

The Living Church

January 4, 1970

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EPIPHANY

WHEN Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child: and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, til they came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.



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THE ARROGANCE OF PIETY

By
CHANDLER W. STERLING

The former Bishop of Montana and author of *LITTLE MALICE IN BLUNDERLAND* presents here a critique of present-day American religious life. He is concerned about the mission of the Church and whether or not the Church is fulfilling that mission. He is equally concerned about the methods the Church uses to accomplish its purpose. Anyone interested in organized religion in America will want to read and argue about this **\$4.50** highly controversial book.

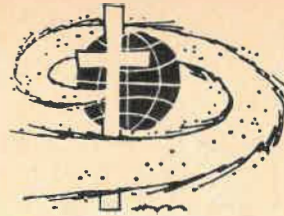
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Around



& About

— With the Editor —

In the Epiphany collect we pray that after this life we may have the fruition of the glorious Godhead. Everybody knows that fruition means enjoyment; everybody, that is, who cares enough about meanings to look it up if he doesn't know. We ask for the enjoyment of God in the life to come. Since we walk now by faith our fruition of God can be at most partial and anticipatory.

Forty years ago, in his Gifford Lectures, the Christian Platonist philosopher **A. E. Taylor** touched upon the idea of heavenly fruition in a wonderfully illuminating way. (His lectures were published as his opus, *The Faith of a Moralist*—a priceless treasure of a book.)

"In the Christian Heaven there is no progress, but only fruition; you are at home, your journeys are over and done with," said Prof. Taylor. "But," he added: "the winning of heaven would not leave the pilgrim arrived at the end of his journey with nothing further to do. In heaven itself, though there would be no progress towards fruition, there might well be progress in fruition. Life 'there' would be, as life 'here' is not, living by vision, as contrasted with living by faith and hope; but might not the vision itself be capable of ever-increasing enrichment?"

The Epiphany collect, which is so terse that it does not encourage meditation, takes note of both our progress towards fruition—"we, who know thee now by faith"—and of what will be our progress in fruition "after this life," although it notes this only by implication. The fruition of the glorious Godhead is the beatific vision of God in face to face, unmediated union with Him. The fruition of God means the fruition of the self, since he who enjoys it walks by sight, not by faith. This must mean the perfection of his own powers.

It seems to me that any concept of heavenly fruition, of the enjoyment of God which yields perfect enjoyment of self, must convey to the soul the heartening truth that all our striving for "the high that proved too high, the heroic for earth too hard" is crowned with everlasting success. Fruition means the enjoyment of fruits; it is the same word, and the same thing.

The foregoing reflections betray, I am afraid, what some readers of this magazine have darkly suspected, that its editor has not been entirely liberated from some old medieval ideas, such as that there may

be Heaven to enjoy for some and Hell to pay for others. Christianity, as I understand it, is a supernatural religion with an other-worldly goal. And do you know who has a good word to speak for such religious troglodytes? **Aldous Huxley**. At any rate he likes our politics. "The politics of those whose goal is beyond time are always pacific," he says; "it is the idolaters of past and future, of reactionary memory and Utopian dream, who do the persecuting and make the wars."

A friend in El Paso adds a bit of history to the matter I mentioned recently in this column about the lapel button reading "Would Christ carry a draft card?" In 1940, when the draft legislation was before Congress, **Harry Emerson Fosdick** stated in a sermon: "I cannot possibly imagine Christ in khaki." Another famous parson wrote to him: "You are so right—and neither can I possibly imagine Christ as pastor of Riverside Church."

To the friendly critic who feels that my Christianity lacks a vital feel for the contemporaneous, the following quote from **Chesterton** sums up my sentiment: "The Catholic Church is the only thing which spares man the degrading slavery of being a child of his times." Or, if you want apostolic authority: "Be not conformed to this world" (Romans 12:2).

Thought for the week, from **William Temple** of blessed memory: "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God. All this is gathered up in the emotion which most cleanses us from selfishness because it is the most selfless of all emotions—adoration."



The Living Church

LETTERS

Most letters are abridged by the editors.

GC II

On the matter of BEDC and GC II and the GCSP I got converted last week. It was Saturday and I was standing on the sidelines watching our public and parochial high schools engage in football combat. It had stopped raining for the first time in a week, the sky had cleared, and it was the first day of deer season (Vermont's version of Mardi Gras). Standing alone in "civvies," I heard America talking: pinochle, trading in a two-year-old snowmobile for one faster and bigger, drinking beer smuggled in under bulky mackinaws. It was America at its middle-class worst: an affluence of things and a poverty of vision.

But at South Bend the Episcopal Church was somewhere else: trying to provide an access to power for a black group that, on the one hand, had rejected the Tomism of IFCO (and thus was able to encompass the radical black left) and, on the other hand, refused to reject Forman (and so was not rejected by that radical left wing). A tight-rope act, to be sure, and Episcopalians were asked to fuzzy-think (or "trust", if you will) to make it all possible for BEDC.

Despite all its might, wisdom, and money, White America has a lousy record in solving the problem of the Negro displaced by mechanized agriculture and federal agricultural policies. The solutions of Booker T. Washington or Marcus Garvey or the OEO have not worked. We have five million black people living in cities who were farm people in 1950 and their lot in life has not improved very much. We need new ideas and new approaches.

So, for \$200,000 we have a chance to see some newcomers take a whack at our great domestic problem. If their program has merit, it will commend itself to others; if not, for our money we will have gained the knowledge either that: 1, their kind of program also is no good for black people in the 70s; or 2, that those black people are poor leaders; or 3, that if black people are going to improve their position in our society, it will not be with white money. To find out this much for \$200,000 is well worth it; the CIA, the Department of Defense, or even the National Institute of Health would jump at the chance to find out so much for so little.

