

The Living Church

January 11, 1970

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At the state funeral for the Bishop of Liberia (see TLC Dec. 14)

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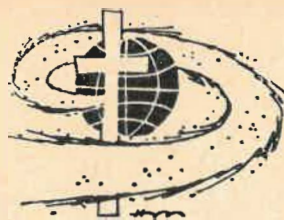
TRAVELING?

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

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

Around



& About

— With the Editor —

I was present at the December meeting of the Executive Council, covering it for TLC. It was in fact my first experience of seeing the EC in action. It must be seen to be believed. There are two important facts about the Council which need to be generally known, and these two facts I now report to you simply as a reporter and with no thought of either special pleading for, or assault upon that beleaguered body.

The first fact is that the Councilors work. They do their homework, as is clear from what they say in discussion and debate while in session. And while in session they work so hard that I got dog tired just watching them and taking notes.

Here may be the best place to record a very important distinction which is much too commonly either ignored or simply not known by churchmen talking about "815": The Executive Council of the Church does not operate from, and draw pay at 815 Second Ave., NYC. It is *the professional staff employed by the Council* that operates out of 815. The Council itself is made up of such people as **Charles Higgins** of Little Rock, **Roger Blanchard** of Cincinnati, **Marion Kelleran** of Alexandria, **Charles Crump** of Memphis, some 40 people in all. They earn their livelihood and try to justify their existence in places other than church headquarters. Of such is the Executive Council itself, and of such, they hope, is the Kingdom of Heaven. They just may be right about that.

I mention this because very commonly when somebody gets angry with a person or department at 815 he curses the Executive Council, and as a whole. Some church supply house should make wax images of each individual EC staff member and each EC member, so that in sticking situations the plaintiff can be discriminating and precise.

You may think that too often the staff rules the Council and that this is a case of the tail wagging the dog, but do try to distinguish between dog proper and tail. (I'm afraid that analogy isn't much good after all. The tail is part of the dog, a living member of the same, as the staff is not a part of the EC. Sorry. *Ich kann nichts anders.*) There are, by the way, some very nice people on the staff at 815, lots of them; most of them. But some of them manage to be nicely wrong, I think, about some things.

The second fact about the Executive Council—and this goes for the staff at 815 as well—is that it is by no means mono-

lithic. There are not only differences among them on the level of opinions; there are radically differing principles and conflicting prejudices with which they approach the issues confronting them. (When our side has it, it's a principle; when the other side has it, it's a prejudice.) In recent months the whole company of employees of the church at 815, the staff, has been in a painful turmoil of inner conflict. Whatever you might think about, for example, South Bend and Reparations, there are some at 815 who hotly agree with you and others who hotly disagree; but there's a lot of heat, and it isn't all in one cheerful bonfire. The same is true of the Executive Council. As I listened to the debate on the Alianza grant, I heard Councilors like **Charles Willie** on one side and **Houston Wilson** on the other discussing violence as practiced by Tijerina and other members of the Alianza. Here are two devoted Christians of high intelligence and clearly evident love for their fellow men. But Willie sees the practice of "citizen's arrest" when done by Tijerina & Co. as being in fact the highest and truest expression of "law and order"; Wilson sees it as open insurrection. How I see it is not to my present point at all so I shall not mention it. The fact before us here is that there is this kind of radical cleavage within the Council.

If you don't think it would be good if all members of the EC were of one mind and stripe and feather, fear not; accept the true and sensible avouch of mine own eyes. They aren't. A choir of Kilkenney cats would be about as harmonious. They all need our prayers; they really do. And our thanks for trying very hard to do a work for which they receive not gain nor glory.

Let two illustrious Friends of God now lead us in prayer:

"O Lord, help us not to despise or oppose what we do not understand."
William Penn.

"O Lord, baptize our hearts into a sense of the conditions and needs of all men."
George Fox.

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The Living Church

The Living Church

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

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FEATURE

Celebrating a Saint 11

THE KALENDAR

January

11. Epiphany I
13. Octave of the Epiphany
14. Hilary, B.
17. Antony, Ab.
18. Epiphany II

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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January 11, 1970

LETTERS

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

Grand Jury Probe

A critical word is due your handling of the federal grand jury's probe of GC II [TLC, Nov. 16]. Until the hearing is over and the facts are known, the ethical thing to do on your part would be to refrain from linking it with the grant that you are obviously opposed to. If it turns out in the future that the probe was actually aimed at the deserters that were in attendance at South Bend, then you have only served to further cloud the issue regarding the \$200,000.

This case is just another illustration of your sometimes questionable journalism which is why I hesitate to urge my parishioners to subscribe to THE LIVING CHURCH.

(The Rev.) JOHN W. PRICE

Rector of St. George's Church
Austin, Texas

The story of the grand jury probe came to us as a straight news report from Religious News Service; we should have been remiss in our duty as a news organ if we had not printed it. And the facts — to date — are known, and are as we reported them. Ed.

The Common Cup

It seems to me that the test made by the Rev. Mr. Hillstrom to determine whether infections could be spread by the common cup used in Holy Communion [TLC, Oct. 26] left out some factors that may be operative during the Eucharist. I find it very easy to believe that the holiness of the chalice, and the sacredness of the ceremony in which it is used, render any germs that may be present quite harmless. I realize that this is a supernaturalist, rather than a scientific, point of view, but then, religion is supernatural. For some reason, at least, observation would seem to indicate that Episcopalians have no more infections to contend with than other Christians. I think it would be a shame for Episcopalians to allow a foolish concern for germs to rob them of the common cup which is so potent an expression of their communion with each other in Christ.

MURIEL LEWIS

Madison, Wis.

Tribute Money

A further addendum to the South Bend shakedown. One wonders why, somewhere along the line, the suggestion was not put before the two Houses and their camp followers that, instead of \$200,000 in tribute being pledged to unidentified purposes, something like \$2,000,000 be raised and distributed forthwith among St. Augustine's, St. Paul's, and Voorhees Colleges.

May I enumerate a few uncontested advantages attaching to the above? It would have satisfied all but the most intransigent among our guilt-laden brethren. Could not and should not that guilt and its requital be

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Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

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THE LIVING CHURCH
407 E. Michigan St.
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attached to our corporate and chronic neg-
lect of our (predominantly) Negro colleges?
(I know of the American Church Institute
and the current and inadequate General Con-
vention annual subsidies.) As to the other
members of the convention, I feel certain
that all bore a sense of responsibility and
that the "diversion" I have suggested would
either have happily mollified or completely
satisfied them. Finally, I have first-hand
knowledge that a dollar goes about twice as
far on a southern black campus as on any
campus north of the M and D Line!

This sentence is to assure your readers that
neither the colleges I have named nor the
Association of Episcopal Colleges have any
previous knowledge of this reflection on the
judgment of the South Bend participants.

(The Rev.) LOUIS M. HIRSHSON
President-emeritus

Hobart and William Smith Colleges
Hobe Sound, Fla.

It's not too late to give this excellent sugges-
tion some consideration for future action. Ed.

Are All Episcopalians Rich?

The Rev. George C. L. Ross states in his
article, *South Bend: Another Opinion*, [TLC,
Oct. 26] that "whether or not each one of
us who is white has owned slaves or per-
sonally kept a black man from a job or out
of school, we are all beneficiaries of a sys-
tem of politics and economics that rewards
us to the exclusion of others, just because
we are white." Can it be that Fr. Ross is
completely ignorant of the fact that there
are millions of white people in this country
who have never been rewarded because they
are white? Is there an agency where a poor
white man can claim the rewards of his
whiteness? Does Fr. Ross expect unemployed
coal miners and impoverished workmen in
Appalachia and elsewhere to believe that
their affluence is a result of their oppression
of black people? Does it make sense to
aggravate the poverty of a poor white with
the insane statement that simply because he
is white, he owes part of his meager wages
to black people?

To judge by his article, Fr. Ross seems to
assume that the church is made up entirely
of upper and middle-class Americans who
suffer pangs of guilt because of their afflu-
ence. To judge from my home parish, this
is not completely true. Perhaps this attitude
is in part responsible for the poor image
which the Episcopal Church has among lower
class Americans. Fr. Ross seems to think that
the words rich, guilty, white, and Episcopalian
are practically synonymous.

