The commission would have included 25 members, at least two-thirds of them Episcopalians and the remainder from other churches. Special provision was made for including women, ethnic minority, and youth representation. "Holy Office" and "inquisition" were terms repeatedly used in objecting to describe the proposed body. When it was suggested that it be entirely an Episcopal body, a deputy commented: "If we must have an inquisition, we should make sure it's Episcopalian and not ecumenical."

The commission was intended to advise on theological questions put to it by various units in the church, to study changing moral issues in our society and to observe the work of other churches and ecumenical groups, a "keep-up-with-the-times" theme. The estimated expense was \$20,000 for the first year.

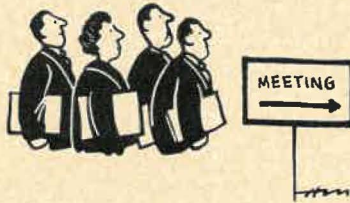
Opposition by Dr. Mollegen and Prof. Massey H. Shepherd, Church Divinity School of the Pacific, apparently ended what chances the proposal had among the deputies. "A permanent continuing body

Continued on page 12

Briefly...

GC II

- An enlarged canon, further defining its functions, was enacted as the base for the Board of Theological Education.
- The Diocese of Hawaii was created from a missionary district which has been in existence for 100 years.
- Membership in the House of Deputies was opened for candidates for holy orders, a ban that had existed for 134 years.
- Pensions of retired missionary bishops were increased to \$6,000 annually from \$4,000.
- The Diocese of Bethlehem was authorized to elect a bishop coadjutor, and Massachusetts a suffragan to become coadjutor.
- More than \$4,000 for relief of hurricane Camille victims was contributed through offerings at the daily early morning Eucharist.
- In an informal opinion poll of deputies and additional representatives, overwhelming endorsement was given to the "new type" agenda under which the con-



vention was operated. Bishops who were polled expressed less enthusiasm. On the question of including "additional representatives" in future conventions, the deputies and representatives voted approval by 275-41, but the bishops polled were 42 to 13 against.

- Permission was given to the Diocese of South Florida to divide in three dioceses.
- Dozens of diocesan deputies rose in the house to pledge raising money for the allocation to black community developments. Amounts ranging from several hundred dollars to \$15,000 were promised. No total was announced.
- Appointment of Kent Fitzgerald of Window Rock, Ariz., as executive officer for Indian affairs in the Episcopal Church was announced at Notre Dame by the Presiding Bishop. Mr. Fitzgerald, a Chipewewa, served 29 years in the U.S. Bureau of Indian Affairs. In his new position he will be the council's representative for mission and ministry among American Indians and Eskimo peoples.

INTERNATIONAL

■ *The Methodist Magazine*, founded in England by John Wesley in 1778, ceased publication with its August issue—a victim of rising costs. Simultaneously, reports appeared in the secular press that a group of clergymen and laymen was preparing to take over publication of the magazine and re-issue it in October under a new format. These reports have been denied by a spokesman for the Methodist Publishing House responsible for the publication of the journal which had attained an international reputation as "the family magazine of Methodism."

■ Church World Services has called for new contributions of blankets to replace 20,000 blankets sent to hurricane victims in Mississippi. Forty bales of infants' and children's clothing were also sent. CWS was able to respond immediately to the Mississippi disaster needs by drawing upon both CWS and Lutheran World Relief supplies, with approval, but the blanket supply must be replaced. Cecil J. Brown, national administrator of CWS clothing appeal, said the organization needs 300,000 blankets to meet anticipated needs. About 200,000 have been contributed through churches.

■ Membership in the Assemblies of God has increased by 49,602, or 8.6%, to a total of 625,660, and 312 new churches have been opened, bringing the total number of congregations to 8,570. This biennial report was made during the church's general council meeting in Dallas.

■ The moderator of the United Church of Canada has urged that a tentative plan of union between his church and Canadian Anglicans should be drawn up immediately and submitted to the laity of both churches. Dr. Robert Baird McClure said that to date clergy have had a disproportionately large voice in the progress towards union, with often negative effects.

■ A Canadian Indian, David Courchene, president of the Manitoba Indian Brotherhood, told the 24th General Assembly of the Anglican Church of Canada that "We (Indians) will not be treated as foreigners in our own land." He charged that if Christians had put as much energy into improving the life of Indians as they have put into trying to convert Indians, the situation of the Indian today would be much better than it is. He called upon the church to re-direct church foreign aid programs to assist Canadian Indians.

such as proposed," said Dr. Shepherd, "has great dangers and is contrary to our Anglican tradition," contending theological questions should be settled as they arise.

War Issues

The House of Bishops spent more than an hour dealing with resolutions concerning the war in Vietnam, selective service, and conscientious objectors. The bishops eventually reached agreement on two statements.

The one dealing with selective service had been introduced by the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, and urged the U.S. Congress to enact legislation "to end the draft at the earliest possible moment." Another resolution, which passed, urged President Nixon to grant "at the earliest possible opportunity amnesty for those who, witnessing to their beliefs in defiance of the draft law, have been sent to prison, been deprived of their rights of citizenship, or gone into exile during the course of the Vietnam war."

A third proposal urged the church "to assist efforts to establish draft counseling centers in each diocese" and to assist young men who encounter legal problems with the draft for reasons of conscience. A motion to table this proposal was made by the Rt. Rev. Stephen F. Bayne, Jr., the church's deputy for program, who pointed out that such assistance is already being offered and funded by the national church. The motion was adopted.

Another proposal which was tabled urged speedier withdrawal of troops from Vietnam. The Rt. Rev. George Murray, Bishop of Alabama, in moving to table, questioned the wisdom of acting upon "a poorly written document full of meaningless phrases."

"Sanctuary" Rejected

The House of Deputies turned down vociferously a resolution, introduced on behalf of a youth group, proposing that dioceses and parishes "take under serious consideration" restoring the practice of offering sanctuary, spiritually and physically, to persons wanted by police authority. The idea was attacked as having no application in modern law and a misconception of what constituted the "right of clergy" in medieval times.

After the house acted, about 25 youths, blacks, and women stood at the rail behind the dais and turned their backs to the deputies. Another group stood at a side railing in the same posture. They remained there silently until the night session ended.

Canons Revised

Revisions in 15 canons of the Episcopal Church were approved at the convention. Some of these were required because of constitution alterations completed two



The voice of youth was heard

years ago at the Seattle convention, but most were of a "clean-up" character, simplifying and clarifying procedures particularly in the area of ecclesiastical trials. There were few changes of substance.

Special Ministries

Canonical revisions governing the licensing of priests to serve special situations were approved by convention. Chief effect of the changes is to facilitate ordination of individuals who cannot qualify under regular educational standards but would serve only in limited ministries.

Persons having secular employment and who are self-supporting could become priests by undertaking minimum theological study but their licenses would be restricted to the diocese where ordained and probably only for the specified cure.



THE CONVENTION LEADERS (Dr. Coburn and Bp. Hines) and

The Living Church

They would not come under the church pension system, and other retirement provisions would have to be assured. Some deputies predicted that a substantial portion of the clergy in small and remote locations in the future would be in the secularly-employed category.

Restructure Postponed

Elaborate programs for reorganizing the church and convention structure were postponed for a year by the convention.

The House of Deputies approved a committee recommendation putting off until the 1970 Houston convention such proposals as proportional representation of dioceses in future conclaves, setting guidelines for "viable" dioceses and parishes, redrawing territorial boundaries for dioceses, and biennial instead of triennial general conventions. The committee contended that there had not been enough time to come to conclusions on the program suggested by a joint commission on structure.

A move to eliminate at future conventions "added representatives" — non-elected and non-voting delegations of women, youth, and minority or ethnic groups—received little support from the deputies. Voted down also was a proposal to require that "conferences," sessions in which the unofficial delegates participated, be held separately from the convention itself. Instead, the convention commended the added representatives and urged continuance of the arrangement, including the conferences.

"Renewal" Renewed

The House of Deputies threatened for a time to reject a proposal to continue the joint commission on renewal, previously approved by the House of Bishops, but finally acceded. The commission was or-

iginally created to "help re-think, restructure, and renew the church for life in the world today." Deputies objected that its report did not indicate adequate justification for its continuance but eventually relented in their opposition.

Advocates pointed out that the commission had laid the groundwork for an effective ecumenical effort in the field by inviting other bodies to join the effort. Such invitations could be issued only by the Episcopal body, it was said, although others were ready to join. The commission's application for \$30,000 to finance an executive office was turned down, however, by the joint committee on expenses.