(The Rev.) ARTHUR R. BOONE
Assistant at Trinity Church

Rutland, Vt.

I write as a priest who is heartsick over the direction in which events are going in the church today. I write as one who is especially heartsick with some of the decisions "agonized" forth by the recent special convention.

Strangely enough, the gospels are most silent about our Lord and/or the apostles going about raising X shekels or Y talents for the underprivileged of their own race, and there were plenty of them. Nor do we hear of them heading any movement to free the slaves or remove the oppressors of their day, though all of them were quite aware that slavery existed on their right hand and on their left. Could it possibly be that our Lord well knew the futility of such a move-

ment? Might it not just be that he knew full well that slavery would not long exist when his followers really loved their neighbors as themselves?

Any way one looks at the decision of this special convention, it is still as obvious as Hannah's pig tricked out in lace and finery that it is nothing more nor less than blackmail, and it doesn't take an I.Q. of 300 to know that where blackmail has succeeded once, it will be tried again, and again, and again. Kenyatta, Forman, & Co. know when they've got a good thing going.

And how long, pray, do we pay protection money to these ruffians? At what point do we finally call in the police, or the militia, or the army to restore law and order? Or shall we just smile wanly as we view the smoking ruins of our churches and our homes, wringing our hands while we meekly repeat the words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord"?

Not for me! Not by a damn-sight!

(The Rev.) ALAN R. BRAGG

Vicar of Holy Trinity Church

Swanton, Vt.

To set the record straight from the beginning: I am not a conservative, but I do have unanswered questions and reservations about General Convention II. I, for one, have remained silent since GC II. I was not there, and although I have heard our delegates speak of the "conversion experience" they had at the convention, I failed to be "converted" myself, despite the many, many things I have read and heard about GC II and since that time.

Your editorial [TLC, Nov. 30] gathered my sundry thoughts together and spoke for me what was a silent but gnawing frustration: the sharp division between black and white at the convention. The church did, in fact, as you suggest, endorse two communities: that of white and black. I wonder if this was the intention or the unforeseen result of the church's actions at South Bend.

If St. Paul had only known long ago that this was to be a logical result of the church's involvement in the world, he could have written more apt words in Romans 12: "So we, being many, are one body in Christ and every one members one of another, *except for the white community and black community, which shall remain apart.*" Or, he could have written in Ephesians 4: "There is one body, and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all, *but two communities, black and white.*" (St. Paul, altered.)

There is much good which can be said of GC II; there is also much which is questionable, and must be fully and honestly aired to the church. Where do we go from here? Let us work and pray that we can bring black and white together as one, truly one, in Christ. And thank you for a beautiful editorial, which made words of my own silent thoughts.

(The Rev.) REGINALD R. GUNN

Vicar of St. Andrew's Church

Douglas, Ga.

If you can tolerate yet one more letter on the subject of General Convention II—from what I trust is an open mind and not simply a vacant one. (I have not yet been able to choose sides, take a stand, or make a deci-

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sion about what went on at South Bend, or the aftermath.)

But clearly it is one thing to approve or disapprove of the actions of any particular General Convention; to assent to, or question any programs and policies—and quite another to organize and promote a program in competition with or contrary to the one adopted, or to take action on either the parochial or diocesan level to disassociate oneself from the policies of the national church. For the first says that the Holy Ghost speaks at sundry times and in divers manners, but the second says He did not speak (in this case) at South Bend at all, or, worse still, He spoke, but I don't buy what He had to say!

Certainly it is one of the basic tenets of catholic tradition that when lawfully constituted authority duly meets in council, there the Spirit presides and makes His will known. To claim otherwise is to open the door to heresy and schism. The peace and mission of Christ's Church are ill-served by those who would lead every dissenting group down separate paths.

While in seminary (GTS), one of my professors told how he had once been asked by a very distinguished laywoman to supply her with some good theological reasons why women should be allowed seats in General Convention. He replied, (much to her annoyance, I'm sure) that he couldn't give her even one good theological reason for General Convention at all! Is this not what the most vociferous critics and dissident voices are really saying? They are taking issue not only with issues, but with the supreme issue of authority itself. If so, then still remaining faithful to both our tradition and the mainstream of Christianity, what do they offer in its place?

(The Rev.) GEORGE RAYMOND KEMP
Rector of Church of the Resurrection
Kew Gardens, N.Y.

Miniskirts on Madonna?

Vermont sent more men (per capita) to fight in the Civil War than any other state in the union. My husband's grandfather died in that war to free the slaves. That was costly reparation. So when General Convention votes money for black reparations, or rehabilitation, I cannot get stirred up at all, because what is money? But when General Convention appoints a commission to lay hands on my liturgy, then I am profoundly stirred. Can they better the poetry, the strength and nobility, the pure theology, and also the realism, of the Prayer Book liturgy? Would they put miniskirts on the Madonna? She would be less archaic and more relevant!

K. N. BECK

Royalton, Vt.

Militant Psychology

When I read about the incredible demands of the Marxist militants and the equally incredible reaction of the guilt-ridden whites to those demands, I am reminded of what Count Tolstoy said about Napoleon: "No one has understood better than the French that people will worship insolence—a good punch in the face. The trick is to act with conviction; then everyone will step aside and even feel he is in the wrong."

WILLIAM F. FREEHOFF, JR.

Kingsport, Tenn.

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THE KALENDAR

January

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

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The Living Church

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Christmas II

For 91 Years,
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NEW YORK

Bp. Moore Elected

The Rt. Rev. Paul Moore, Jr., 50, Suffragan Bishop of Washington, was elected Bishop Coadjutor of New York on the second ballot at a special diocesan convention on Dec. 12. He will automatically succeed the Rt. Rev. Horace W. B. Donegan, bishop since 1950, who lauded the choice of Bp. Moore as "the man for the years ahead" in the 10-county New York area see.