Would Fr. Ross approve of the lower-
class whites in this country banding together
and demanding reparations because their
ancestors had once been serfs in Europe or
because they had once been bondservants in
America? If Fr. Ross feels, in his affluence,
that he owes a debt to the black community,
let him by all means sell all he has and give
to the poor. Let him not, however, demand
that the poor give away the riches which
they do not possess.

LARRY CLAIR MORRISON

Princeton, N.J.

Revolutions

A clerical deputy at South Bend, talking
about the need for action, said that with the
1917 revolution boiling around them, the

Russian clergy were debating changes in
vestments. This makes me suspect that some
liberals think that they ought to give Ameri-
cans what the Russian revolution gave to the
Russian people. Let me remind this clergy-
man that the 1917 Russian revolution didn't
give the people democratic elections and
that it hasn't yet, whereas Americans have
had democratic elections at least since 1789.

JOHN HULING, JR.

Elkhorn, Wis.

A New Church Strategy

Can we now move on from critical analy-
sis of what happened at South Bend to con-
structive steps toward a better future? In
this regard, the second half of the guest
editorial by the Rev. Robert C. Harvey
[TLC, Nov. 23] is an excellent proposal for
improving the church's strategy of action.

The Episcopal Church is organized almost
completely on a geographical basis. Missions,
parishes, convocations, dioceses—all gener-
ally derive their membership from areas in
which people live. This is the right way to
achieve unity in prayers, sacraments, educa-
tion, fellowship, and most local community
service. However, it is the wrong organiza-
tional form for Christians when they would
act boldly in matters such as social justice,
Vietnam, and penal system reform. Just as
these geographical areas will contain both
Republicans and Democrats, so will they in-
clude "sincere and devout church people"
on both sides of each issue, especially when
the questions are narrowed to the specific
proposals needed for action. I agree: "For
the church officially to overpower some in
favor of others is stupid strategy"—even
when done democratically and legally.

Perhaps the organized church should fos-
ter (but not control) action organizations
which cross geographical boundaries and
draw their membership from like-minded
Christian people. Their work would be finan-
cially supported by designated contributions,
not through conglomerate fund-raising in
which policies and projects are hard to iden-
tify. The parish clergy would be responsible
for exhorting all laymen to work, pray, and
give for such action organizations and for
keeping watch over their aims and methods.
This approach undoubtedly has its own prob-
lems, but I believe that among the positive
results would be more action, clarity, partici-
pation, and rational support of viable pro-
posals and less talk, confusion, grumbling,
and emotional confrontation.

PAUL G. JOHNSON

Rockville, Md.

St. Mark's, NYC

Of all the news items I have read about
the BEDC and NCBC, none has been more
of a shock than what was reported regarding
St. Mark's Parish in New York City [TLC,
Nov. 16].

Having had a small volunteer part in the
parish some years ago, I have been familiar
with the liberal views of some of the mem-
bers of the congregation. At the same time,
I always thought they were responsible. In
my wildest imagination, I could not think
of them removing the flag of their country
and allowing such statements about the coun-
try and the church to be made.

The articles by the Very Rev. Francis
Sayre and the Rev. Albert Palmer in the
same issue offer, I hope, some hope for our

The Living Church

church, both as individual children of Jesus Christ, and the church in its wholeness. May the faith of our fathers sustain us forever. We need it.

NAME WITHHELD

Shameful! Shocking! Frightening! Unacceptable! Where has the American flag from the sanctuary of St. Mark's in-the-Bouwerie been hidden? Someplace where the young liberals and subversives need not be reminded of those who were dedicated to creating a country free from tyranny and domination? The very idea of substituting "Power to the people" for "Go serve the Lord you are free"! I thought *God* was power.

Did the capitulation of General Convention II to the demands of radicals set the course for other radicals to enforce their will? Is this what is meant by "social action?" Then I am against it 150%. There must be an end to these destructive forces.

KATHRYN RHODES

Omaha, Neb.

Cancelled

As long as THE LIVING CHURCH continues to be hung up and obsessed with James Forman and the Black Manifesto, there is no point in my wasting my money to subscribe. I can read all about it for free in *The Christian Challenge*.

Please cancel my subscription.

When and if you ever decide something else is going on in the church, let me know and I will be back.

(The Rt. Rev.) DONALD H. V. HALLOCK, D.D.

The Bishop of Milwaukee

Milwaukee

Black Manifesto

By now you and all the readers must be a bit turned off by the "Notre Bend" issue but since no one has mentioned the material below, I am sending it in.

When reading the Black Manifesto [TLC, Oct. 12] I was not turned off by the violence (in our day, who writes peacefully?) but I was turned on by the "charming old fashionedness" of it. It is a period piece of Victorian invective and should receive some curator's attention. Perhaps Mr. Forman fancies himself as a restoration expert who can with some skillful injections (silicone?) bring a faint flush of life in the old Marxist bag, but I fear that he has been trapped by his past as neatly and effectively as those who have cut off 815 have been trapped by their past. One looks in vain for some understanding of how colonial groups must be advanced in today's society. Instead there is a hawking back to Russia and China for example, as if they had ever really been colonies.

Thus, while I have no objections to getting up the cash, I do object to it going to support some fusty doctrines. We are already supporting too many museum pieces in the church as it is.

JAMES S. SWIFT

Lay Reader of St. Paul's Church

Lansing, Mich.

Vietnam

As an interested reader of THE LIVING CHURCH I followed your suggestion and read the article [TLC, Oct. 19] on Vietnam by

Chap. Roberts. As an active chaplain in the war he is subject to the constant repetition of the official version of our involvement in it. So he writes just what one would expect in his situation. To me it only proves that a lot more well-intentioned people have been brainwashed besides Secretary George Romney.

My opposition to the war goes back to the beginning of our involvement when we began giving financial support to the French. Here is what Ike said to justify giving France \$500 million: "Now let us assume that we lost Indo-China. If Indo-China goes, several things will happen right away. The tin and tungsten that we so greatly need would cease coming. So when the US votes \$500 million to help that war we are voting for the cheapest way in which we can prevent something occurring that would be of a most terrible significance to the US—our power, our security, and our ability to get certain things we need from the riches of the Indonesian territory and of Southeast Asia" (Aug. 5, 1953)—no mention of freedom and democracy for the Vietnamese peasants.

President Johnson said during his election campaign: "I am opposed to sending American G.I.s into the muck and mud of Vietnam on a blood-letting spree to perpetuate colonialism and the white man's exploitation of Southeast Asia."

We have been told time and again that we are in Vietnam in the interest of our national security. U.S. national interest is the real reason. If we were there in the interest of freedom and democracy we would have had a peaceful and constructive program of education and economic aid similar to West Berlin and made a showcase of it. We certainly would not have ruthlessly destroyed the country as we have done. As R. H. Tawney said years ago, "We suffer from the evil policies of good men." We need a higher patriotism than national pride. We Christians need to meditate on what Micah says, "What doth the Lord require of thee, O man, but to do justly, love mercy, and walk humbly with thy God?"

I ask myself, what would I do if I were a Vietnamese? I would struggle to overcome an aggressive nation to save my country from foreign domination. If we were in their situation that is what we would be doing too. It is why the North Vietnamese and the Viet Cong will fight to the last man. As a Christian and as a citizen I am disgusted and ashamed. I will attend Mass tomorrow and my intention will be "stop this wicked war now and bring the boys home."

(The Rev.) MELVIN ABSON

Geneva, N.Y.

Help Needed in Ghana

I would greatly appreciate hearing from my old friends and fellow workers, both Caucasians and Negroes. For our people here in Ghana I need toys, children's books, candies (hard), plenty of powdered milk, canned vegetables, and playground equipment. The demand is very great. The 10,000 pounds of goods I brought with me in September is all distributed, free. Anything you can send, old or new, will be gratefully accepted.

(The Rev.) W. H. BRIGHT-DAVIES

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Chairman, Department of Sociology,
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The Living Church

January 11, 1970
Epiphany I

For 91 Years,
Its Worship, Witness, and Welfare

NEW MEXICO AND SW TEXAS

Thanks Given for Alianza Grant

Thanks have been wired to the Episcopal Church headquarters by Ramón López Tijerina, president of the Alianza Federal de los Pueblos Libres, for the \$40,000 grant for a community development program in New Mexico. He is the brother of the founder and former president of the Alianza now serving a federal sentence on charges stemming from Alianza confrontations.

The Diocese of New Mexico and Southwest Texas disapproved of the grant on the grounds that the Alianza has used violence in its tactics. When the grant to the Alianza was announced, the diocese proceeded with its plans to withhold contributions marked for the national church. The diocese will withhold \$82,365 in 1970, and \$5,000 was withheld at the end of 1969.