Life and Health

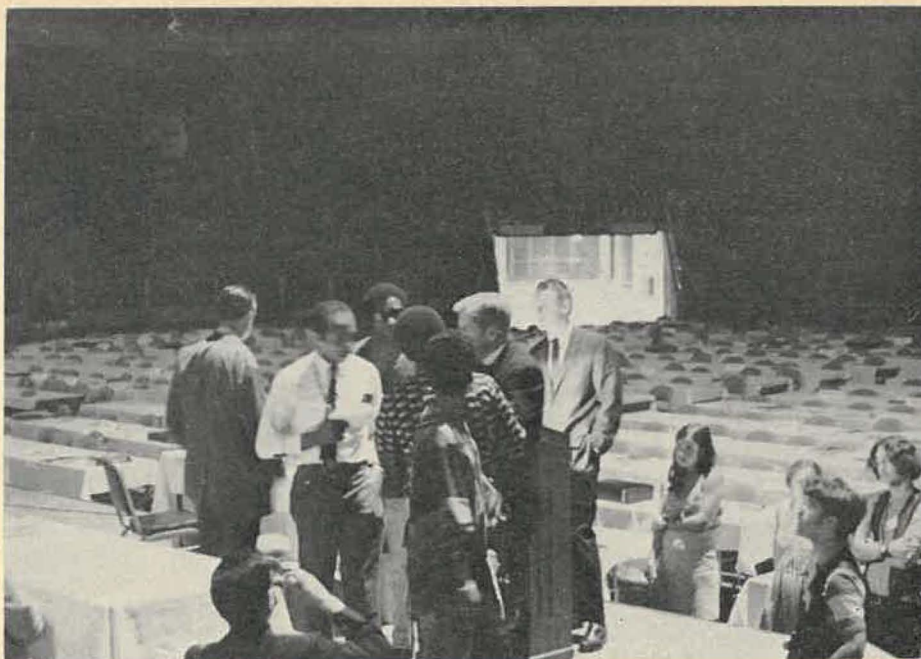
A church-wide program for group life insurance and major medical liability protection was adopted.

A uniform \$10,000 life insurance policy will be provided (double for accidental death or dismemberment) for all clergymen until they reach the age of 65. After retirement lesser insurance will be provided.

The major medical plan pays expenses for medical and hospital costs, above those not covered by basic health insurance, to a maximum of \$25,000 during a lifetime except for the initial \$100. Maximum for retired persons is \$10,000.

This coverage was described as extremely broad, including psychiatric assistance and other illness not ordinarily included in such policies. It will be mandatory upon all dioceses, districts, and convocations effective Jan. 1 next unless exception is made in order to permit adjustment of present commitments.

Estimated costs: group life \$85.54 annually; major medical, \$25 to \$42 for active and retired single persons, \$60 to \$104 for family units.



JOHN HINES: "This church is growing increasingly responsive to God's call."

Is It Reparations?

Several deputies objected to newspaper reports that the special convention agreed to pay reparations in allocating \$200,000 for black community development. Dr. Coburn, president of the house, arranged an informal conference between deputies and press representatives.

Newsmen pointed out that speakers in behalf of the appropriation repeatedly had referred to the injustices done the black man and that the church should make amends. That, the reporters contended, was the precise meaning of reparations. Additionally, they said, the Black Economic Development Conference, ultimate recipient of the funds, demanded "reparations" in its Black Manifesto.

At a subsequent house session, an effort was made to introduce a resolution declaring that the convention action did not constitute paying reparations and also rejecting the Black Manifesto in its entirety. The house refused to suspend its rules to permit the resolution's introduction.

Assessment Raised

The special convention got the bad news from its committee on expenses—costs have run ahead of revenues, the treasury is almost bare, and assessments will be raised beginning next January.

General Convention funds are raised by an assessment against each diocese based on the number of bishops, retired bishops, priests, and deacons canonically resident therein. The per capita charge was increased to \$34 from \$21 currently in effect. The General Convention fund is apart from the church's basic finances. Facilities and other convention costs were more than \$41,000. The major item of expense for a convention, of course, is the cost of transportation and housing of those attending. These are met by dioceses or the deputies themselves.

NEW YORK

Priest Shot to Death

The Rev. Thomas P. Logan, 50, assistant at St. Paul's Chapel, New York City, since 1964, was a victim of a holdup attempt Aug. 29. He was shot in the chest, a few feet from his home in Brooklyn.

Two witnesses said two Negro youths in their 20s accosted the priest and demanded his money. According to the witnesses, whose names were not disclosed by authorities, Fr. Logan apparently did not take the demand seriously. When he refused to give his money, one youth fired



some of its visitors are helping "to heal our broken world"

one shot. The assailants then fled empty-handed. The witnesses also told police that Fr. Logan had identified himself as a priest and admonished the youths for trying to hold up people.

Fr. Logan was taken to a hospital where he died less than an hour after having been shot. He never regained consciousness.

The Rev. Robert C. Hunsicker, vicar of St. Paul's, said Fr. Logan naturally would have tried to dissuade the youths from robbing him. "He was a priest with great understanding for people who found themselves in trouble," Fr. Hunsicker said.

Fr. Logan is survived by his mother, Laura, one brother, three nieces, and two nephews. The Burial Office and Requiem were held in St. Paul's Chapel and interment was private. The chapel is part of Trinity Parish, New York City, and dates from 1776.

NEW HAMPSHIRE

Civil Disobedience "Unchristian"

Christian ministers who practice and advocate civil disobedience should be put out of the church, a judge, who is also an Episcopal lay preacher said. Judge Wilson K. Barnes of the Court of Appeals of Maryland was addressing members of the New Hampshire Society, Daughters of the American Revolution, at the 22d annual DAR vesper service in the Cathedral of the Pines, Rindge, N.H.

"It is a Christian obligation—a matter of Christian conscience—to obey the laws of the state and nation, duly enacted for the protection of society," he said. "And yet not withstanding this obligation, in the last two decades, we have observed the extraordinary sight of ministers of the Gospel not only themselves disobeying these laws but even urging others to do this. The so-called doctrine of 'civil disobedience,' even if peaceful, is not part of Christian teaching and not only subverts the authority of the government of the nation, but also is a transgression of the Christian obligation to obey," Judge Barnes stated.

MISSOURI

Court Injunction Extended

A court order restraining a group supporting the Black Manifesto from interrupting church services has been extended through Dec. 15, by U.S. District Court Judge James H. Meredith. He upheld and extended the injunction obtained by the Central Presbyterian Church of Clayton, Mo., against the Black Liberation Front (BLF) which disrupted services there last June.

A similar injunction had been granted by the judge on the request of John Joseph Cardinal Carberry, Archbishop of St. Louis, the rector of St. Louis Cathed-

ral, and several cathedral parishioners in July after scuffling broke out in the cathedral between demonstrators and some members of the congregation. That temporary restraining order, barring not only BLF but also members of another militant group called ACTION, extends through Oct. 1.

SOUTH AFRICA

M.P. Wants Passport Denial Review

A member of South Africa's Parliament has called for a board of review to consider passport refusals. The request came after a travel permit was denied to an Anglican priest.

Etienne Malan, a member of the opposition United Party and parliamentary representative of the Rev. Canon Cyprian Thorpe, said there are "serious defects" in the existing passport setup. The passports "are refused far too often and there is no independent body to review government refusals," he stated. He feels that there should be an independent body of judges to review the refusals and stated that he intends to raise the Thorpe case at the next session of Parliament.

Mr. Malan has been unsuccessful in an attempt to see the Minister of Interior on the priest's behalf. The government informed Mr. Malan by letter that the Minister of Interior had personally investigated the matter and found no reasons to reconsider the passport request. There is no way to appeal such a decision. Canon Thorpe is one in a long line of churchmen who have run afoul of the government when wishing to travel abroad, according to reports.

CANADA

Concerning Holy Land Events

While they felt profound sympathy for Moslems over the fire damage to historic Al Aqsa Mosque in Jerusalem, a group of Canadian Christian leaders said in Toronto that they deplore the Arab calls for a holy war against Israel. They warned that it would lead to more bitterness and bloodshed in the Middle East.

"In this day," the churchmen's statement said, "conscience must deplore any call for a religious war which inevitably will lead to the destruction, not only of more sacred buildings, but of fathers, mothers, and children. For too long religion has been used as the pretext for bloodshed. Surely true followers of Islam, Judaism, and Christianity must now exert their influence to bring about peace, secure life, liberty, and justice for all in the Middle East."