Informed of his election, Bp. Moore, who was attending a meeting of the Yale Corporation in New Haven, Conn., the day of the meeting, told Bp. Donegan he was "delighted" to accept the post. The election is subject to confirmation by a majority of the House of Bishops and the standing committees of the dioceses of the United States. The new coadjutor attained 204 of a total of 279 clergy votes and 127½ of 167 votes of the laity.

The two competitors for the post, the Rev. Dr. John McG. Krumm, and the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, collaborated in a resolution of congratulations to the new coadjutor. In speeches they praised the "absence of animosity" which had been feared at the outset of the convention.

Bp. Moore's election became apparent immediately after a first ballot tally which had given him 146 of the 148 necessary clergy votes and 82 of a needed 87 lay votes of the total of those present and voting. A simple majority in each order was needed. At that point, with the aid of a handful of white supporters, a black caucus which had supported the Rev. Quinland Reeves Gordon, 54, executive secretary of the General Convention Special Program, switched its support to Bp. Moore, a longtime civil rights spokesman and author of *The Church Reclaims the City*.

Pre-convention tensions had heightened within the previous month with the announcement of a listing of nominees—Dr. Krumm, Fr. Gordon, Bp. Moore, and the Rt. Rev. J. Brooke Mosley, Deputy for Overseas Relations of the Executive Council—which did not include Bp. Wetmore who has a speech difficulty. In a letter to the Rev. J. Norman Hall, nominating committee chairman, and to the diocesan newspaper and others, Bp. Wetmore expressed dismay over the omission and said it had "hurt" him and probably caused his ministry "irreparable" dam-



THE RT. REV. PAUL MOORE
From Suffragan to Coadjutor

age. "I have very much desired to be nominated and still so desire," Bp. Wetmore wrote. "Both my doctor and my throat surgeon have given me a completely clean bill of health." In the convention caucusing, the New York suffragan instructed supporters to pass along the information that he would not withdraw unilaterally in the balloting.

Bp. Wetmore had run into opposition, also before the convention, for his view that the recent South Bend Special General Convention action to raise \$200,000 for black economic development represented "guilt money" and a "reparations" response to James Forman's Black Manifesto. In a recent bulletin of St. James the Less Church, Scarsdale, his South Bend views were reprinted, and in them he maintained that the church has sought to channel funds to deprived people over the years "out of love" and "in our schedule, not theirs; through our channels, not theirs."

In the final tally of the second ballot, Bp. Wetmore received 32 clergy and 22 lay votes; Dr. Krumm got 42 clergy and 17½ laymen's votes; Fr. Gordon received 1 clergy and no layman's vote; and Bp. Mosley, who had gotten two votes in each order in the initial ballot, received none the second time.

The new coadjutor is expected to aid Bp. Donegan for some time before the present ordinary is obligated to retire in 1972. At the start of the meeting in the Synod House on the grounds of the Cathedral of St. John the Divine, Bp. Donegan said he would assign Bp. Moore to missionary strategy in the present development of new regional structures in

the diocese; long-range planning; acceptance and care of candidates for holy orders; ex-officio diocesan council duties; and a share in parochial, cathedral, and area confirmations. His salary will be \$20,000 a year with a \$3,500 travel allowance, \$1,000 for moving expenses, as well as secretarial assistance and housing.

Bp. Moore was born in Morristown, N.J., in 1919. He earned his A.B. at Yale in 1941 and his S.T.B. at the General Theological Seminary in 1949. During World War II while a captain in the Marines he was awarded the silver star and the purple heart. He became widely known for his urban work at Grace Church, Jersey City, N.J., as dean of Christ Church Cathedral in Indianapolis, and on the national scene, before being elected in 1964 to Washington. He is married and has 9 children.

CALIFORNIA

Plea for Papal Leadership Renewed

The Rt. Rev. C. Kilmer Myers, Bishop of California, has renewed his proposal, made two years ago, that the whole Christian community should become united "under the symbolical leadership of the one Universal Man left to us, the Roman Pontiff." In a sermon at Grace Cathedral in San Francisco, delivered on Nov. 30, Bp. Myers contended that because "the church is, first of all and before anything other, a people, . . . it therefore requires a visible, symbolic expression which itself is deeply personal."

The Holy See "belongs to all of us," he said; "it is not the exclusive possession of the Roman Catholic Church." He went on to say: "The personal nature of the church is derived . . . from the person of the 'Number One' Man, Jesus Christ, who is united to the Ground of Being, the Transcendent, to God Himself. This calls for a celebration and for a person to lead that celebration; it calls for the Pontiff, or someone like the Pontiff, to become the Celebrator of God, the human family, this precious earth . . . the Celebrator of Life. Freed of the encumbrances of the centuries and the up-tight ecclesiastical psyche, this pontiff could lead the dance of life, the procession of the people who desire above all else to recover their humanity and find a relationship with the Transcendent, a meaning for their life."

"Who are they who may join in this procession following after such a free

bishop, such a dancing and joyous shepherd? I say *all who really desire to affirm their humanity. I say all who long to join the free church led by this free bishop.* They come from all classes and races. They come from every corner of the earth. They stream to the marching place from Russia and America, from North Vietnam and South Vietnam, yes, from China. They don't give a damn about ideology; they have never heard of an eternal economic system; they want to be together . . . that is all . . . they simply want to be together. And they don't want any more war, no more killing, no more brutalizing of young boys by war machines, no more racism, no more poverty."

In so speaking of the church of his hope and desire, Bp. Myers said: "I am not talking about the church in which I was brought up and trained. I loved that church; without it I could not be talking about this new church. But I am not talking about the church of the Anglican chant. I am speaking to you about the only church I any longer can get happy about."