NEW YORK

Church Leaders Sued in "Class Action"

Two Episcopal laymen from Boston have filed suit in the New York State Supreme Court, naming the Presiding Bishop, the Rt. Rev. John E. Hines, and the treasurer of the General Convention of the Episcopal Church, Richard P. Kent, as defendants, with the intention of stopping their church and its officers from giving \$200,000 to the National Committee of Black Churchmen (NCBC). The necessary legal papers were filed in the court on Dec. 16.

The plaintiffs are David Arms, a marketing economist, and Walter Gates, a business executive. They are represented by New York City attorney Barton Denis Eaton. Their action is known as a "class action," in which they act on behalf of 3 million Episcopalians.

In the legal papers it is stated that the action is being brought "for remedy of a threatened misapplication and misuse of church funds and property, in violation of the property interests of plaintiffs and the class they represent, and no question herein has to do with doctrine, faith, and worship in the church."

Target of the suit is the Special General Convention held last August-September, which voted to give \$200,000 to the NCBC. The plaintiffs assert that this grant

is illegal since, by design, it is really going to the Black Economic Development Conference (BEDC), with NCBC merely acting as a receiving agent and conduit for the violent, anti-church BEDC group. (BEDC has already received \$43,000 from the Special General Convention's special fund, via the NCBC. TLC, Dec. 28.)

The text of the suit notes that the enabling resolution passed by the Special General Convention specifies that the grant must be subject to the criteria for such grants laid down by the 1967 General Convention, among which is a restriction of such grants to groups that do not advocate violence. The plaintiffs' attack upon the legality of the Special General Convention's action focuses upon the word "conduit" which is commonly used to describe the role of the NCBC in conveying the moneys of the special fund to BEDC. It is charged that this is an illegal subterfuge. It is further charged that because NCBC supports BEDC's Black Manifesto it does not qualify for funds under the church guidelines.

The plaintiffs assert also that the \$200,000 grant is void because of procedural defects in the manner the convention was conducted. They hold that the convention "was not consented to or requested in writing by a majority of the bishops" as the church's canons require. Voting at the convention was carried on "under duress and threats to the church posed by the Black Manifesto and its proponents."

The suit asks the New York Supreme Court to declare the convention's acts of the \$200,000 to be null and void, to restrain the church from further fund raising on this project, and that church officers be ordered "to account for their conduct with respect to the use of church property, money, and personnel for the benefit of NCBC or BEDC."

In the event the court upholds their charge, the plaintiffs say they would suggest that the funds raised for the NCBC-BEDC project be given to Negro agencies that meet the 1967 convention's criteria, "such as the NAACP Special Contribution Fund."

St. Thomas Church Announces Grants

The vestry of St. Thomas Church, New York City, has voted to give \$5,000 in 1969 and the same amount in 1970 to the Church Army, as that organization undertakes a thorough self-renewal. It

voted also to give \$5,000 to the National Association for the Advancement of Colored People, and \$5,000 to the Urban League. Concerning these latter grants, the Rev. Frederick M. Morris, rector, said: "We believe the Episcopal Church should demonstrate a broader and more inclusive concern for racial justice than was evident at South Bend. We believe it is of the essence for the church to be identified with and involved in the longer-established, respected, and proven movements of our black fellow citizens rather than to be limited to so small, untested, and, perhaps, even questionable a group as the BEDC. Without going into the confusing and controversial question of whether or not the BEDC really means what it says in the Black Manifesto, we fault the South Bend convention for the narrowness of its action."

Dr. Morris said further: "We believe that \$200,000 is a very small amount indeed to request of our church people in support of the struggle for racial justice and that, given a broader and less controversial channel, they would be generous and responsive as they have been so often in the past."

CANADA

Sexual Morality Considered

Canada's Christian churches were cautioned to soft pedal their traditional hard line on sexual morality at this particular point in history. More than 200 delegates and observers to the triennial meeting of the Canadian Council of Churches were handed copies of an 84-page report by the council's faith and order commission at a meeting in Montreal, entitled, "The Biblical and Theological Understanding of Sexual and Family Life."

The report, made possible by a grant from one of Canada's largest manufacturers of birth control products, was prepared by the Rev. Gwenyth Hubble of Toronto, a former staff member of the World Council of Churches, from 19 papers submitted by seven study groups in major Canadian cities and by individuals. The groups included clergymen, young people, and men and women with special competence in such disciplines as medicine, psychiatry, sociology, and education. Full, regular members of the groups were persons committed to the Christian faith, but others were called in on occasion to advise from their special knowledge.

The warning to churches on their stand

on sexual morality came from the group from Victoria, B.C. It said the churches should, instead, give much-needed prophetic leadership by stressing in an educational and pastoral spirit, "the fact that the Christian life is centered on persons, not laws, just as the ministry of Jesus himself was predominantly one of compassion for persons and only secondarily an advocacy of laws." Calling for guidelines rather than laws, the Victoria group said an educational program highlighting the personal and social consequences of various types of sexual activity would carry more weight than any code, old or revised."

In the report from the Windsor, Ont., group, an obstetrician told of teenage girls coming to him for supplies of birth control pills. "The pattern is almost always the same," he said. "They are establishing a relationship. 'I'm not really planning to marry at the moment, but this is the boy who interests me now and we have a great dialogue going.'" The doctor also said that most of these relationships are "spiritual, intellectual, emotional, etc., but also mixed up with it and almost inseparable from it is this sexual drive; talking about Jesus Christ gets them sexually aroused, it really does," he said.

Another member of the same group said that young people rate sex as secondary to personality and other factors in mate selection, engagement, and marriage. The paper said this viewpoint must be understood by older generations today, and especially in the church.

An Ottawa group paper said that pre-packaged morality is all too often identified with the Christian life. Christ was not against sex in general or sexual intercourse in particular, it held. "What He is against is lust; what He is for is concern for the other person's growth. The root of sin is in those acts of sexual intercourse which destroy instead of create; which hurt the development of full interpersonal communion and partnership instead of enriching them; which fragment life instead of integrating it; which degrade rather than elevate."

The paper also said the "new morality" does not mean ditching all absolutes. It simply insists on making love (concern for others), rather than law the unconditional element.

The Ottawa group also said the church in its statements on sex must not lose sight of parallel problems which have a bearing on life, one aspect of which is sex. It gave as examples: synthetic creation of life by man, artificial insemination, manipulation of human genetics, birth control and selective breeding, human organ transplants, thought control, the educational trend towards teaching the young facts but not how to think creatively.

"The tragedy of the church is that the corporate image she presents to those who need her is not that of a forgiving friend,

guru, and defender of the unfortunate, but of one who has gone over to the opposition and defends the law establishment and its own status quo at the expense of the individual," the group said. The group also advised the churches to "play it cool, hang loose, don't get hung up on sex. It's not a problem in isolation. . . . It should be considered in the context of the situation of man today, not only in terms of dogmatic, eternal verities—for example, the tragedy of the Pope and the pill."

DALLAS

Bp. Rusack Declines

The Rt. Rev. Robert C. Rusack, Suf-fragan Bishop of Los Angeles, has declined his election as Bishop of Dallas [TLC, Dec. 7]. He made his decision after twice visiting Dallas to confer with Bp. Mason and the clergy of the diocese. In a message to the people of Dallas, he thanked them for their patience with him as he "wrestled with the Spirit of God" to determine the correct decision. He wrote: "The pulls of my commitments in the Diocese of Los Angeles had to be weighed against the pressures from Dallas. The combination of the two pullings has tipped the scales for me to remain in Los Angeles."

It was reported by *The Dallas Morning News* that Bp. Rusack had also expressed the view that Dallas should have as its bishop "one who could work better with the political temperament, the past and its hangovers, than I." He would not describe his California diocese as a liberal one, but spoke of such things there as "exciting projects for minority groups." He said: "Some people would call this getting involved in social issues, but we think it is getting involved in needs." He gave as an example a "confrontation center" in a parish hall which was set up by the clergy for drug users and black militants who are rebelling against society.

Bp. Mason of Dallas has called another special convention to elect a bishop. It will meet on Jan. 20.