The statement was signed by the Rt. Rev. Frederick H. Wilkinson, retired Bishop of Toronto; representatives of the

Roman Catholic Church of Toronto; the Baptist Federation; the General Assembly of the Presbyterian Church; and the General Council of the United Church.

Clergymen Join Arab March

Two Christian clergymen were among religious leaders who helped organize a two-hour march of 200 Arab Canadians protesting the Zionist presence in the Middle East. Held to mourn the fire in El Aqsa Mosque, the march from Toronto's main square to Queen's Park, seat of the Ontario government, was studded with verbal and physical clashes and cries of "Kill the Zionists." One of the clergymen, however, described it as a non-violent demonstration for peace.

CHRISTIAN SOCIAL RELATIONS

Churches Start Project Equality

Project Equality has been launched by 25 religious organizations in Indiana in an effort to use their economic power to end discrimination in employment. Formation of the project was supported by the Indiana Interreligious Commission of Human Equality, a group formed a year ago, which has been hailed as one of the nation's broadest based ecumenical units working for human equality.

Participants in Project Equality are statewide, regional, or local units of the following: African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Christian Church; Church of the Brethren; the Diocese of Indianapolis [Episcopal]; Free Methodist Church of North America; Indiana Jewish Community Relations Council; Indiana Yearly Meeting of Friends; Lutheran Church in America; Lutheran Church-Missouri Synod; Unitarian Church; and United Church of Christ.

Project Equality is a program service of the National Roman Catholic Conference for Interracial Justice, which serves more than 150 human relations organizations of the Roman Catholic Church in the U.S. More than 350 religious bodies of all faiths participate in the national effort through national headquarters in Chicago and local project offices in 18 other cities. National Project Equality officials estimate their combined purchasing power at \$3.7 billion.

METHODISTS

Seek Approval for North India Plan

United Methodist Bp. Eric A. Mitchell has urged his church members to approve a plan of union for a new Church of North India even though the document outlining a merger of seven religious bodies "is by no means a perfect plan." The bishop, who heads the Hyderabad

area of the Southern Asia Central Conference of the United Methodist Church, made his plea just a few weeks before the beginning of a Methodist vote on the merger. He is the second of four United Methodist bishops to support the proposal.

Involved in the merger discussion are the (U.S.-related) United Methodist Church; the British and Australian Conferences of the Methodist Church; the Anglican Church of India, Pakistan, Burma, and Ceylon; the Disciples of Christ; the Church of the Brethren in India; the Council of the Baptist Church in Northern India; and the United Church of North India (a group representing 11 major mission organizations). Negotiations for the new Church of North India—which is to be distinguished from the ecumenical Church of South India formed in 1947—have been going on since 1929.

Bp. Mitchell, in his statement, conceded that "the plan we have before us is by no means a perfect plan, for no one can make a perfect plan; perfection is only of God. But as members of God's family . . . let us move into God's larger family, the body of Jesus Christ, the perfect union. . . ."

JERUSALEM ARCHBISHOPRIC

Counter Talk about "Holy War"

An American Christian scholar in Jerusalem severely criticized Christian leaders for what he called their silence in the face of increasing agitation among Arab leaders for a *jihād* (holy war).

Dr. G. Douglas Young, president of the American Institute of Holy Land Studies, noted in a letter to *The Jerusalem Post* that a Christian had confessed setting fire to the El Aqsa Mosque but Arab leaders continue to blame the Israeli government and to use the incident to stir up feelings for a new Arab-Israeli war. He also criticized the central committee of the World Council of Churches for a statement on the Middle East. The WCC statement held the great powers responsible for the "injustice . . . done to Palestinian Arabs" by "supporting the establishment of the State of Israel without protecting the rights of Palestinians."

"How can they talk about Jewish-Christian dialogue and call themselves an organ of peace," Dr. Young asked, "if they deliberately open a wound that will make peace impossible or at the very least put it off for a very long time?"

Two other foreign educators, both Moslem, have also commented in Jerusalem on the Arab reaction to the mosque fire. Both men, education officials in their governments, made pilgrimages to the two major Islamic shrines in Jerusalem, the El Aqsa Mosque and the adjoining Dome of the Rock Mosque, while attending an international seminar on education in developing countries.

Mr. Garba Jahumpa of the Gambian

department of education, labor, and social welfare, denied charges that the Israeli government of the Jewish people had been involved in the El Aqsa fire. The present anti-Israeli campaign, he said, is "rooted either in ignorance or in propaganda, without any true religious motives." He said he had been at the mosque during the fire and expressed admiration for the "marvelous" work of Jewish, Moslem, and Christian firemen who saved the mosque's dome and prevented greater damage.

The other Moslem, Mr. Mama Chabi of Dahomey, described Israel as "an excellent example of a country struggling for peace" and extolled the growing friendship between Israel and African nations.

NATIONAL

Schools and the State

The new \$2.27 billion education bill signed by Gov. James Rhodes will increase state aid for each Roman Catholic parochial student by \$50 a year, to pay lay teachers who are now the majority of the faculty in Ohio church schools. Existing laws already provided for busing private-school students and allocate \$25 per pupil per year for such auxiliary services as counseling and audio-visual aids.

Faculty salaries account for about 70% of the school budgets in Ohio. In the Cincinnati archdiocese, laymen are now approximately 55% of the teaching staffs of parochial schools. Their salaries are about four times as high as those of priests and religious.

Pennsylvania

Non-public schools in Pennsylvania will receive an initial quarterly payment of \$1,212,232 in aid under the State Elementary and Secondary Education Act of 1968. A total of \$4,848,929 will be given to the non-public schools during the 1969-70 fiscal year. Ninety-seven percent of the 1,178 schools that filed for the aid are Roman Catholic. Philadelphia and the surrounding counties of Bucks, Chester, Delaware, and Montgomery have 394 schools that will receive \$595,512 or 49.1% of the first payment.

Three additional payments will be made in Dec., March, and June.

Massachusetts

The public school committee of Leyden, Mass., has voted to resume classroom prayer despite rulings of the U.S. Supreme Court and the Massachusetts Commissioner of Education's pleas for compliance with "the law of the land." The three-member committee approved a motion drafted by a Boston law firm.

Last June, Leyden, a rural town of some 400 on the Massachusetts-Vermont border, was the focal point of controversy

when the school committee approved prayer readings in the public classrooms. The committee rescinded its May order when the state commissioner of education demanded that the practice cease or he would ask the attorney general to take appropriate action.

ORTHODOX

"Renewal" Priest Faces Opposition

The Rev. Eusebius Stephanou, suspended pastor of Holy Trinity Greek Orthodox Church in Fort Wayne, Ind., has been locked out of his church and criticized by some parishioners for receiving Holy Communion. He was suspended from his pastorate last year after a diocesan tribunal found him guilty of "undermining the authority of the church." Suspension ended in May. Rather than take a parish in another area, Fr. Stephanou chose to remain in Fort Wayne, giving full time to editing *The Logos*, a monthly magazine. It was because of articles in the magazine that he was suspended. He criticized the Greek Orthodox Church in America for what he considered too little work toward racial integration, too much dependence on foreign leadership, and using an irrelevant language (Greek). *The Logos* is dedicated to Orthodox renewal.

Some members of the local church have felt that he should not continue to be active in the parish. Locks on the building were changed so that Fr. Stephanou could not enter with his key during the week. He reported experiencing several "unpleasant incidents" since his suspension ended.

GERMANY

No Major Changes in Play Text

No extensive revisions in the famed Oberammergau Passion Play will be made for its 1970 production, officials of the village have announced. This decision eliminates any chance of major changes in the text which would remove references offensive to Jews. The debate over the use of an older text for the play was laid aside as preparations began for the presentation next summer.

Pressure to alter the text came after the Vatican II Declaration on Jews was adopted in 1965. It was suggested that a 1750 text be used in place of the 1860 manuscript.

Director of the 1970 production, Anton Preisinger, denied that the play has anti-Semitic elements. However, he said that there would be certain cuts in the text. The mayor of Oberammergau, Ernst Zwink, said that his village despises anti-Semitism. "But," he added, "the Bible was written like this. We can't change it."

Sterling Rayburn

BLACK, WHITE, or GRAY

“The notion that ‘all is gray’ is but a whitewash (graywash?) for unwillingness to commit oneself to certain beliefs and moral standards which at the same time one finds too attractive to reject completely. We can be quite certain about some matters, but when it is convenient we take refuge in confusion.”