At the end of his sermon, the bishop raised the question: "How shall we find the Fisherman who will lead the people who want to be human?" He did not propose any kind of specific answer of his own, but asked: "Should not all the people belonging to the procession elect him? Should they not search the earth for that charismatic man? Should they not then, gathered together by magical means, anoint and consecrate him? Should they not, led by this new Peter, march through closed cathedral doors, occupy mirthless sanctuaries, set the torch as though at a joyous party to inquisitorial volumes? And would not God then laugh again with us and raise a cup to us, toasting His liberated sons with rich red wine?"

CHURCH AND BUSINESS

South Africa-US Credit Ties End

A 20-year-old credit arrangement between the Republic of South Africa and a consortium of U.S. banks is being cancelled by South Africa. The arrangement has been a key target of American church groups opposing the South African *apartheid* policy.

South Africa's consulate in New York City has confirmed reports that Finance Minister Gerald Browne had said that "because of the republic's strong gold and foreign exchange position, credit has not been used for some three years, and it was not deemed necessary to incur the expenses of extending it (the credit arrangement)." Four U.S. banks first entered into the credit arrangement in 1949. The figure was \$10 million. Subsequently six other financial institutions joined. The current arrangement, which expires in January, is for \$40 million.

Church and civil rights opposition to

the consortium became most vocal in the mid 60s when a Committee of Conscience Against *Apartheid* reported that \$23 million was withdrawn by individuals and groups from the Chase and First National City Banks in New York. Black labor leader A. Philip Randolph headed the committee which included major religious leaders and organizations.

Subsequently the United Methodist mission board and the Episcopal Church led the critics of the consortium. The National Division of the Methodist Board of Missions in 1968 withdrew a \$10 million investment portfolio from First National City Bank. It was the only national church unit which actually transferred funds.

In December, 1968, the Executive Council of the Episcopal Church served notice that it would boycott consortium banks if they renewed the credit arrangement. Primarily involved was the Chase Manhattan Bank. When South Africa announced it no longer needed the credit arrangement, the Episcopal Church was in the preliminary stages of implementing its resolution. The indication is that the withdrawals would not now be necessary.

Church groups had felt that stoppage of credit by the banks would bring pressure in South Africa to abolish the *apartheid* system, which has been condemned by the United Nations.

SCOTLAND

Episcopalians Back Union

The Provincial Synod of the Episcopal Church in Scotland voted to cooperate with five other Scottish churches in preparing a draft "Basis and Plan of Union." The vote, however, was far from unanimous—39-15. One observer said: "Again and again it was made clear that Episcopalians could not enter a united church which did not have an episcopally ordained ministry." This qualification underlay the division in synod voting. It is also the subject of a dispute at top level within the national Church of Scotland (Presbyterian) on relations with other churches.

The churches involved in preparing the draft are the Episcopal Church in Scotland, Church of Scotland (Presbyterian), United Free Church of Scotland, the Congregational Union of Scotland, the Churches of Christ, and the Methodist Synod in Scotland.

Following the decision to cooperate with other churches, the synod considered a motion drawing specific attention to the Episcopal qualification that it could not enter a united church which did not have an episcopally ordained ministry. The bishops rejected this by a 3-2 vote and although the rest of the synod favored it by 27-21, the motion failed because a majority in both chambers is required.

Last October, the Rev. Andrew Her-

Continued on page 8

EXECUTIVE

By a vote of 23 to 21, with four members absent and three others abstaining, the Executive Council of the Episcopal Church approved a grant of \$40,000 to the Alianza Federal de Mercedes, a New Mexico community organization of Mexican-Americans. The debate on this issue lasted more than four hours.

News of the action taken by the Council prompted the Bishop of New Mexico and Southwest Texas, the Rt. Rev. C. J. Kinsolving, to declare publicly that he has stopped financial support of the national church by his diocese. He said that the diocese will refuse to pay its 1970 missionary quota of \$82,365 and the unpaid balance of its 1969 quota, of nearly \$5,000. Bp. Kinsolving's opposition to the grant was based upon the record of violence on the part of some Alianza members in the past. "I am fully convinced that the Alianza has not only advocated violence but has practiced it," he said. "I wonder how many people have to be shot, how many have to be pistol-whipped, how many trials have to be held, how many sentences have to be given before a group is considered violent by the church."

The Alianza decision was by far the most difficult and controversial one which the Executive Council has yet had to make, in passing upon applications for grants which have been recommended by the Screening and Review Committee of the General Convention Special Program. That committee had held two hearings before deciding to recommend the Alianza grant, and had heard testimony from Alianza members and advocates, and from New Mexico churchmen and others opposing the grant.

One of the aims of the Alianza is to establish the legal claim of Mexican-Americans, by means of Presidential and Congressional hearings, to millions of acres of community land grants dating back to the Mexican War. Opponents of the grant have charged the Alianza with violence and with insurrectionary aims and activities. The founder of the Alianza, Reies López Tijerina, is presently serving several prison terms on convictions of assaulting Forest Service officers during incidents in October 1966 and last June. He has also been convicted on other charges of crimes of violence. Much of the opposition to the grant has centered around Tijerina, who has been charged with being "a fraud, a charlatan, an opportunist." A field appraiser for the Screening and Review Committee answered such charges in his report by saying that they cannot be proved and are therefore "essentially irrelevant." The report went on to say: "The central question has been and remains, is the Alianza

COUNCIL

a creditable, grass-roots organization of poor and powerless people? The welter of charges to the contrary notwithstanding, the Alianza is a viable activist group seeking self-determination."

(Editorial note: This magazine intends to provide a full ventilation of "the Alianza case" in forthcoming issues.)

A member of the Council, William G. Ikard II of El Paso, Texas, opened the discussion of the Alianza grant by stating the case against the grant as his fellow Episcopalians in the region generally see it. He strongly defended the state of New Mexico's record for interracial justice, and said that Episcopalians in New Mexico are in complete agreement with their bishop on this issue.