COSTA RICA

Church Aids Family Center

The Episcopal Church in Costa Rica is involved in a program of family education that encompasses all aspects of family relations. Director general of the Family Orientation Center is the Rev. José D. Carlo, vicar of the Spanish-speaking congregation of the Church of the Good Shepherd, San José. The two-year-old center, an agency of Costa Rican priests, doctors, psychologists, and social workers, offers free courses in sex education and family relations and works closely with the government sponsored clinical program on family planning. In addition, its program is designed to give a better

understanding of the physical, psychological, sociological, and ethical aspects of sex, parenthood, and intrafamily relationships.

Of the more than 7,000 people who attended courses in the first 21 months of the center, 90% described the classes as "very good." This year, the Family Orientation Center will help the Costa Rican Ministry of Education embark on a program of sex education in the country's secondary schools.

Directors of the center feel that Costa Rica clearly needs just such a program as they offer. The population growth, fifth highest in the world, will be doubled within 20 years. Moreover, 50% of the present population is 15 years old or younger. This growing proportion of dependents not only inhibits economic improvement but is proving to be a serious strain on family stability, Fr. Carlo reported.

WCC

Ask \$1 Million for Refugees

A request for slightly more than \$1 million in 1970 for Palestine refugees and others displaced by the Arab-Israeli war won approval from the World Council of Churches's division on Inter-Church Aid. The funds are part of a \$2 million appeal over the next two years to the council's member churches.

The division also approved an informational and interpretive program aimed at bringing out the facts of the Palestinian situation in a "responsible fashion." This program will cost \$200,000 over the next two years.

CHURCH OF ENGLAND

Primate on Canonization of Martyrs

The Archbishop of Canterbury has warned that the ecumenical movement in Britain will be harmed if the famed 40 English Martyrs are canonized by the Roman Catholic Church. Vatican officials are now studying the martyrs' cause for sainthood.

"I am increasingly convinced," the Anglican leader said, "that the canonization would be harmful to the ecumenical cause in England and that it would encourage those emotions which militate against the ecumenical cause." Dr. Michael Ramsey's comment, made in an hitherto unpublished memorandum, was published in London by the authoritative Roman Catholic weekly review, *The Tablet*. The paper published the memorandum in full and an editorial revealed that it was made available in 1966 to Roman Catholics interested in promoting the cause of the martyrs. It was never published.

The martyrs were slain in the period following the Reformation. Last month,

John Cardinal Heenan of Westminster disclosed in a pastoral that he had expressed the view to Pope Paul "that the canonization of the Forty Martyrs would now be most opportune."

In its editorial, *The Tablet* said that in allowing it to publish the memorandum now, "the archbishop clearly believes it to have continuing relevance as far as he is concerned."

Dr. Ramsey said that it is in the context of "the Communion of Saints that the churches grow closer together in the ecumenical way, but it is also very important that in this process polemical associations should be avoided. In England," he said, "our past history creates inevitable difficulties for ecumenical progress. Nobody familiar with our English history need be surprised at this. There is not only the prejudice of ultra-protestant people but there is also the 'siege mentality' which is still apt to possess Roman Catholics in England. By 'siege mentality' I mean a kind of polemical self-consciousness which is far different from the spirit of the meeting between His Holiness the Pope and myself in March 1966. The 'siege mentality' is, I believe, bound up psychologically with a kind of martyrdom complex deeply, and of course, intelligibly rooted in history. Ought we not on both sides to be getting away from this? My fear is that devotion to the English martyrs on either side has been and still is a focus for this kind of mentality in its polemical form."

CHURCH AND STATE

Concerning Taxes

The Senate version of the 1969 tax-reform bill would allow the Internal Revenue Service to audit the books of churches and other religious institutions, but an adopted amendment would limit the extent of the examinations.

Sponsored by Sen. Wallace F. Bennett, the amendment would bar IRS probes of that portion of church accounting pertaining to religious activities. Under both Senate and House tax-reform measures, church income derived from businesses unrelated to religion would be subject to income tax. Sen. Bennett also told the Senate that the IRS and the Treasury Department agreed to his amendment.

Taxation of income from businesses unrelated to religion has been supported by both the National Council of Churches and the U.S. Conference of Roman Catholic Bishops.

SOUTH DAKOTA

Bp. Ogilby Reports Defense Fund

The Rt. Rev. Lyman Ogilby, Bishop Coadjutor of South Dakota, served as the coordinator and treasurer of the legal defense of Thomas White Hawk [TLC,

Nov. 23]. He reports that the total cost of this cause reached nearly \$21,000. A good portion of this sum, although not exactly determinable, was contributed by readers of *THE LIVING CHURCH* in response to this paper's appeals on behalf of White Hawk, a young Sioux Indian who had been sentenced to death for murder and whose sentence was eventually commuted to life imprisonment by the governor of South Dakota.

The expenses of the year-long defense included psychiatric examinations and testimony, the costs of the hearings, proceedings, court reporters and transcripts, as well as the travel expenses of the attorney for the defendant, Mr. Douglas Hall of Minneapolis, and numerous witnesses from South Dakota and other states.

As of Nov. 20, Bp. Ogilby stated that more than 400 individuals, groups, congregations, and organizations had contributed \$18,600.34 for the defense fund. The gifts came from 47 states, the District of Columbia, Nassau, the Philippines, and Japan.

CHURCH AND GOVERNMENT

Probe of Aid to Camille Victims

A Senate committee will hold hearings Jan. 7-9, in Jackson, Miss., to investigate methods used in distributing aid to victims of Hurricane Camille. Secretary of Commerce Maurice H. Stans has been asked to conduct a similar probe.

A number of social-action and religious groups, such as the American Friends Service Committee (Quaker) and the Southern Regional Council, have been protesting the makeup of a special 10-member emergency council set up by Gov. John B. Williams of Mississippi and approved by President Nixon. Complaints against the council have centered on the fact that its membership contains only three individuals from the Mississippi coast area which suffered the brunt of the hurricane damage, and no Negro representatives. The council is headed by E. L. Brunini, a Jackson attorney.

COCU

Christmas Service Telecast

Representatives of the nine member-churches of the Consultation on Church Union joined Christmas morning in a telecast of the celebration of the Lord's Supper using a liturgy developed by the consultation. The service was held in the National Cathedral, Washington.

The Very Rev. Francis Sayre, Jr., dean of the cathedral, preached, representing the Episcopal Church. Other churches were represented by Bp. James K. Matthews, chairman of COCU and leader of the Boston area of the United Methodist Church; the Rev. Paul A. Crow, Jr., gen-

eral secretary of COCU representing the Christian Church (Disciples); the Rev. W. Clyde Williams, Christian Methodist Episcopal Church; Bp. G. Wayman Blakley, African Methodist Episcopal Church; the Rev. William A. Benfield, Presbyterian Church, U.S.; Mrs. Ralph Stair, United Presbyterian Church, USA; Prof. John H. Satterwhite, A.M.E. Zion Church; and Prof. Roger Hazleton, United Church of Christ.

The order of worship for the service was developed by the 19-member commission of worship of COCU. It has been widely used by the nine church bodies in COCU but this was its first telecast.

METHODISTS

Aide Rejects Assessor's Claim

The treasurer of the Methodist Publishing House, Nashville, has rejected a contention of the metropolitan tax assessor that the agency has departed from its original purpose to become an enterprise operated "for profit directly in competition with private industry."

"We have not changed," said John Laird. "Our printing differs from that performed on a multilith machine in a church office only in the volume of printing done. . . . We print only for the United Methodist Church, solicit no commercial printing, and do not consider ourselves to be in competition with commercial printers in Nashville." The publishing house now pays about \$40,000 annually in taxes on such property as parking lots and a cafeteria. Under the recent ruling of the Tennessee Board of Equalization, annual taxes at current tax rates would be approximately \$300,000 a year.

The ruling also covers two other United Methodist activities — the Board of Evangelism, and the Television, Radio, and Film Communications Division (TRAFCO)—and publishing houses of the National Baptist Convention, the Seventh Day Adventist Church, the Southern Baptist Convention, and the National Baptist Publishing Board. The United Methodist Board of Evangelism is included because it publishes *The Upper Room* and other materials. TRAFCO produces audio-visual materials.

Attorneys for the three United Methodist agencies have not announced their plans but they are expected to appeal the ruling to the Chancery Court and eventually to the Tennessee Supreme Court. "The statute law has not changed," Mr. Laird said, "nor have the operations of the Methodist Publishing House changed."