“**N**OTHING is black or white, all is gray.” This dictum has become so much a motto of our age that it has even been adapted to music by one of the popular groups. It serves in a real sense as the theme song for many today, not all of whom are of the younger generation. It is a song of uncertainty. When it comes to certain traditional values nothing is black or white, there is no wrong or right: it is fashionable to be confused. In some quarters one finds such confusion praised as a sign of growth, a healthy condition which is to be accepted, not avoided. It is true that confusion, like frustration, often accompanies the various dimensions of human growth, but it is something to be overcome, not achieved! Furthermore, in heavy doses confusion, rather than encouraging development, stifles it.

Ironically, the strongest supporters of the “nothing-is-black-or-white” school of uncertainty can become very precise and dogmatic when, for instance, there arises the question of civil rights, or the war in Vietnam. There is no room for confusion on “black-and-white issues” like these: people are divided into good guys and bad guys, reactionaries and progressives, doves and hawks. This leads one to suspect that in many cases the notion that “all is gray” is but a whitewash (graywash?) for unwillingness to commit oneself to certain beliefs and moral standards which at the same time one finds too attractive to reject completely. We can be quite certain about some matters, but

when it is convenient we take refuge in confusion. This is not unlike claiming “I didn’t know what I was doing because I was drunk.”

But even if some use confusion to excuse themselves from religious and moral commitment, the fact remains that in all innocence a great many modern men just can’t make heads or tails of things. We don’t know which way to turn, and indeed nothing does seem black or white, wrong or right. We are faced by the grayness of confusion.

We like to think that this problem is unique in the 20th century. But as a matter of fact, the issues which daily face human beings have *always* appeared gray. Do we really believe that Abraham, Moses, Caesar, or even the prehistoric cave men, never had to face desperately difficult decisions, decisions which affect us even today? Perhaps, we say, but they didn’t live under the threat of total annihilation and we do. We tell ourselves that things are different now, and this makes our wallowing in confusion justifiable. But how did men feel in those far off days when people were few and the elements and beasts, not to mention the evil gods, seemed to be engaged in an all-out effort to eliminate humanity from the face of the earth? How about the days of the bubonic plague when death knocked daily at every door? Was life then more secure than now? Of course not.

The difference is not in external reality: the grayness and uncertainty of life has not altered for the worse. The difference is in our attitude. Men of other ages have assumed that their difficulties and doubts had solutions and answers, and indeed they found them. All too often modern

man sinks into despair, quite certain that there is no certainty.

EVERY question which faces man appears in varying shades of gray. But just as gray is a mixture of black and white, so all these questions are a combination of black and white factors. The grayness of life’s issues can be resolved, at least mentally, into their black and white components. To do this, however, we must first believe it is possible. If we have been bamboozled into believing that perpetual confusion is some sort of virtue, or unavoidable, we will never get anywhere. But having decided that answers can be found we must then take up our God-given abilities to reason and to analyze, at the same time not hesitating to seek the guidance of the Holy Spirit. Finding answers may not be easy, but it can be done if we are willing to make the distinctions necessary in the process of analyzing.

Analysis, however, is rendered difficult for the modern man because we have an ingrained tendency to think that making distinctions is somehow an undesirable activity. This attitude arises from two sources. First, we are reacting against *compartmentalization*, and second, the very word *distinctions* has taken on an unsavory connotation due to its association with certain social questions.

Compartmentalization or dividing life and thought into “air-tight compartments” is, of course, most undesirable. It renders our lives schizophrenic in the popular sense of the word. It results in that common failing of modern man to see any relationship between the various aspects of his life. He sees, for instance, little



connection, if any, between Sunday Worship and Monday Work. Parents are amazed to find their children cheating in school, not seeing any relationship between that and the fact that they themselves do not hesitate to cheat on income tax. In an attempt to integrate our lives we have reacted against this compartmentalization. *Wholeness* has become a watchword of our times. But all too often it is assumed that the only way to achieve wholeness and to avoid compartmentalization is to cease making distinctions. If Sunday Worship is going to be related to Monday Work, it is assumed that the liturgy and its location must resemble as closely as possible an office or factory with its normal activities. Such misguided remedies result in turn from our failure to distinguish between compartmentalization and distinctions! It is one thing to wall off and compartmentalize one area of life or thought from another. It is quite a different matter to make necessary and wholesome distinctions.

It is supposedly dry and irrelevant scholasticism to divide into categories. But the weakness of some scholastic philosophy and theology was not its keen ability to categorize and to make distinctions. Its weakness was a tendency towards compartmentalization. To compartmentalize is to distinguish without maintaining relationships in view. But to refuse to make distinctions is equally faulty for in so doing we deny the possibility of relationships. The very word "relationship" implies *distinct* factors which are related!

Let us take an example: in terms of human diet we can say that mushrooms fall into two categories: poisonous and edible. This is certainly categorization, but hardly compartmentalization. It goes without saying that edible and poisonous mushrooms are related. In fact, their similarity is what makes distinction so important. To fail to make the necessary distinctions in this case can be fatal! Furthermore, distortions and differences, far from working against the wholeness of life, are among the basic elements which make that wholeness possible. This is most clearly evident in the anatomy and physiology of the human body. The very fact that each part is distinct, though intimately related, is what makes "body" a possibility.

But there is a second source of our

reluctance to make distinctions. It results from an application of the theory of social egalitarianism to areas of human consideration where it is utterly irrelevant. This is the same sort of trap that some of our enlightened forebears fell into on the question of evolution. Accepting Darwin's theory, it was not long before they were reading evolution into everything. It became widely accepted, for example, that human languages evolve from primitive simplicity to sophisticated complexity. Later research, however, has discredited this notion. We know that some very primitive peoples speak languages vastly more complex than, say, English or Russian, the languages of highly sophisticated technological societies.

In a similar manner we over-interpret and misapply the theory of social equality. "All men are created equal," said Lincoln, and millions have repeated his maxim with reverent conviction. Though sometimes understood in a manner which Lincoln himself would no doubt reject, and which is hardly supported by the facts (*e.g.*, "all men are created equal, therefore all men should have a college degree," or "all men are created equal, therefore there is no difference between men and women") few people of the free world would disagree with the principle that all men should have an equal opportunity to live, to be free, to be happy. But just as we sometimes over-interpret the idea of the equality of man, we also tend to think that all *things* are created equal as well. If one should claim that rocks are lower than man, it then would follow that man has somehow trod upon the civil liberties of rocks!

THIS fuzzy mentality is seriously affecting the thought processes of many would-be reformers in the church, and the consequences, though hardly mortal blows to the Catholic Faith, are grave and destructive.

Thus we find this kind of thinking: since the Holy Communion is a meal (true, but not *just* a meal) and since all meals are created equal, therefore all meals are the Holy Communion. It would be a slash at the equality of all meals to indicate in any manner that one meal (namely the Mass) might in any sense be better than another (like supper at the O'Leary's). Furthermore, how are people going to understand the Mass if it is

different from their normal meal? Have to avoid compartmentalization, you know. This example may appear a bit extreme, but this is exactly the sort of theorizing and practice which is found these days in some fringe groups within the church.

Or take another question (among many): the distinction between satisfaction and fulfillment, that the two are related stands "given." But the failure to distinguish between them is causing great problems in the church, not least among the religious orders. "If I am not *satisfied* with this rule (superior, job, or place) I can't possibly be *fulfilled*." But often the stark reality is that one is merely following up his various (and usually conflicting) urges which cry out for immediate satisfaction.

A moment's reflection will reveal that if we seek to satisfy all our "felt needs" we will soon end up in psychiatric care. It is a simple fact of human experience that fulfillment, the satisfaction of our most fundamental and real needs, is always achieved at the expense of a multitude of satisfactions. The same Lord by whom man was created came in person to tell us that "he who loses his life will find it." The most unsatisfactory circumstances can be for the servant of Christ, by His grace, the most fulfilling. As usual, the Lord Christ practices what He preaches: crucifixion is a rather unsatisfying and unsatisfactory sort of experience. He came to the end of this ordeal knowing that all had been fulfilled, proclaiming "it is accomplished."

One could go on to consider hundreds of such questions in the church today, making proper distinctions in what are otherwise related aspects of these issues. For instance, we might well consider the related distinctions between traditions and Tradition; meaningfulness and reality; faith and values; slavery and free submission to authority; liberty and license; doubt and skepticism; baptism and conversion; separation of church and state in contrast to separation of religion and political thought; law and legalism; and to this I will add *etc.* But there is not space to go into all that now, and I will leave this task up to others who ask and face such questions. For my part, if I have inspired them to consider and act upon this matter, then the purpose of my writing will be fulfilled, and I shall be more than satisfied!