Several members of the Screening and Review Committee reported their impressions of the committee hearings, but disagreed about the issues at stake. One said: "The key issue is violence." Said another: "The issue is political."

Prime F. Osborne III, of Jacksonville, Fla., a member of the Screening and Review Committee, spoke of the meeting with Alianza spokesmen as a "nightmare." He expressed the view that the Alianza claim to the lands belongs before the courts as the proper tribunal, but not before the church, and that the Alianza is an insurrectionary movement.

Speaking for the motion to approve the grant, Prof. Charles V. Willie, Ph.D., of Syracuse, N.Y., defended the Alianza strategy of "citizen arrest" of public officials as a high form of "law and order" in its truest sense, and said that the church should support the Alianza because it is "organized to right historical wrongs."

A new, Spanish-American member of the Council, Leonardo Molina of San Antonio, Tex., defended the Alianza as an effective educational agency. Almost every member of the Council present at the meeting spoke on one side or the other in the debate.

After the vote, the following members asked to be recorded as voting "no" on the Alianza grant: The Rt. Rev. G. Francis Burrill, the Rt. Rev. George M. Murray, the Rt. Rev. Albert R. Stuart, the Rt. Rev. Wilburn C. Campbell, the Rt. Rev. Russell T. Rauscher, the Very Rev. Charles A. Higgins, the Very Rev. Sherman Johnson, the Rev. Canon Charles Guilbert, the Rev. Stephen R. Davenport II, the Rev. Lloyd E. Gressle, Messrs. John Paul Causey, Herbert V. Walker, Charles M. Crump, William G. Ikard II, Clifford P. Morehouse, Prime F. Osborne III, and Mrs. Seaton G. Bailey.

The Council approved another controversial grant but with much shorter debate. This was for \$15,000 to help finance the California Migrant Ministry worker-

priest program, which had been funded with a \$30,000 Special Program grant 18 months ago. The worker-priest program is closely associated with the United Farm Workers Organizing Committee led by César Chávez.

Action was deferred on an application for a grant of \$20,000 to the Committee on Indian Rights of the Colville Reservation, Nespelem, Wash. The Rt. Rev. John R. Wyatt, Bishop of Spokane, in whose jurisdiction this project is located, has protested that virtually no contact with him was ever made by field appraisers for the Screening and Review Committee.

Other grants approved were as follows: Southwestern Indian Development, Inc., Fort Defiance, Ariz., \$25,000; Southern Organization for Unified Leadership (SOUL), New Orleans, La., \$22,150; Metropolitan Atlanta Summit Leadership Congress, Atlanta, Ga., \$20,000; Hamilton Court Improvement Association, Aberdeen, Md., \$30,000; Urban Survival Training Institute, Philadelphia \$30,000; Afro-American Institute of San Francisco, San Francisco, \$35,000; Sioux City Indian Center, Sioux City, Ia., \$20,000; Program for Social Assistance to Barrio Japon, San Pedro de Macoris, Dominican Republic, \$15,000; Penasco Valley Farmers' Cooperative, Albuquerque, N. Mex., \$15,000; Poor People's Commission for Self-Help of the Council of Southern Mountains, Blacksburg, Va., \$14,000.

The Rt. Rev. Stephen F. Bayne, Jr., first vice president of the Council and Deputy to the Presiding Bishop for Program, announced his resignation effective next June 30, to join the faculty of the General Theological Seminary. He made this announcement at the end of a report to the Council on the "staff situation" as it is developing at "815" in the process of radical changes in structure and style.

He said that his assignment at the seminary will be "to teach a little, as an interpreter of mission, to serve as a sort of link between the church that is and that which was, to write, to be available to take part in the seminary's concern for the continuing education of the clergy in the field, and in general to be a kind of spiritual handyman."

The Council heard a report of an ad hoc committee on its visitations to dioceses within the past year. In 1969 Council members visited or scheduled visits to 69 dioceses in a program designed to improve mutual understanding and communication. It was reported that the main subjects of interest among the dioceses visited in 1969 were the General Convention Special Program and the South Bend Special Fund of \$200,000 allocated to the National Committee of Black Churchmen.

One evening session of the Council meeting was devoted to a presentation by Dr. John A. Orday, director of Mental

Health of the City of Cincinnati and a psychiatrist. He told of his own self-examination in analysis of his own racial hang-ups.

Dr. Lindley Franklin, Council treasurer, reported that as of Nov. 30, the Council had received \$9,396,254 of a pledged quota of \$10,610,633 for 1969. He reported also that \$51,000 had been transmitted to the National Committee of Black Churchmen in accordance with action taken at Special General Convention II. At the time of his report, pledges to the NCBC special fund of \$200,000 had reached a total of \$91,000. Money actually received, as distinct from pledges, totalled \$51,200. Toward the \$100,000 special fund for Indians and Eskimos, pledges received to date came to \$15,000; money paid in, \$9,430.

After considerable discussion and revision, a resolution framed by the Rt. Rev. David E. Richards was passed by the Council, urging Attorney General John N. Mitchell and other appropriate government authorities "to make an investigation of allegations that undue force and/or unconstitutional procedures may have been used by local police in carrying out their obligation following the deaths of Black Panthers shot by police."

Six new members of the Council who will serve until the General Convention in October 1970 as "additional members" were welcomed. They represent the minority groups (women, youth, ethnic minorities) given such special representation on the Council at South Bend. They are: The Rev. W. G. Henson Jacobs, Brooklyn, N.Y.; Messrs. Roger Campbell of Sisseton, S.Dak., Leonardo Molina of San Antonio, Tex., Michael Simson of Springfield College in Ohio; Miss Barbara C. Harris of Philadelphia and Miss Jo Angelyn Heinmuller of the Episcopal Theological School, Cambridge, Mass. Other new members, elected by the provinces, are the Rt. Rev. John M. Burgess, Bishop Coadjutor of Massachusetts; the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia; and the Very Rev. Dillard Robinson, Dean of Trinity Cathedral in Newark, N.J.