UNITED NATIONS

Rights Office: US vs. USSR

A modest draft resolution calling for the creation of a post of U.N. High Com-

Briefly. . .

missioner for Human Rights, cosponsored by 10 countries from all regions except Eastern Europe, would urge the General Assembly of the United Nations to give this proposal "highest priority" next fall. The idea was first brought up by Costa Rica in 1965, and the Economic and Social Council has since studied the type of mandate the High Commissioner should have.

The United States, France, and Great Britain were among the sponsors of the latest draft. The Soviet Union vigorously opposed it.

Mrs. Rita Hauser of the U.S. said she sees the role of the office of the proposed High Commissioner not as an attorney general or as an ombudsman representing individuals against their governments, but as one whose function is to facilitate the cooperative compliance by member states of their charter commitment to human rights.

Soviet delegate Nikolai Tarassov sees the proposed function as a violation of the U.N. Charter. He said there is "no practical need" for such a post, adding that it would only add "to the proliferation of documents which has long plagued the United Nations." He accused the co-sponsors of trying to divert attention from their own alleged violations of human rights and their non-compliance with conventions in the field.

LONG ISLAND

Advise "Religious Neutrality" of Schools

In a set of guidelines, public schools on Long Island have been advised not to stage any religious celebrations during the Christmas-Hanukkah season, the Easter-Passover season, or any other religious holiday. The Long Island Interfaith Council made the appeal in an effort to keep the public schools "religiously neutral." Not only should the schools show no preference for one tradition over another, the council noted, "but also . . . should refrain from the promotion of any and all religions."

The guidelines were also emphatic in urging avoidance of substitutes for religious holidays such as a "winter season" celebration for a religious observance—this would be a "profanation and secularization of what truly is a period of religious significance for Christians and Jews," the statement declared.

The council, formerly called the Tri-Faith Committee of Long Island, was organized to help alleviate community tensions arising over religious matters. The guidelines were offered to public school officials as suggestions that might be found "useful during holiday periods and as a general approach to teaching history and other subjects in which religious issues are involved."

■ Jan. 28 is the date set for the consecration of the Rev. Philip A. Smith as Suffragan Bishop of Virginia. The service, to be held in the National Cathedral, Washington, D.C., will come in the middle of the annual council meeting of the Diocese of Virginia. Mr. Smith succeeds the Rt. Rev. Samuel B. Chilton, who retired Dec. 31.

■ The villagers of Oberammergau have adopted a revised edition text for performances next summer of their world famous Passion Play. Mayor Ernst Zwink says it is free of any anti-Semitic overtones and "can stand up to any criticism." After ten meetings, the text committee decided to stick mainly to the script written by a village monk more than 100 years ago but certain parts have been "toned down," especially those that tended to hold Jews collectively responsible for the death of Christ. The eight-hour play is performed every ten years.

■ Among the 18 religious bodies in Illinois which have committed their multimillion dollar purchasing power to a national ecumenical program designed to end discrimination in employment, are two of the three Episcopal dioceses in the state—Springfield and Chicago. The new Illinois project with headquarters in Peoria will serve the largest population among the nation's 20 Project Equality (PE) units. Under the program, business firms dealing with participating religious groups are pledged to hire and promote without discrimination.

■ French language Bibles published in Belgium have been banned from Turkey by customs officials. The action followed a recent decision of the Cabinet Council in Ankara which forbids importation of Bibles printed abroad. Bibles may circulate freely in Turkey, an Islamic country, according to the decision, if printed in Turkey. According to the Istanbul daily *Huriet*, Turkish ambassadors in London and Paris have informed their government that church circles abroad have criticized the measure as "absurd" and hope that it will soon be repealed.

■ The Diocese of Olympia has planned a spring pilgrimage tour to its companion Diocese of Osaka, Japan, also the site of Expo '70, that will include five days in the Osaka area, a service of witness with Japanese Christians, and time for travel elsewhere in Japan and the Orient.

■ The Rev. Robert B. Watts of La Jolla, Calif., a member of the national board of the Order of St. Luke the Physician,

has set up a 24-hour prayer cycle, in which volunteers in all parts of the country pray specifically, at 15 minute intervals, for people who have asked for healing prayers.

■ According to a Vatican Radio report, India is the "only country in the world" which actually shows an increase in priestly vocations. There has been a notable increase in such vocations in the last ten years, the report said—increasing in the diocesan priesthood of the Latin Rite by 21%. There was a 25% increase in those of the Syrian Rite. As for the vocations to the various religious orders of men and women in India, the increases were "even greater."

■ A four-foot bell, weighing a ton, was stolen from the gate of St. Michael's and St. Mark's Church in Brooklyn one recent evening. The bell, originally hung at the Church of the Messiah which was destroyed by fire last February, was chained and locked to St. Michael's gate until such time as it could be hung in the steeple. "Five strong men" were required to tote the bell from the burned church to its new location. The bell was cast in 1888, the same year St. Michael's and St. Mark's was built.

■ A motion by atheist Madalyn Murray O'Hair, asking three judges to disqualify themselves from hearing her suit against prayers in space by astronauts, was rejected by a U.S. Court of Appeals in Austin, Texas. She said she will appeal to the U.S. Supreme Court. Mrs. O'Hair claimed that the oaths required of judges made it impossible for her to receive an impartial hearing and excluded atheists from the federal judiciary.

■ Doane House, a 22-room mansion in Menands, N.Y., which was given to the Diocese of Albany in 1961 for a diocesan residence, was partly destroyed by fire the evening of Nov. 23, while the Rt. Rev. Allen W. Brown and Mrs. Brown were taking part in an ecumenical Festival of Faith service in the Cathedral of All Saints, Albany. Damage to the building is estimated at \$200,000. A wing of Doane House used as a diocesan conference center was largely undamaged but is unusable apart from the main edifice.

■ The Church of the Advent, Spartanburg, S.C., was one of the sponsors of the Christian Drama Group's ten performances of "The Birth of Christ" from the York Cycle of Mystery Plays. The performances were given in parking lots, a fire station, a company loading zone, college buildings, a shopping center, and the Church of the Advent.





CELEBRATING A SAINT

By FRANKLYN K. MORRIS

CANTERBURY, the pilgrims' goal made famous by Chaucer's tales, and dominated by its legendary cathedral, has seen the comings and goings of foreign folk for many centuries, and has known civilized habitation for so long that Americans are staggered by the thought of such uninterrupted antiquity. Hardly a month passes without a Kentish farmer unearthing some old Roman ring or coin or comb. And regular worship is held in St. Martin's, Britain's oldest parish church, portions of which were standing when St. Augustine arrived in A.D. 597. It had been built long before by Christian Roman Britons. The Danes came, and the Normans, tearing down and rebuilding in turn, and in 1942 Nazi bombs failed to spare the ancient city known as "*Mater Angliae*," the Mother of England.

CANTERBURY'S cathedral, a universally recognized "trademark" of English gothic architecture identified by millions who have no connection with England or Anglicanism, owes much of

its present grandeur to an ill-advised, impetuous act of anger against an ambitious and worldly but sincere Christian man, Thomas à Becket. The story of his martyrdom is a famous one, as knights of King Henry II, who ruled England but spent most of his life in France, crossed the channel to murder the cleric whose growing feud with their king had caused him to say in a rash moment, "Who will rid me of this cursed priest?" It was a rhetorical question and the king surely never intended Thomas's death, for they were friends of long standing despite their differences. Had the knights thought to curry favor with King Henry?

Thomas, an ambitious young man, had risen through the ranks and was right-hand man to King Henry II, a man not much different in age. When the old Archbishop of Canterbury died, Henry hand-picked Thomas for the post, thinking to rule the church as well as the kingdom through his friend. A strong-willed man like Thomas proved to be sincere in his new role as churchman and conflict soon arose between him and the king, never to be resolved this side of Thomas's grave, over the matter of trying priests and monks in ecclesiastical rather than civil courts. It was Thomas's conviction that if he permitted priests to be tried in civil courts, justice would never be done and he would be unfaithful as shepherd of his clerical sheep. Only by

his death did Thomas win his point. The king did back down.

It was on Dec. 29, 1170, as he went in to sing vespers with his monks that Abp. Thomas's enemies attempted the cathedral's locked doors. The bishop commanded that the doors be unbarred and he confronted them in his vestments at the altar. They called on him to yield to their demands. They tried to seize him, but Thomas, a big man of over six-feet, was not to be so handled, and he resisted, throwing one knight in full armor to the ground. It was a rough age, and Thomas, used to commanding men for most of his 52 years, knew these knights well. He addressed each one, with comments on the ancestry of several. Then one of the knights drew his sword and cut into Thomas's head, a final blow cutting off the crown of his head and breaking the sword in two.