Workers of Wickedness

By EDGAR M. TAINTON

THERE is no question about it: Others are more wicked than we. This is comforting. So long as we believe in the wickedness of the wicked, we need not despise ourselves. There are also, no doubt, those more virtuous. We admit that and account the admission to be virtue. We don't claim to be saints. In the denial, we work up a good deal of indignation against the virtuous. We are too modest, good hearted, and down to earth to make any such extravagant claim. In a popularity contest, the unabashedly wicked will win every time against the humbly virtuous. Why not? One gives us a good opinion of ourselves and the other takes it away.

Could it be that we need the wicked? Saints are few. The wicked are all about us. The international scene is always a gaggle of villains, though none today are as satisfactory as those of 20 years ago. Remember the wartime cartoons? Hirohito, with buck teeth and horn-rimmed glasses, jut-chinned Mussolini, and Hitler caligraphically summed in a flop of dank hair and a postage stamp snurrbart. (What a beautifully expressive language—sometimes—is German!) Two of these World War II villains are dead and the other is a worker of wickedness no longer.

Mao and Brezhnev are conceivably as dangerous as the World War II triumvirate, but who can accept seriously a worker of wickedness whose name sounds like someone blowing his nose and who looks like the head bookkeeper for a small company? Ho Chi Minh was not much of a figure even to the New Left whose delight in chanting "Ho, Ho, Ho Chi Minh" serves mostly to establish a verbal unity among themselves. He was described as a wispy, under-nourished Oriental Santa Claus. Perhaps he more closely resembled the Japanese sandman. Mao looks like a pudding-faced Charlie Chan and we cannot even be sure that he is a worker of wickedness since we have no idea of what he is about. What good is a worker of wickedness whose works are so obscure that we do not know quite what it is that we hate?

REAL evil is faceless. The odd little

puppets that signified the axis powers during World War II in some way humanized the great evil by giving it a face and made it in some degree tolerable. Faceless evil is terror in the streets. It is the invisible hand of the vandal. It is the unease that makes us, while still untouched, sense that beneath the face of things on tree-shaded Elm Street or in busy, prosperous downtown, there is evil afoot. It does not matter that, when the vandal, the mugger, the car thief or purse snatcher is caught, he turns out to be a pimply-faced youth, swaggering or cringing, not as a rule very bright, but always pathetic, a victim as much as anyone, obscurely moved to evil because what little good he apprehends is beyond his grasp. This youth is not the terror in the streets but scum tossed to the surface by invisible workings in the deeps.

Those deeps are human nature—and ours too, because we are not so separately moving or autonomous as we believe in our more prideful moments. Evil is the sleeping animal in us that awakens to its kind and responds with terror, fear, and hate. It is evil that speaks to evil, first in the thrill which makes us one with the evil-doer, consenting to his crime, and then in the viciousness with which we inflict suffering upon him to purge us of our guilt. This is what Carl Menninger has recently called the "crime of punishment."

TODAY we claim to be aware of a deterioration in the quality of life. Surrounded with things our grandfathers never knew, we find that they do not work very well or last very long. We are clearly more prosperous than our fathers but probably no happier. Is it only nostalgia that tells us we are less happy, that we struggle harder for fewer real rewards? It is possible that we have been led to expect too much. There is no reason to believe that the color TV set (which, after all, does work quite well for the guarantee period) should bring us happiness. It is only designed to bring us in color what often enough bores us in black and white.

Perhaps the quality of life has not deteriorated, but once it seemed that it could be much better. The promise has not been fulfilled. Like the man who found weeds in his wheat, we do not blame our own husbandry but exclaim,

"An enemy has done this!" Can we stand knowing that there is no enemy—that he has no face, no name—that he is a surrogate for a truth we fear to face?

EVIL survives by consent: "Do not get involved; it is not your business; there are people paid to do this." This is the code of our crowded urban life. We frighten ourselves by talking of "crime in the streets" but our reaction is the militant one of threatening to punish more people more severely (and with less inquiry into rights and wrongs). We do not very much want to pay for anything that will help, not even for more police patrols let alone changes in welfare policies or increased juvenile services. One does not so much as suggest bringing to a halt the growth and industrialization of our cities. (But growth is good. We were talking of evil.) The suggestion that we stop any of the absurd (but profitable) ways in which we are destroying our psychic and physical environment brings hoots and jeers. Of course we must use powerful insecticides, burn petroleum in huge amounts, go to the planets, and build a super-sonic plane. What's the matter? Are you a bird watcher or something?

Whatever the evil—and we are as surrounded with evil as any Puritan ever was with devils—its conquest demands sacrifice. Given the choice—and we are given the choice constantly—we prefer to consent to evil. Most people resist the spectacular temptations, which come seldom enough in any event. Most are ready enough to do small kindnesses. These two facts constitute our small store of "goodness," the assurance that we are, all in all, decent people.

WHO in the world is called upon to be a saint? When it is too much trouble, too costly to take a stand against evil, when there is profit in doing nothing, and there is so little we can do, why should we not take our profit? The wicked surely prosper. Why should the righteous not gather a few crumbs to their prosperity? There is a jackal within us that stirs and responds. It will go snarling and yapping after the obvious evil-doer, and still pause to gather his leavings.

This is the reasonableness of that fictitious being, economic man. The real human being, the man with blood and bone and nerve, who quivers with fear and pants with lust, does not make coldly reasonable decisions on the simple question: "What's in it for me?" For him, however he may be frightened by shadows and driven by phantoms (and even though he discovers that some of these are real), moral freedom remains open to all possibilities. When he asks, "Why doesn't somebody do something?" he finds that everyone is looking at him. It is only men and women, not the abstraction called "man," who turn their hands to good or evil. We need look no farther than our mirrors for the workers of wickedness—or, indeed, for saints.

The Rev. Edgar M. Tainton, Jr., is rector of St. Thomas' Church in Eugene, Ore.

EDITORIALS

Just Semantics

"THE Black Manifesto doesn't really mean what it says; all the inflammatory language in it is just semantics."

Members of the Special General Convention II at South Bend were told this with frequency and fervor. When your chaps use it, it's poisonous propaganda; when our chaps use it, it's just semantics. We learned in fact a number of convenient semantic distinctions while listening at South Bend, which we now share with you:

When you want it, it's a hand-out; when I want it, it's seed-money.

When you're that way, you're naive; when I'm that way, I'm open.

When you have it, it's a hang-up; when I have it, it's a priority.

When you're that way, you're uptight; when I'm that way, I'm liberated.

When you're that way, you're not hearing me; when I'm that way, I'm telling it like it is.

When you're that way, you're being irrelevant; when I'm that way, I'm being prophetic.

When you do it, you're like Mayor Daley's uniformed pigs; when we do it, we're like the Boston Tea fellows.

When you do it, it's a covenant with hell; when we do it, it's a good old typical Anglican compromise.

Grass-roots Theology

EPISCOPAL theologians meeting at the General Theological Seminary in late May were concerned about the direction

that the Consultation on Church Union is taking in pressing for church union prematurely. A number of misgivings were expressed at the conference [see the Rev. John H. Heidt's report in TLC, June 29] and the one concern that I voiced among others was the lack of any grass-roots theological dialogue among the groups which make up COCU. I was informed that this had been tried, but COCU had failed to develop any significant local interest of this sort. This did not discourage them, however, from continuing their deliberations at the national level.

Until a massive program of theological discussion on the local level is cultivated, and until it has gone on for a lengthy period of time (a decade or so), I do not see how COCU can be taken seriously by the Episcopal Church or by any other of the churches now involved.

Why is this so? For the very obvious reason that the Church is the local parish, and the Church is much more concretely the Church in the local situation than it is on a diocesan, conference, or presbytery level, or on the level of the general convention, the general conference, the general assembly, or whatever else may be the national church body in each participating body. It does not make too much difference what a national church's pronouncements may be if they do not meet the test of being put to work in the local parish. A national church may take a stand for racial integration, and this is important; but obviously, unless

the local parish also takes such a stand and becomes integrated, the national position is weakened. The particular church may have an official theology; but this official theology is in one respect not nearly so important as the actual theology reflected in the behavior of the local congregations, parishes, and missions. Often there is an inconsistency between the official position and the actual position. What, then, is the theology of a particular church — what it officially teaches, or the many "actual theologies" which express what the various congregations truly are? From this perspective, then, the local parish by its affirmation of what it is in its action in the community, can discover what its actual theology is; and if this is done *vis à vis* other denominational parishes in the community, real ecumenical dialogue may emerge and result in a renewal of mission in that community.