In other actions, the Council:

(✓) Received resolutions and heard reports on a variety of matters;

(✓) Approved a new scale of pensions for former and present lay missionaries of the Episcopal Church (\$2,000 annually for single persons, \$2,600 for married);

(✓) Approved changes in the personnel manual for employees of the Executive Council and gave the corporate officers authority to approve additional changes;

(✓) Elected the new board of trustees for Seabury Press;

(✓) Expressed its approval of, and made an appropriation for, the "Review of Overseas Strategy and Mission" called for by the House of Bishops at South Bend.

C. E. S.

ron, clerk of the Glasgow Presbytery, suggested that Presbyterian conversations with Episcopal Churches on unity should perhaps be abandoned in favor of union approaches to non-episcopal churches. He made this suggestion in *Life and Work*, Scotland's largest circulating religious journal, declaring that the doctrine of apostolic succession is a barrier to unity. The article touched off nationwide reaction and now he is under fire in the November issue of the same magazine from one of his own senior colleagues.

The Rev. J. K. S. Reid, convener of the Church of Scotland panel currently negotiating with the Episcopal Church, accused Mr. Herron of holding views in church unity that "seem to lead to narrow parish-pump stagnation." Dr. Reid declared that it must be unusual for *Life and Work* to give first and leading place, as it did in October, to an article advocating "rather contemptuously" the dissolution of a committee deliberately set up by the Church of Scotland's General Assembly and the abandonment forthwith of an enterprise which, from its beginning 40 years ago, was known by all responsible people to need many years for completion. (This was a reference to the beginning of conversations between the two churches 40 years ago. Mr. Herron said the conversations had so far produced "not very impressive" results.)

BETHLEHEM

Episcopal Winner Is Lutheran

The Rev. Roger B. Kronmann, pastor of Bethany Lutheran Church in Webster Groves, Mo., has been named winner of the hymn contest sponsored by the Diocese of Bethlehem. His entry—"Give us, O God, the Grace to See"—was one of 757 submissions in the contest to provide a congregational hymn for introduction of the diocesan centennial to be celebrated in 1971.

The decision was made by a panel of judges from the Joint Commission on Church Music of the Episcopal Church. Representing all 50 states, seven Canadian provinces, and many overseas countries, the entries were assigned numbers for judging purposes so that the anonymity was preserved during the process.

A second prize was awarded to an entry entitled "Sing Out, Use Your Voice Now for the Spirit of the Lord," submitted by the Rev. Thomas Belt, Episcopal chaplain at Arizona State University, Tempe.

IRELAND

Synod Condemns Strife

Strong condemnation of the strife in Northern Ireland was expressed by the United Diocesan Synod of the Church of Ireland. Meeting in Cork City, Ireland,

the synod passed a resolution viewing the strife "with abhorrence."

J. A. D. Bird, chairman of the Cobh Urban District Council, said that the issue in Northern Ireland was not to be ignored or glossed over simply because County Cork is 200 miles south of the border. "It involves the whole Church of Ireland," he said, "because it is a crisis that could split our church."

Mr. Bird noted that a party had come to power in Northern Ireland "proclaiming a protestant government for a protestant people." "However," he said, "instead of ruling by Christian principles and creating a model state, the monopoly of power has been used to perpetuate the Unionist Party movement." The result of this misuse of power, he said, is "injustices and the denial of certain civil rights."

LIBERIA

Bp. Voegeli Named Interim Bishop

The exiled Bishop of Haiti, the Rt. Rev. C. Alfred Voegeli, has been named acting bishop of the Missionary District of Liberia, succeeding the slain bishop, the Rt. Rev. Dillard H. Brown [TLC, Dec. 14]. The interim appointment was made by the Rt. Rev. John E. Hines, Presiding Bishop. Bp. Voegeli, since his ouster from Haiti in 1964 after 21 years of service there, has been serving parishes in Long Island.

Held in the shooting of Bp. Brown is Dr. Justin M. Obi, a former chemistry professor at Cuttington College in Gbargna, an Episcopal Church-related school. Reportedly Dr. Obi was dismissed for "malconduct" and it is suspected that he sought revenge on Bp. Brown as head of the Episcopal Church in Liberia.

Bp. Voegeli will serve in Liberia until at least next October when the House of Bishops meets at the General Convention in Houston. The 65-year-old bishop was whisked out of Haiti five years ago and has not been allowed back. He was named Missionary Bishop of Haiti in 1943. Since his exile he has been conducting the affairs of the Haitian church from New York.

ENGLAND

Anglicans Ask 1% of GNP for World Aid

The Church of England has endorsed "Christian commitment" to world development and called on the British government to allocate at least 1% of the gross national product for such aid. At the same time the Church Assembly called on church commissioners to reconsider their investment policies by increasing investment in developing countries overseas. A report, accepted by the assembly, said "the gap between the privi-

leged and underprivileged nations (is) the great challenge of our day."

These decisions are the most solid by the church so far on the issue of aiding the world's poor. Similar Church of England expressions have been made by bishops and individual clergy on such occasions as last year's Lambeth Conference and the recent ecumenical conference on world poverty held in Swanwick.

The report also pointed out that no church appears to be considering a levy on its property or investment income, although the commission for international justice and peace has asked the Roman Catholic Church in England to examine its own property and possessions to discover what may be surplus to its needs. In the case of the Anglican Church, it is recalled that the report for 1968 of the church commissioners—who manage the church's assets—announced that resources produced in that year an income of \$52 million. After paying clergy stipends, pensions for clergy and clergy widows, improving rectories and other church property, a residue of just over \$2,400,000 was added to general reserve and allocated for expenditure on church buildings in new housing areas.