In the manner of the time the townspeople collected the blood and remains from the pavement and soon stories spread of miraculous cures effected by the blood boiled from the cloth used to wipe the altar steps, taken as medicine. The cult of the martyred man spread not only through England but to all Christian Europe, and on Feb. 21, 1173, a scarce three years later, he was officially canonized by Pope Alexander III.

The common people were outraged by the murder of the archbishop in his own

The Rev. Franklyn K. Morris of Kane, Pa., is a Lutheran pastor who serves as American representative for the Canterbury Ecumenical Summer Schools, held at St. Augustine's and Christ Church Colleges each July.

cathedral, a place of traditional sanctuary. When his body was prepared for burial he was found to be wearing a hair shirt, a fact which deeply impressed people of the time and was convincing proof of sanctity, and insured devotion. As years passed, the humble and the mighty came to worship at the shrine of St. Thomas. He had magical appeal for common folk for, though he had his faults, he stood up fearlessly to the usurpation of power in church and state by a self-important king to whom they paid taxes. These were the days even before King John and the Magna Charta. Thomas, after all, came from the burgher class, not from the titled nobility which traditionally furnished younger sons who had no inheritance, to high ecclesiastical positions.

Thomas had his failings, of course, not to mention his almost total lack of training in theology. But what bishops of his time were better trained? He was ordained deacon and priest just prior to his elevation to archbishop simply because one must be a priest before he can be a bishop. This was not uncommon. In any event, his pedigree was the least of considerations as pilgrims came in an ever-increasing tide—from London, from across the channel through Dover and over the Downs of southern England. The immortal *Tales* of Chaucer tell the story, as pilgrimages offered virtually the only excuse the common people had for travel outside military service.

The body of Becket was placed in a tomb in the crypt which became the focus for the thousands of pilgrims who soon made their way to do him honor. In 1174 a serious fire destroyed the choir of the cathedral and its reconstruction gave the present form, providing a shrine behind the high altar to which the body was solemnly translated in July of 1220, making it an impressive object of the pilgrim's quest. The very word "canter" came from the pace of those going to this destination, making this tomb the most popular in Europe after Rome, and bringing immense wealth to the city and the cathedral. On July 12, 1174, King Henry II walked barefoot to the shrine and submitted to corporal punishment at the hands of the monks as penance, conceding to Becket in his death a victory which had been withheld in life.

In his conflicts with Rome and the eventual appropriation of monastic properties in England, King Henry VIII took energetic steps in 1538 to dissolve the shrine of St. Thomas, confiscate its wealth, and command that every reference and replica of him be obliterated. There is not today any picture or statue of him from his time. There once was even a statue of St. Thomas of Canterbury in a niche on the side of Lambeth Palace in London near the River Thames to which barge and boatmen customarily doffed their caps as they went by on the river . . . gone since the Reformation. Understand-

ably "bluff king Hal" could not feel at ease in the presence of a cult which honored a strong-willed bishop who defied his king and won fame for it. Curiously, like the earlier king, Henry VIII left behind in Canterbury the remains of one whose quarrel with him became famous: the head of Thomas More is preserved as a relic in St. Dunstan's, a Roman Catholic parish church.

THE city of Canterbury, quaint to modern eyes as an exemplary medieval walled city, has seen the proud and the peasant, the colonizers, the scholars, and the usurpers come and in their turn, go. Today the number of modern tourist pilgrims exceeds the crowds who came in the shrine's heyday. Englishmen, regardless of religious persuasion or lack of it, enjoy returning again and again to this Kentish city in the "garden county." But they are joined by a no less eager throng of Europeans and an ever-swelling stream of North Americans for whom ancient things hold special fascination. One of St. Thomas's successors, Frederick Temple, said, "It is the bounden duty of every English-speaking man and woman to visit Canterbury at least twice in their lives." That is stating the case for modern pilgrims rather bluntly!

The city of Canterbury has had its lean years as well as prosperous times. Today it is a place of about 30,000 population, shopping center of an agricultural area, six miles from the channel. The industrial revolution largely passed Canterbury by and until recent times its eminence was connected to its position as see city of English Christianity.

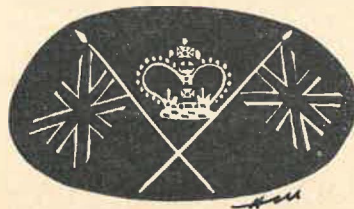
Since the Second World War, in which the city received severe damage, there have been, in addition to the inevitable rebuilding, cultural developments including the building of Christ Church College of Education and the birth of the University of Kent in 1965. Thus are recalled the great days of the eighth century when Abp. Theodore assembled a great school of learning and Saxon monks spoke Latin and Greek as freely as their own tongue. Though unhindered by the smog of industrial development, the town has enjoyed the commerce occasioned by the new educational institutions. It is fitting that Canterbury remain a seat of learning. After all, was not one of its sons the genius who influenced English literature even more, some say, than Shakespeare? Christopher Marlowe's father was a Canterbury shoemaker and the entry of his baptism from 1564 is preserved in the register (now in the cathedral library) of

the bombed church of St. George. Buried in the Roman Catholic part of the Canterbury cemetery are the remains of the Anglo-Polish novelist Joseph Conrad, and the ashes of W. Somerset Maugham, who was educated at Kings School, lie in the ancient town, marked by a tablet. The story of Becket's quarrel with Henry II has such obvious dramatic qualities that it has engaged the talents of T. S. Eliot as well as Tennyson. Charles Dickens, whose Kentish connections are with some other towns of the country, nevertheless made Canterbury the scene of episodes in *David Copperfield*.

If the German bombs of World War II can be said to have had any good effect on Canterbury, it is that they unearthed Roman pavement, foundations of homes and artifacts a few feet beneath the main streets. Today the visitor can visit the "Roman Pavement" entered by a staircase beneath a shop selling television sets in the Longmarket, the scene dominated by Bell Harry, the cathedral's tower beyond. Further Roman remains are undoubtedly to be found beneath the foundations of many other streets and homes.

How does one observe the centenary of a dastardly deed from which a community derived such fame? The Becket Centenary will be done in the best of taste. No morbid preoccupation with past events of a world long since changed, but beauty and culture and the lively arts to remember a man who was, if anything, vital and vigorous. The program of events will include outstanding music in the cathedral all summer, including Yehudi Menuhin; the world-famous Kings College Choir, Cambridge; and the monks of LeBec Abbey, France. As may be expected, Eliot's *Murder in the Cathedral* will be presented several times, as will a new "Becket" play by Ray Lawler. Opera and the Royal Ballet will be seen, as well as exhibits of painting and iconography. Special services will be presented through the summer and on Dec. 29, date of the martyrdom. *Son et Lumière* will be inaugurated, as at many other famous world sites. Striking an ecumenical note, Cardinal Heenan, Bishop of Westminster, will celebrate Roman mass within the precincts of the cathedral for the first time since the Reformation.

Thomas à Becket is remembered as a man of action; and because he was so human, he is well-beloved after his death. His life, lived chiefly among rulers in a cruel age, was taken up in worldly pursuits. Though sincere in his calling, his nature did not greatly change when he became archbishop, and if he was a masterful man, he was also obstinate, sometimes shortsighted, and often vindictive. No one would have thought of canonizing him had he not been martyred. The title "saint" in his case refers not to a holy life so much as to his courage to accept death in what he was convinced were the interests of God and the church.



EDITORIALS

Roy Wilkins On Reparations

IN a recent issue [Oct. 12] we published the text of the Black Manifesto, on the assumption that most of our readers had never seen the full text of that much-discussed document. For the same reason we now publish the text of an important statement by Roy Wilkins, president of the National Association for the Advancement of Colored People (NAACP), on the subject of reparations. This statement originally took the form of a letter from Mr. Wilkins to the Philadelphia Yearly Meeting of the Religious Society of Friends. What follows is the letter itself:

"The demands being made upon American churches and synagogues for 'reparations' have prompted the writing of this letter. As the most experienced civil rights organization—and the only one commanding the loyalties of a mass membership—the NAACP's stand on this issue should be of some relevance to your deliberations on the demands.