No real meeting of minds takes place in theological discussion when "official" positions of the various churches are discussed and certain conclusions are drawn, particularly when the local parishes representing these bodies reflect a different theology in practice from that of official statement. This is one reason why theology has been such an explosive topic in ecumenical discussions. Many church executives do not want to become involved even in the conflict of official positions, much less in the arduous task of a thorough self-analysis of each national body from the grass-roots and up.

Yet impossible as such a self-analysis of each national body may seem, this is one of the responsibilities placed upon the shoulders of those who want the Church to be truly the Church. To be the Church, the churches must know what they are, not what church executives think they are. In an understanding of what the churches are in actuality, and of the theology implicitly confessed by this situation, together with a discussion of the incongruity of the official and actual theologies, the raw material for significant ecumenical dialogue arises, and it need not eventuate in a scheme of union. One may hope that it would mean a renewal of the Church's mission which is, after all, more important.

JOHN E. SKINNER

This Prie-Dieu

Thrbbing hot prayers were said at this prie-dieu
The year the Axis almost won the war.
The Holy Ghost breathed in the furniture.

Now in Decembers when the snow is lavish
On the cross-guarded mounds of other islands,
Here is a lamp red in its mysticness.

Now it is Compline, and at this prie-dieu
A father wonders: Does he hear a breathing,
Low, as though beyond the reredos,
Encompassed in a Ghostly strengthening.

Henry Hutto

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ALABAMA

AUBURN UNIVERSITY Auburn
CHAPEL OF ST. DUNSTAN, CANTERBURY, Episcopal College Center 136 E. Magnolia Ave.
 The Rev. Carl E. Jones, chap. (887-5657 or 821-1187)

BIRMINGHAM-SOUTHERN COLLEGE
ST. ANDREW'S Birmingham
 The Rev. W. Bruce Wirtz, r
 Sun 7:30, 10; Daily 7, 5:30

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
 The Rev. Huston Horn, chap.
 Sun 8, 9, 11. College group at church Sun 10

FRESNO STATE & CITY COLLEGES
CANTERBURY CENTER 4545 E. Sierra Madre, #H
 The Rev. John M. Wilcox, chap.
 Full college program, plus 3 Epis Churches in Fresno

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 Washington Ave.
 Frs. A. E. Jenkins, C. K. Landis, W. S. Cox
 Sun 7:45, 8:45, 10:45; Canterbury Club

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
 The Rev. James A. Mills, chap. & assoc r
 Wed 5:15 HC Shove Chapel. Canterbury activities

COLORADO STATE UNIV. Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
 The Rev. William Bacon, v & chap.
 Sun 7, 9, 11, 5:30

SOUTHERN COLORADO STATE Pueblo
CANTERBURY HOUSE 1808 Bonforte
 The Rev. James B. Johnson, chap.
 Sun & daily Eucharist

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S 2425 Colorado Ave.
BISHOP INGLEBY STUDENT CENTER P.O. Box 970
 The Rev. A. B. Patterson, Jr., r & chap.
 Sun & daily Eu, vespers; full-time chaplaincy

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
 H. Kilworth Maybury, r; William R. Speer, ass't
 Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 The Rev. Wm. H. Falwell, r
 Sun 7:30, 9, 11:15

FLORIDA (Cont'd)

STETSON UNIVERSITY DeLand
ST. BARNABAS 319 W. Wisconsin Ave.
 The Rev. Allen B. Purdom, r & chap.
 Daily MP, HC, EP; Canterbury Program

ST. PETERSBURG JUNIOR COLLEGE
CANTERBURY HOUSE 6675-8th Ave., No. St. Petersburg
 The Rev. John F. Riggle, chap; Phone 343-2427
 Mon-Fri, 9-2; HC Wed 7

UNIVERSITY OF MIAMI Coral Gables
VENERABLE BEDE On Campus
 HEu Sun 9:30; Mon (1st & 3rd) 5:30; Tues, Thurs, & Fri 12:20; Wed 8; C by appt

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
 The Rev. A. G. Noble, D.D., chap.
 Sun 9, 10:30; weekdays as announced

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CAMPUS MINISTRY, Room 117 A.M.B.
 The Rev. John McKee, chap.
 HC 9 Sun, Durham Chapel

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY DeKalb
ST. PAUL'S 900 Normal Road
 The Rev. Charles H. Briant, v & chap.
 Sun 7:30, 9, 10:45, 4:15; weekdays as anno

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
 The Rev. John W. Pyle, D.D.
 Bond Chapel on Campus: Thurs 12 Noon HC
 Brent House, 5540 S. Woodlawn: Sun 6 EP
 St. Paul & Redeemer, 50th & Dorchester: Sun 10 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Daily: MP, HC, EP

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY—Epis. Student Center 320 E. College
 Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.
 Sun 7:30, 9, 11, 5; Eu on campus as anno

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 Wm. D. White, r; Harry K. Warren, college ass't
 Sun 8, 10:30

MARYLAND

GOUCHER COLLEGE and TOWSON STATE COLLEGE Towson
TRINITY 120 Allegheny Ave.
 Sun 8, 9:30, 11; Thurs 10:30

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE Lowell
ST. ANNE'S Kirk & Merrimack Sts.
 The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
 Sun 8, 10; Thurs 12:10

MOUNT HOLYOKE COLLEGE, So. Hadley
ALL SAINTS'
 The Rev. Canon Maurice A. Kidder, r & chap.
 Sun 8, 10:30; Lawrence House Wed 5:30

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9:30, 11; Wed 7; Fri 12:10 (noon)

MICHIGAN (Cont'd)

HOPE COLLEGE Holland
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

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 The Rev. G. Russell Hutton, chap.; the Rev. Wm. Teska, ass't
 Sun 10; Tues & Fri HC

MONTANA

UNIVERSITY OF MONTANA Missoula
HOLY SPIRIT PARISH 130 6th E.
 The Rev. C. C. Boydston, D.D., r; the Rev. D. R. Thompson, ass't
 Sun 8, 9:15, 11; Wed 7, 10

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL
 The Rev. Canon C. A. Lambelet, Ph.D., chap.
 Sun 9, 11; Wed 4:45; Thurs 7; Fri Noon

NEW YORK

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 Sun 8, 9:30, 11, 12:15; Thurs 6:15

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

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DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, chap.
 Sun HC 9:15, 5:15; Thurs 5:15 HC

OHIO

LAKE ERIE COLLEGE Painesville
ST. JAMES' 131 No. State St.
 The Rev. Thomas R. Waddell, r
 Sun 8, 10, Eu 7:30 Wed on campus as announced

MIAMI UNIVERSITY and WESTERN COLLEGE Oxford
HOLY TRINITY Poplar & Walnut Sts.
 Rev. W. H. Taylor, r; Rev. D. Judson, campus min.
 Sun 8, 10; Wed 7; affil. United Campus Ministry

PENNSYLVANIA

BRYN MAWR and HAYERFORD COLLEGES, VILLANOVA UNIVERSITY
GOOD SHEPHERD Lancaster Ave., Rosemont
 The Rev. James H. Cupit, Jr., r
 Sun 7:30, 9:15, 11:15 HC, 10:15 Adult Class;
 Daily 7:30 HC

DICKINSON COLLEGE and LAW SCHOOL
ST. JOHN'S Hanover & High Sts., Carlisle
 The Rev. Canon John Hilton
 Sun 7:30, 10

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
 The Rev. Derald W. Stump, chap.
 Sun HC & Ser 10:15 & 6:15; Wed 5:15 HC

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

PENNSYLVANIA (Cont'd)

**WILKES COLLEGE, KING'S COLLEGE,
COLLEGE MISERICORDIA** Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
The Rev. Burke Rivers, L.H.D., r; the Rev. Henry
J. Pease, the Rev. James P. Stevenson, ass'ts
Sun 8, 11; Wed 12:05

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 11, 5, EP 6; weekdays as anno

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200 - 24th Ave., S.
The Rev. Robert M. Cooper, chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

TEXAS

TARLETON STATE COLLEGE Stephenville
ST. LUKE'S
The Rev. Martin LeBrecht, r
Sun HC 10; 1st Fri 7

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S 1700 University Ave.
The Rev. David Ward, the Rev. Roderick D. Sinclair,
co-chaplains
Sun 8, 9:15, 11:15; Wed 12

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

RIPON COLLEGE Ripon
ST. PETER'S 217 Houston St.
The Rev. Robert J. C. Brown, r
Sun 7:30, 10; Daily 6:45; Thurs 9

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' 1001 University Ave.
The Rev. Arthur S. Lloyd, chap.
Sun 8, 10, 5 H Eu; other services & program as anno

WISCONSIN STATE UNIV. La Crosse
CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r
Sun HC 8, 9:45, 6; Daily HC

The Directory is published
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January and September issues.