The church commissioners are a statutory body and can only use their income for purposes authorized by an act of Parliament or measure of the Church Assembly. "But," the report said, "when all the churches are considering the lead they can give to the community as a whole in support of the developing countries, the Church of England ought at least to ask whether the limitations imposed on the church commissioners are compatible with Christian responsibility. Alternatively, the church should ask whether dioceses and parishes which benefit from this source should not make an appropriate response."

CHURCH AND MEDIA

Broadcasters Conference Held

Representatives of the Episcopal, Roman Catholic, American Baptist, United Methodist, Presbyterian US, Presbyterian USA, Latter Day Saints, and Mennonite Churches attended the National Conference of Christian Broadcasters held at the Protestant Radio Television Center in Atlanta. The Rev. George Conklin of San Francisco, director of communications for the Northern California Council of Churches, was chairman of the five-day meeting held for the purpose of exploring activities of those engaged in work in mass media and determining areas of mutual cooperation.

The Rev. William Fore, executive director for the broadcasting and film commission of the National Council of Churches, felt the broad representation, both religious and geographic, of the 65 professional leaders in attendance was sig-

nificant of the interest in the conference's work.

Workshops, following an exhaustive analysis of a report on ways Christian broadcasters may work more adequately together, were held on the development of radio and TV skills; on informing church people of the field of communications; and on seminaries, urging that seminarians be taught more than just how to read a manuscript before a microphone—understanding the importance of mass media in our culture and the impact of mass media on their lives is also necessary.

The Atlanta meeting was the second of the NCCB this year. The previous meeting was held last June in New York City.

PENNSYLVANIA

“Austerity” Budget Adopted

The Diocese of Pennsylvania has adopted an “austerity” budget of \$1,157,000 for 1970, a drop of 23% from that for 1969. Austerity measures adopted by the delegates from 180 congregations meeting in Philadelphia indicate a cutback of \$45,300 in funds to aid congregations. This will result in the dismissal of an unspecified number of priests as missions are closed or merged. A \$36,000 slash in the campus ministry budget may also force the removal of some university chaplains. But a proposal calling for the rejection of the 50% commitment of local contributions to the national church was rejected.

The Rev. John Chisholm, rector of St. Paul's Church, Doylestown, proposed that a \$405,000 contribution to national headquarters be cut by \$100,000 and that 75% of the savings be channeled to financially troubled congregations. “There is nothing sacred about a 50-50 budget” he said. “I can't see closing missions at home and throttling vital services to maintain a 50-50 status symbol.” The majority held to the position that Episcopal efforts supporting mission work throughout the world must be continued under the 50% contribution formula.

Funds to be allotted for minority group programs beyond the regular budget will be determined at another convention in the spring. A report by the Rt. Rev. Robert L. DeWitt's task force on reconciliation will precede the convention at that time.

ECUMENICAL RELATIONS

“Genuinely Ecumenical Council” Foreseen

The World Liturgical Center, presently accommodated in the Miami Roman Catholic Archdiocesan Seminary at Boynton Beach, Fla., and directed by the Rev.

Continued on page 10

NCC REPORT

Delegates to the triennial General Assembly of the National Council of Churches twice defeated attempts to link officially the organization to the surrender of a draft card. The first vote was close. Before both votes, attorneys said they considered the proposed resolution potentially illegal and warned that they might bring federal action against the council or its officials.

The failure to accept for holding or forwarding to Washington the draft card of James Rubin, 21, a student at Hope College, Holland, Mich., and an alternate delegate from the Reformed Church, caused many interruptions. The proceedings on the possible resolution stretched over a period of five hours.

Mr. Rubin was allowed an opportunity to address the session after the second vote. He said he had come seeking the advice of the “elders of the church” and accepted the decision with no grudge though he disagreed. At that point, the Rev. Richard York, an Episcopal priest affiliated with the Free Church in Berkeley, Calif., went to the microphone on the podium and said, “The minutes of this meeting reek with the blood of the Vietnamese people.” He then proceeded to pour a quart of red paint on the table where the council officials were seated.

Following the paint incident, Dr. Marion de Velder, stated clerk of the Reformed Church, said that church groups could not continue to pass liberal sounding statements on civil disobedience and never follow through. He said a committee of his church was holding five draft cards though its policy-making synod last summer refused to accept them. He also said no legal action had been leveled against the young men who turned in the cards or those holding them.

Fifty persons were drafted for military service in a lottery staged by Jonathan's Wake, a loosely knit group challenging NCC priorities. Announcement of the names came during worship on the closing day of the NCC triennial. Among those chosen were the Rt. Rev. John Hines, Presiding Bishop of the Episcopal Church; Bp. Herbert B. Shaw of the AME Zion

Church; NCC General Secretary R. H. Edwin Espy; and Christopher Queen, a youth on the NCC staff.

No Message Issued

For the first time in its history, the General Assembly failed to issue a “message to the churches.” A draft of the message was killed when delegates voted to postpone the matter indefinitely. Major opposition came from black representatives who said the text was racist, particularly over what they called an omission of condemnation of white racism.

Many of the delegates seemed relieved that the message would not be issued. Dr. Cynthia Wedel, new NCC president, said informally that “the message of this assembly has already been heard, loud and clear.” Dr. Wedel also sized up the sentiments of those who came to challenge: “I'm quite sure that God—along with the young, the blacks, and others—cares very little for our traditions, our accustomed procedures, or maybe even for Robert's Rules of Order.”