"Our opposition to the notion of reparations is not solely on philosophic grounds. We are at least as deeply concerned by the knowledge that no amount of 'reparations' conceivably payable by the nation's churches can either compensate for the Negro's wrongs or bring him into the just and equal society he seeks. In the terms in which the reparations idea has been proclaimed, therefore, it is a snare and a delusion whose inevitable failure would have disastrous consequences. A genuine solution demands the massive use of public funds, chiefly federal, on a scale *at least* akin to that proposed by A. Philip Randolph's 'Freedom Budget' which calls for nearly \$200 *billions* over a ten-year period.

"The NAACP fully recognizes that most American institutions, the churches included, have a long way to go in ending racism. In rejecting 'reparations,' therefore, we do not absolve the churches of their moral obligation to effect sweeping change within, and to give sacrificially of their substance to advance the goal. We assert however, that these obligations cannot be met by yielding to intimidation or by guilt-ridden suspension of the critical faculties. To give money to black claimants who are without credentials or competence for their professed aims is to show contempt for black Americans generally, because it says that, where Negroes are concerned, incompetence and mediocrity are acceptable standards. To reward denial of the democratic process is to undercut those who work hard and successfully within its confines to effect real change. That is why I urge you and your colleagues to consider carefully all the options, in the interest of guaranteeing that your financial support goes to promote *real* change within the democratic structure. It would be false modesty not to cite, among these options, the vital work of the NAACP, carried on nationwide in education, housing, youth work, political action, and economic development—mostly without benefit of newspaper headlines.

"In economic development alone, the NAACP has, within the past two years, done more to strengthen the black community's economic potential than any agency outside of government. Using our own meager resources, we have organized a national consortium of Negro contractors, known as National Afro-American Builders, Inc., and have set up and incorporated local, state, or regional consortiums in two dozen localities. The purpose is obvious: to pool the resources of small businessmen so that they can bid on and perform construction contracts at the million-dollar level and higher. Nearly \$100 millions in new

contracts have been won by Negroes as a result of this NAACP effort, and much more is on the way. There is no single area of investment where the payoff in black economic strength is more certain than in the Association's black contractor organization effort. For success here not only builds Negro entrepreneurship: the Negro contractor hires the Negro plumber, the Negro electrician, the Negro sheet-metalworker; and he hires them at the prevailing wage rates and in spite of union exclusion.

"The same assured payoff awaits money put into NAACP programs aimed at providing equal education opportunity and achievement for Negro children; at achieving adequate quality housing with open occupancy (almost fifty NAACP branches are qualifying as sponsors of low-cost housing under the National Housing Act); at ending employment bias; at organizing black young people (over 60,000 strong last year) in activities designed to train for leadership and to instill pride of heritage and dedication to excellence; and at speeding the build-up of black political power by expanding the Association's year-round voter education work, in which it is the pioneer and the leader.

"We urgently need \$100,000 to put the contractor program on a sure footing in 1970; \$75,000 for badly-needed staff assistance, plus travel and materials, for our housing programs; \$125,000 to bring our youth work up to a higher level of effectiveness and to expand meaningfully on the college campuses; \$100,000 for legal actions (as in Pittsburgh and Chicago) to end craft union resistance to qualified black construction workers in the high-paying building industry; and \$250,000 to register another half-million black voters, north and south.

"In terms of leadership, skill, and depth of experience, the NAACP staff is unsurpassed. Our outreach among black Americans (including a membership representative of the entire range of residence, education, and income) is not matched by any other civil rights group. While you weigh the alternatives for investment in Negro freedom, conscience demands, we think, that you consider these factors. I would not wish this letter to be construed as saying that support of the NAACP's work is the only meritorious choice before you. Vital as we believe it to be, we are even more concerned that your decision be consistent with the canons of both truth and democracy. The concept of racial reparations is alien to both."

Time Travel

I am looking
through a science fiction book—
my family album.
It is strange
to see your own face
peer at you from the past
as through a space-time warp.
Could that youth have imagined
what he would become?
Fortunately not,
only God could bear omniscience.

Robert Hale

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. 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.

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
The Rev. James A. Mills, chap. & assoc r
Thurs 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

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

UNIVERSITY OF CONNECTICUT Storrs
ST. MARK'S CHAPEL No. Eagleville Rd.
The Rev. Michael Wilcox, chap.
Sun 9 & 11

FLORIDA

UNIVERSITY OF FLORIDA Gainesville
INCARNATION CHAPEL 1522 W. University Ave.
The Rev. John D. Talbird, Jr., chap.
Sun 11 (Folk Mass 1st & 3rd); Wed HC 5:15

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY DeKalb
ST. PAUL'S 900 Normal Road
The Rev. C. H. Brieant, v; Rev. D. L. Barker, chap.
Sun 7:30, 9, 10:45, 4:15; weekdays as anno

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't
Sun 8, 9, 11, 5; 5:45 Canterbury; Daily MP, HC, EP

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; Wed 7; Thurs 12:10

MICHIGAN

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

HOPE COLLEGE Holland
GRACE 555 Michigan Ave., at 23rd St.
The Rev. Robert A. Winter, r
Sun HC 8; Wed HC 10:30; EP 4:30; HD as anno

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. C. R. Hutton, the Rev. W. J. Teska, the Rev. Dick Blank, chaps.
Sun 10; Tues & Fri HC

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

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING
(Studio Club; East End Hotel)

EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Lee Belford, Francis Huntington, Jeffrey Cave, Charles Patterson
Sun 8, 9:30, 11, 12:15; Midweek Service 12 noon

S.U.N.Y. at BUFFALO Buffalo
ST. ANDREW'S 3105 Main St.
Fr. W. W. McIlveen
Sun Masses 8, 10; daily Masses and Offices

NORTH CAROLINA

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

PENNSYLVANIA

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 11 & 6:15; Wed, Thurs 12:05

YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK CAMPUS York
ST. JOHN'S 140 No. Beaver St.
The Rev. George A. Kemp, r; the Rev. John D. Crandall, c
Sun 7:30, 9, 11; Wed 10; Thurs 12; Fri 7 HC

TENNESSEE

FISK U., MEHARRY MEDICAL COLLEGE, TENN. STATE U. Nashville
ST. ANSELM'S—EPIS. STUDENT CENTER 2008 Meharry Blvd.
The Rev. Kenneth D. Higginbotham, chap.
Sun 9:30, 5:15 HC; Wed 12:15 HC

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

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Ev 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

VIRGINIA

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

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. Ortmayer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

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

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory 3207 N. Hackett Ave.
The Rev. John H. Heidt, chap.
Eu, Mp, EP doily; supper weekly 6

BOOKS

GROWING UP IN AMERICA. Edit. by Robert A. Rosenbaum. Doubleday. Pp. xxi, 380. \$5.95.

Robert A. Rosenbaum, editor of *Growing Up in America*, has performed a service for the student generation and for those "older folk" (defined as anyone over 30) who strive to understand them and their actions.

In 23 biographical essays, dealing with, among others, childhood, education, leaving home, love, and death, these capable young authors show confusion in their understanding of themselves and impatience with their environment. They also show a fierce determination to grow creatively and lovingly. They do much to raise the hearts and restore the confidence of those of us who have been concerned about the futures of our youth. It is interesting and somehow reassuring to realize that many of the fears and frustrations faced by our youth have been faced before—and successfully overcome.

This book would be helpful to youth leaders and parents.

ELINOR M. NORWOOD
All Saints', Worcester, Mass.

✦ ✦ ✦ ✦

THE CASE FOR BIBLICAL CHRISTIANITY. By E. J. Carnell. Edit. by Ronald H. Nash. Eerdmans. Pp. 186. \$3.50 paper.

The Case for Biblical Christianity, edited by Ronald Nash, begins with a preface which accurately and concisely summarizes and analyzes each of the 16 essays which comprise the book and which were written by Edward John Carnell during his relatively short lifetime of 47 years. As Nash states: "Edward John Carnell will be remembered as one of the more prolific and articulate apologists for biblical Christianity in our generation;—a man generally acknowledged to be one of conservative Christianity's brightest scholars. His many books and articles revealed a well-disciplined mind, steeped deeply in classical and contemporary philosophy and theology—an orthodox theologian who was eager to engage in both debate and dialogue with non-conservatives and a man who displayed none of the bitterness and rancor of many fundamentalists."