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Community, and your listing is not
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BOOKS

BLACK REFLECTIONS ON WHITE POWER.
By Sterling Tucker. Eerdmans. Pp. 151.
\$4.50.

Black Reflections on White Power is one more book in the angry flood of black literature, addressed to white America. Sterling Tucker is of particular note for Episcopalians, since not only is he a leader in the Urban League but also a distinguished lay leader in the Diocese of Washington. His book, however, is not a theologian's reflection upon the black man's plight, nor does it speak in any special way to the institutional church.

As one reader, a question which persisted throughout my reading concerned Mr. Tucker's purpose in writing this. I have a feeling it is more therapeutic for him than informative for me. The book goes nowhere. Each chapter and each paragraph is like every other chapter and paragraph. I am assaulted by one emotion-laden sentence after another, telling me little except of the author's profound anguish as a black American in 1969.

But, of course, this is the point. The book is a cry of pain. I am not asked to play intellectual games, but to descend with him into the hell that is his and share in his disgust, his anger and—strange to say—his hope that through the black man America will find salvation. There with him I found myself brought up short by what seemed to me Mr. Tucker's strongest statement: "America seems to have a big heart for charity, but no heart for change." It's change our author says we must have, and it is change that requires the kind of integral transformation of which the New Testament speaks, but so many of us—often in the name of God—refuse to make.

(The Rev.) URBAN T. HOLMES
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THE CATHOLIC REFORMATION: Savonarola to Ignatius Loyola. By John C. Olin. Harper & Row. Pp. 220, \$8.50.

"The untenable view that Catholic reform was simply a response to the Protestant revolt hardly needs to be challenged . . ." writes John Olin as he introduces the last of seven documents written before the beginning of Luther's public career—documents in which loyal Roman Catholics call for and outline reform for their church. Olin has put together fourteen documents by R.C. reformers, seven written before and seven written after 1517. Each of these documents contains a unique message and speaks for itself. Several are translated into English for the first time. A brief but thorough introduction is provided for each, as well as the excellent general introduction to the whole collection.

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spiring for a modern Roman Catholic reader. Olin forces me to wonder what might have happened had Luther's insight into the virtue of obedience been deeper. There would never have been any ultra-conservative Roman Catholic reaction to Protestantism to delay fulfillment of the goals of the R.C. reformers until our own time. Or would the reformers have remained lonely voices crying in the wilderness if Luther had never revolted?

The Catholic Reformation is a must for every theological library.

(*The Rev.*) DAVID G. KENNEDY
A Roman Catholic priest of Vermont

* * * *

NO COWARDS IN THE KINGDOM. By E. J. Cuskelly. Pflaum. Pp. 174. \$4.95.

No Cowards in the Kingdom by E. J. Cuskelly, a Roman Catholic religious, will be a good companion to those who are confused and unsettled by the current upheavals in the church and cannot bring themselves simply to take up the partisan banners either of the right or of the left. Addressing himself to laymen, priests, and religious by turns, the author seeks to point us all toward a personal spiritual courage based on renewed faith. Only in the discussion of the priesthood, oddly enough, does the Roman Catholic background of the book become obtrusive enough to limit its usefulness to Anglicans.

The greatest value of the work lies in the author's discussion of "Obedience, Community, and Authority," addressed specifically to religious communities but critically relevant to the entire church today. It would be salutary reading for all bishops, rectors, and church-council staffers, especially for those who tend to blame the decline of their authority on their people instead of on their own misunderstanding and misuse of it.

(*The Rev.*) WILLIAM COUNTRYMAN
St. Paul's, Logan, Ohio

Booknotes

By Karl G. Layer

BLACK SELF-DETERMINATION. By Arthur M. Brazier. Edit. by Roberta G. and Robert F. DeHaan. Eerdmans. Pp. 148. \$4.95. One of the more controversial neighborhood projects of late has been Chicago's Woodlawn Organization. It has undergone community criticism and congressional investigation. This book presents, in a sympathetic yet fair manner, the story of that organization. The author, pastor of the Apostolic Church of God in Chicago, is active in civil rights pursuits and serves as president of the Woodlawn Organization. This book is worthwhile reading.

AFRICAN RELIGIONS AND PHILOSOPHY. By John S. Mbiti. Praeger. Pp. xii, 290. \$8. A scholarly book not designed primarily for the casual reader. The author is an Anglican priest.

PEOPLE and places

Appointments Accepted

The Rev. Delbert L. Achuff, Jr., former rector of Advent, Crestwood, Mo., is rector of Emmanuel, Miles City, Mont. Address: 208 N. 11th St. (59301).

The Rev. Robert Burton, former assistant, organist, and choirmaster, Emmanuel Church, Mercer Island, Wash., is assistant, Emmanuel Church, Coos Bay, Ore. Address: Box 1028 (97420).

The Rev. Austin R. Cooper, former rector of St. Philip's, Jacksonville, Fla., has been urban minister with the Syracuse (N.Y.) Metropolitan District for some time. Address: 16 Glencairn Court, Liverpool, N.Y. 13088.

The Rev. Donald B. Duncan, former rector of Grace-St. Paul's, Mercerville, N.J., is assistant chaplain and teacher, St. Mary's Hall, Burlington, N.J. Address: 69 Southampton Dr., Willingboro, N.J. 08046.

The Rev. James F. Eubanks, former vicar of Holy Mount, Ruidoso, N.M., is curate, St. Christopher's, Lubbock, Texas, and headmaster of St. Christopher's School. Address: 2807 42d St. (79413).

The Rev. Arnold A. Fenton, former rector of Christ Church, Tacoma, Wash., is rector of Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, Mich. 48286.

The Rev. Ronald W. Forsyth, former rector of St. Simon's, Staten Island, N.Y., is assistant, St. Philip's, Coral Gables, Fla. Address: 3702 Segovia St. (33134).

The Rev. Reginald R. Gunn, former vicar of Trinity, Cochran, and priest in charge of St. Peter's, Eastman, Ga., is vicar of St. Andrew's, Douglas, Ga. Address: box 1024 (31533).

The Rev. E. John Gwynn, deacon, is assistant, Trinity Church, Princeton, N.J. Address: 33 Mercer St. (08540).

The Rev. William D. Henderson, former priest in charge of St. Peter's in the Mountains, Callaway, Va., is an assistant on the staffs of both Christ Church and St. John's, Roanoke, Va. His ministry is principally with shut-ins and aged people.

The Rev. Gareth C. Holford is curate, St. Peter's, Freehold, N.J. Address: Stonehurst at Freehold, Windsor Terrace 26-D, Freehold (07728).

The Rev. John A. Holmes, former vicar of Emmanuel, Cumberland, R.I., is vicar of St. Luke's, Levelland, and Good Shepherd, Brownfield, Texas. Address: 106 Elgin, Levelland (79336).

The Rev. Dwain A. Jenista, former vicar of Bethany, Larned, and Holy Nativity, Kinsley, Kan., is vicar of Incarnation, Gregory, and St. Andrew's, Bonesteel, S.D. Address: Gregory, S.D. 57533.

The Rev. George D. Kontos, former curate, St. Paul's, Albany, Ga., is vicar of Trinity, Cochran, and priest in charge of St. Peter's, Eastman, Ga. Address: Box 294, Cochran (31014).

The Rev. H. August Kuehl, former rector of St. Paul's, Rochester, N.Y., is director of community and youth services for Darcy Communications, a subsidiary of Darcy Associates, Rochester, N.Y.

The Rev. Frank M. McClain is assistant, Christ Church, Winnetka, Ill., and executive secretary of the Center for Christian Ministry. Address: 458 Maple Ave., Winnetka (60093). He has completed his doctoral program at Cambridge University.

The Rev. Herbert L. Miller, former rector of Good Samaritan, Sauk Centre, and St. Stephen's, Paynesville, Minn., is chaplain to the Community of St. Mary, De Koven Foundation, Racine, Wis.

The Rev. William Noble, deacon, is on the staff of St. Paul's, 212 N. Jefferson, Albany, Ga. 31701.

The Rev. F. Webb Posey, former vicar of Good Shepherd, Swainsboro, Ga., is vicar of St. Francis', Camilla, Ga. Address: Rt. 3, Box 59 (31730).

The Rev. H. James Rains, Jr., former curate, Grace Church, Haddonfield, N.J., is vicar of Christ Church, Magnolia, N.J.