For those who are unfamiliar with Prof. Carnell, he left behind a legacy of eight books, a seminary whose fortunes he had guided for 5 of his 19 years on its faculty, and a host of pastors and Christian leaders who had learned from him that one did not have to be defensive about accepting the tenets of orthodox Christianity in the 20th century.

This collection of essays gives the Christian community ready access to many of the excellent articles that Carnell wrote during his career, articles that would otherwise have remained buried deep within stacks of dusty, unbound periodicals.

The Living Church

icals. The pastor, the theologian, and the philosopher will find, as always, in Carnell's writings, thoughtful, stimulating, and often provocative essays on theology, philosophy of religion, ethics, ecumenism, fundamentalism, separatism, and other topics of contemporary interest. The busy parish priest will find this anthology a treasure chest for some serious study and provocative thought.

(The Rev.) CARL H. RICHARDSON
St. John's, Elkhart, Ind.

* * * *

NEW ESSAYS ON RELIGIOUS LANGUAGE.
Edit. by Dallas M. High. Oxford University Press. Pp. xv, 240. \$5.

This book of essays on religious language does not deal with the several important schools of philosophical thought dealing with this problem—for example, the work of the Thomists, the Existentialists, and the Whiteheadians. The selections in *New Essays on Religious Language* are limited to the philosophy of language to be found in the later writings of Ludwig Wittgenstein and the theology influenced by it. For the editor, this philosophy is the really significant contribution to the problem because of its dominance in the English-speaking world of theological thought. It is for him the true philosophy.

Wittgenstein limits thought by language and makes the puzzles of thought to be the puzzles of language. Thus, we should not try to transcend language to reach a realm extending beyond language. Our problem in religion is to free ourselves from the paradoxes of religious terms and linguistic analogies.

The essays in this book make clear many of the difficulties involved in religious language. Those of Bps. Ramsey and Daly and Profs. Ferré and Mitchell are noteworthy because they not only reveal the foundations of a very important school of theology but also because of their own intrinsic significance.

JOHN S. MARSHALL, Ph.D.
The University of the South

Booknotes

By Karl G. Layer

UNITY OF ALL LIFE. By Eric Butterworth. Harper & Row. Pp. 209. \$5.95. The greatest discovery of modern times, writes Eric Butterworth, is the growing perception in scientific and other fields of the underlying unity and interdependence of all forms of life. Religion at its best, he maintains, has aimed at understanding the whole man in a whole universe and at attaining a transcendent oneness with the Infinite. This book, then, deals with religion as a concept of unity—the unity of all life. It points the way to individual wholeness and attempts to show how it may be achieved in one's life. More or less the Norman Vincent Peale approach to writing and religion.

PEOPLE and places

Ordinations

Priests

Lexington—The Rev. Lewis O. Tanno and the Rev. James E. Manion, assistant to the rector of Good Shepherd, Lexington, Ky.

Rhode Island—The Rev. George Manton Chaplin, in charge of St. Mark's, Warren, R.I., and the Rev. John Francis Hillman, vicar of Messiah, Foster, R.I.

Deacons

Lexington—George P. Donehoo II, in charge of St. Mark's, Hazard, Ky., and Burr Powell Harrison, in charge of Advent, Cynthiana, Ky.

Perpetual Deacons

Lexington—Robert K. Landrum, serving at St. Raphael's, Lexington, Ky.

Laity

Minnesota—Marcia McDonough was commissioned for a year's missionary work in the Diocese of New Guinea during a service held in St. Luke's, Rochester. Guest preacher was F. G. Hargesheimer, who had been shot down over New Guinea during WW II and rescued by natives who hid him from the Japanese. To express his gratitude he secured funds to construct a school and hospital on the island. It is in this hospital—St. Margaret's, Oro Bay—where Miss McDonough will work as a laboratory and secretarial assistant.

New Addresses

Diocese of Southeast Florida, 1451 N. Bayshore Dr., Miami, Fla. 33132.

Diocese of Southwest Florida, St. Peter's Church, 140 N. 4th St., St. Petersburg, Fla. 33701.

Living Church Correspondents

Pennsylvania—Robert L. Miller, 315 Evergreen Road, Horsham, Pa. 19044 (a communicant of St. Anne's, Abington). He is an electrical engineer with Honeywell, Inc.

Colleges

The Rev. J. R. Brown, associate professor of Old Testament and instructor in Hebrew, Nashotah House, has been appointed Warden and Chancellor of St. John's College in the University of Manitoba, Winnipeg, and also professor of Old Testament in the university's department of religion. He plans to leave Nashotah at the close of the '69-'70 school year.

DEATHS

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

The Rev. Peter MacKinnon Dennis, 76, retired priest of the Diocese of Indianapolis, died suddenly Nov. 23, in Evansville, Ind.

At the time of his retirement in 1962, he had been vicar of St. John's Church, Washington, Ind., since 1959. Survivors include his widow, Hazel, and one son.

The Rev. Charles Randolph Mengers, 66, rector emeritus of St. Columba's Church, Washington, D.C., died Dec. 3.

He had retired Sept. 1, after 27 years as rector of St. Columba's. He was stricken July 8 and had been hospitalized since then. Survivors include his widow, Cora, two sons, and one brother.

Marie Myrtle Hine, A.A.G.O., communicant and retired organist of Trinity Church, Tulsa, Okla., died Nov. 21.

At the time of her retirement as organist in 1959, she had directed all choirs in Trinity Parish for 39 years, where services were held.

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JADSET SYSTEMS Offering Records. Send for free samples and information. Jadset, P.O. Box 23, Dundee, Ill. 60118.

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HELPFUL companion to handicapped young lady. Experienced car driver, nice home, no housework. Reply Box M-701.*

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CURATE. Late 20s, early 30s. Full ministry, emphasis on youth activities. Good salary. Write, enclosing resumé. Rector, Calvary Church, 532 Center St., Santa Cruz, CA. 95060.

DIRECTOR of Education—either clerical or lay—for large congregation and church school south of Washington. Reply Box S-700.*

POSITIONS WANTED

PRIEST, single, 10 years' experience, desires Eucharist-centered parish or mission. Reply Box E-702.*

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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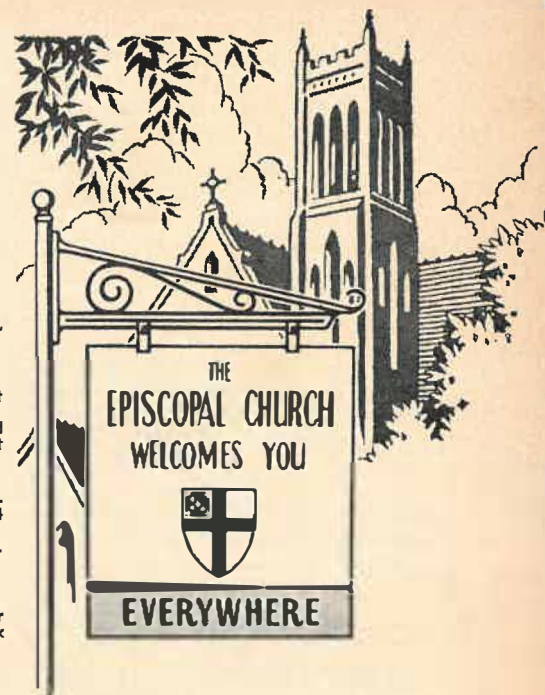
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THE LIVING CHURCH

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.**



LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S 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 & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

HOLY TRINITY S. Flagler Dr. & Trinity Pl.
The Rev. William W. Swift; the Rev. Robert J.
Hargrove; the Rev. J. Donald Partington
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

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; Fri 7:30 & 10:30; 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

GRACE

33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 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
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; Sol,
Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,
Cho Ev 5:30; Sat HC 8

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

LOUISVILLE, KY.

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

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, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. D. E. Watts, locum tenens
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
MP, H Eu & EP

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 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. Grothers, 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 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; 4 Ev
Special Music; Weekday HC Mon, Tues, Thurs, &
Fri 12:10; Wed 8 & 5:15; Saints' Days 8. EP Mon,
Tues, Thurs, & Fri 5:15. Church open daily 8 to 8

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

The Rev. Chas. H. Graf, D.D., r
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. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP 8, 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, 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 Damosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Woll St.

The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL 487 Hudson St.

The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 333 Madison St.

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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

The Rev. Carlos J. Caguait, v
Sun 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 Sa. 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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.

The Rev. James P. DeWolfe, Jr., r
Sun Ev 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Ev (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat. 1-2, 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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