The Rev. H. Alfred Rogers, former rector of St. John's, Moultrie, Ga., is rector of St. Anne's, Tifton, and priest in charge of St. Matthew's, Fitzgerald, Ga. Address: 106 W. 4th St., Tifton (31794).

The Rev. Michael A. Schulenberg, deacon, is

The Living Church

assistant, St. Paul's, 711 S. Saginaw St., Flint, Mich. 48502.

The Rev. Henry R. Solem, former rector of Trinity, Logansport, Ind., is rector of Epiphany, South Haven, Mich. Address: 334 Clinton St. (49090).

The Rev. William E. Swing, former vicar of St. Thomas', Weirton, W. Va., is rector of St. Columba's, 4201 Albemarle St., Washington, D.C. 20016.

The Rev. Stanley A. Watson, former vicar of Christ Church, Boonville, and St. Mary's, Fayette, Mo., is teaching in the Cuba, Mo., school system. Address: 802 W. School Ave., Cuba, Mo. 65453.

The Rev. George W. Wickersham II, minister of the Tamworth Associated Churches, Chocoma, N.H., is to be rector of St. Luke's, Hot Springs, Va., Nov. 16. He is the first minister of the Tamworth Association which consists of Episcopal, Baptist, and Congregational churches, each in a different community but all in the same town. The clergyman in charge is known as the town minister.

The Rev. K. Wayne Wilson, certified as a pastoral therapist by the American Foundation of Religion and Psychiatry, is priest in charge of St. John's, Phoenix, N.Y., and on the staff of the Onondaga Pastoral Counseling Center, Syracuse. Address: 217 Loomis Terrace, Phoenix, N.Y. 13135.

The Rev. Alfred T. K. Zadig, former rector of Trinity Church, Bridgeport, Conn., is director of Brickyard Multi-Service Center of Lynn Economic Opportunity, Inc., Lynn, Mass. Address: 3 Neptune St., Lynn.

Churches New and Old

Good Samaritan Church, Sauk Centre, Minn., observed its 100th anniversary at a Eucharist with the Bishop Coadjutor of Minnesota as celebrant and preacher. Rector of the church was the Rev. Herbert L. Miller, who has since retired.

Restoration

The Bishop of New Jersey acting in accordance with the provisions of Canon 65, Section 2, remitted and terminated the Sentence of Deposition pronounced on Stanley T. Boggess April 10, 1939, and restored him to the Order of the Priesthood as of August 13, 1969.

Retirement

The Rev. J. Thomas Lewis, rector of St. Paul's, Salinas, Calif., for the past 10 years, retired Sept. 1, and became rector-emeritus. Address: 1261 Brighton St., Grover City, Calif. 93433.

Schools

Full-time executive director of a newly established office of Episcopal boarding and day-schools

in the Diocese of Long Island is Robert C. Courtemanche, former public and private school teacher and administrator.

Renunciation

On August 12, the Bishop of New Mexico and Southwest Texas, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by Bernard L. Short, Jr. This is for causes which do not affect his moral character.

Deposition

On August 8, the Bishop of Eau Claire, acting in accordance with the provisions of Canon 64, Section 3 (d) and Canon 53, Section 1 (1) and with the advice and consent of the clerical members of the Standing Committee, deposed Eugene George Evans Botelho.

Religious Orders

Convent of St. Helena, Vails Gate, N.Y.—The life vows of Sr. Nancy McCleery, OSH, were received on Aug. 17. She is a doctoral candidate at Cornell University on a Ford Foundation Fellowship.

Laity

Morton Nace, full-time lay executive for over 40 years in parochial, diocesan, and national positions has retired. Address: Greystone Heights, Gatlinburg, Tenn. 37738.

DEATHS

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

The Rev. Bruce Southmayd Marks, 28, missionary priest on the Cheyenne River Reservation, South Dakota, drowned July 30, in the Missouri River after saving the life of a ten-year-old girl.

Ordained to the priesthood in 1965, he had been with the Cheyenne Mission for four years. He is survived by his widow, Carolyn, and infant son. Services were held in the Church of St. John the Evangelist, Eagle Butte, S.D., and interment was in St. Mary's Chapel Cemetery, Promise, S.D.

The Rev. Arthur Buxton Keeling, 88, retired priest of the Diocese of Mississippi, died July 20, in Jackson, Miss.

A Methodist minister for 12 years, Fr. Keeling was ordained to the priesthood in 1935, and was named dean of the then Colored Convocation of

Mississippi. He was vicar of St. Mark's Mission, Jackson, for 30 years and was known as a man of God who walked among his people—"a gentle, kindly servant of God whose capacity for service was immeasurable; whose acts and deeds of compassion for the poor and unfortunate were unlimited." He was considered one of the forerunners of all poverty programs. In 1964, "Fr. Keeling Day" was celebrated at Jackson State College, and in 1966, he was cited, along with some others, "for his contributions to the total well-being of the community." Survivors include his widow, Estella, one daughter, two grandchildren, and one great-grandchild. His only son was killed in an auto accident. The Burial Office was read in St. Mark's and the Bishop of Mississippi, assisted by St. Mark's vicar, celebrated a Requiem Eucharist. Interment was in Garden Memorial Park, Jackson.

The Rev. Canon Howard Ballou Miller, Th.D., 54, rector of Holy Trinity Church, Collingswood, N.J., died suddenly in the rectory May 17, of an acute coronary occlusion.

Rector of Holy Trinity since 1944, the canon was also secretary and registrar of the Diocese of New Jersey. He is survived by his widow, Florence Elizabeth. The Burial Office was read in Holy Trinity by the Suffragan Bishop of New Jersey, and celebrant of the Requiem was the Bishop of New Jersey, assisted by the curates of Holy Trinity. Interment was in Harleigh Cemetery, Camden, N.J.

Eleanor Walter Thomas, Ph.D., D. Litt., 88, professor-emeritus of English, Flora Stone Mather College of Western Reserve University, died July 13, in Cleveland, Ohio.

She was a former principal of St. Mary's School, Raleigh, N.C., until 1917, when she went to Mather College where a fund for student scholarship and aid was established in her name in 1949 at the time of her retirement. Survivors include one brother, the Rev. Canon Harold Thomas. Interment was in Trinity Churchyard, Columbia, S.C.

Harold Thomas, Jr., 57, former vestryman of the Cathedral of St. Luke and St. Paul, Charleston, S.C., and son of the Rev. Canon Harold Thomas, died Aug. 13, in Charleston.

He is also survived by his widow, Helen, two daughters, two sons, one granddaughter, his mother, and two sisters. Officiating at the service was the retired Bishop of Western North Carolina, assisted by other clergy. Interment was in St. James' Churchyard, Goose Creek, Charleston.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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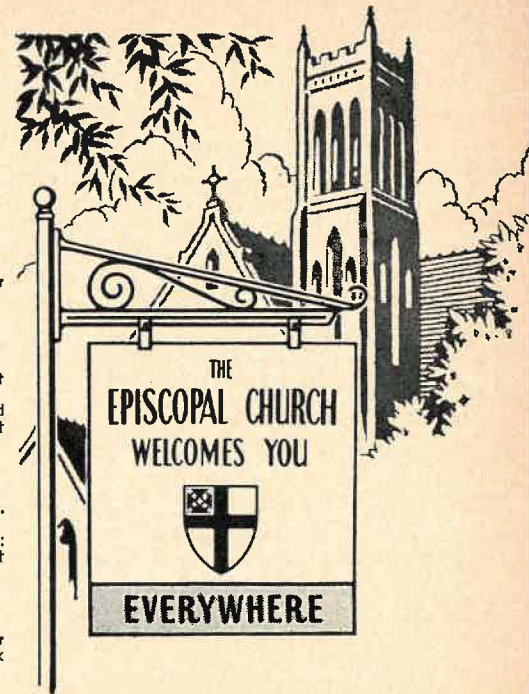
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THE LIVING CHURCH

CHURCH DIRECTORY

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



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 Watseka 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

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

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N. W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 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. Shirlev, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Litur-
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

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.

CHICAGO, ILL. (Cont'd)

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; also 6 on Thurs; C Sat 5-6 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex
Mon 5:30, Wed 10, Sat 9

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Mass 8, 10:15 (ex MP 2S & 4S), 4:30 2S & 4S;
Ch S 10:15; Daily MP & HC 8:30 (ex Wed 12:10)
& HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

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 7:30, 9, 11; HC Daily

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 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

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, 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

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

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
The Rev. Carlos J. Caguia, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, D.D.
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S.C.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30; 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

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