Indian Board Created

Creation of an Indian Board within the NCC and support of native Alaskans' land claims were voted by the General Assembly. It is empowered to work for redress of grievances, to consult with indigenous Indian organizations, and coordinate its efforts with existing groups devoted to Indian and Eskimo welfare.

On grievance, the NCC assembly passed a separate measure urging adoption of federal legislation providing “just settlement” to long-standing Indian and Eskimo land claims in Alaska. [The Alaskan Federation of Natives is asking Congress for title to 40 million acres of land including mineral rights. The government has proposed 12 million acres. To “extinguish” Indian title to rights in the land both the government and the native group propose \$500 million, but while the federal offer is for \$25 million per year for 20 years with no interest, the Alaska Federation of Natives asks payments over nine years at 4% interest. The government does not propose mineral rights, while the federation does, along with 2% interest in leaseable mineral rights.]

There are 60,000 Alaskan aboriginals. According to Walter Hays, president of the Alaska Council of Churches, 80% are welfare recipients; income is only 25% of that received by white Alaskans; life expectancy is about 24 years; and 80% of the housing is substandard.

The NCC resolution stated that the Orthodox Church has worked for 200 years and other National Council constituents for 100 years in trying to achieve economic and social justice for Alaskan aboriginal people.



CONVENTIONS

Quincy

Principal speakers at the 92d annual synod of the Diocese of Quincy held in St. Paul's Cathedral, Peoria, Ill., were the Rt. Rev. William F. Lickfield, diocesan, and the Rt. Rev. George W. Luxton, Bishop of Huron, Canada.

Bp. Lickfield spoke primarily on the theme of the servant church, that the church must maintain the tension and balance of servanthood to both God and man. Bp. Luxton had praise for Episcopal Church actions showing concern with the important domestic issues confronting it, but warned that the ecumenical and world efforts must not be neglected. He suggested that efforts to work together on world needs might well heal some of the divisions plaguing Christians in this country.

In synod action, delegates:

(✓) Amended the constitution on second reading, to permit women to serve as delegates;

(✓) Reduced size of diocesan council from 23 to 12;

(✓) Approved a motion to hold one-day synods devoted to work and business, eliminating banquets and "frills";

(✓) Adopted a 1970 budget of \$111,660, which includes \$26,919 for the national church. This is a 2% increase in the total figure;

(✓) Defeated a motion for the diocese to become a member of Project Equality of Illinois.

St. Christopher's Mission, Princeton, Ill., was admitted into union with the synod. [Bp. Lickfield said that "other parts of Christendom may be disenchant-ed with St. Christopher, but not the Episcopalians of Princeton." He also said of the mission: "It is our newest child, healthy and promising."]

Montana

The 66th annual convention of the Diocese of Montana opened in the First Methodist Church of Missoula, with a service of Evensong, the Rt. Rev. Jackson Gilliam, diocesan, presiding. The theme of Bp. Gilliam's charge to convention—"Are We With It?"—prevailed throughout the convention sessions.

Delegates in small groups met in the homes of parishioners of the Church of the Holy Spirit, Missoula, to discuss the bishop's charge which had centered around the technological explosion, the social revolution and its relationship to today's church.

On the second morning, convention was opened with the same groups attending house communions celebrated by the clergy of the diocese. Keynote speaker at a general session was the Rev. Franklin Kohl, area minister to the Christian Churches in Montana.

The next morning, the Bishop of Montana celebrated the Eucharist in the Church of the Holy Spirit. Then followed a Happening by a group of college students from Wesley House on the university campus.

During the limited four-and-a-half-hour business session, convention:

(✓) Accepted the largest diocesan budget ever presented;

(✓) Accepted a resolution dealing with guidelines for clergy stipends so eventually said salaries would be compatible with standards set by the Executive Council;

(✓) Tabled a proposal asking for canonical revision for a change in parish status whenever any parish should fail to pay its rector's salary equal to the then-established minimum for missionary priests, unless such failure is declared temporary—all to the satisfaction of the bishop and the standing committee—or should the parish fail for three successive years to pay in full the diocesan assessment less any abated portion thereof.

(✓) Failed to pass a proposed canonical revision defining the term "church property" to mean "real estate" owned by a parish or assigned for use to a missionary congregation, and also providing for the orderly process necessary for the conversion, alienation, or transfer of such "real estate."

Albany

The Diocese of Albany met for its 101st annual convention of one full day at the Cathedral of All Saints', Albany, rather than for the usual two days at the Lake Placid Club. The change was prompted by a desire to economize on convention expenses.

In his convention address, the Rt. Rev. Allen W. Brown, Bishop of Albany, announced his intention to recommend at least one qualified black priest for every vacancy in the diocese without infringing upon the freedom of vestries but trusting them to act "with integrity." He also spoke out for responsible sex education in public and independent schools.

In convention action, delegates elected, for the first time, deputies to General Convention from minority groups—a woman and a black man. Other action included:

(✓) Accepting final passage of a constitutional amendment increasing membership of the standing committee from 8 to 12 to give it wider administrative authority replacing the former diocesan council;

(✓) Joining the other dioceses within the State of New York to request the legislature to change its Religious Corporation Law so as to lower the voting age from 21 to 18 at parish meetings and to permit them to hold local, diocesan, and national church offices;

(✓) Adopting a budget of \$517,606 for 1970. This figure includes the \$140,000 diocesan quota for the national church.

Canon Don Copeland of the Episcopal Church, has recently been the center of a lively conference on Anglican-Roman Catholic relations.

The Rev. Canon John Findlow, representative of the Anglican Commission of the Vatican and director of the Anglican Centre in Rome, gave eight lectures on this theme. He traced the development of these relations out of the dim and distant past, through times of tumult and tribulation, into the present period of greater cohesion and solidarity between these two closely linked yet still largely independent traditions within the whole of Christendom today.

Looking forward, Canon Findlow envisaged the possibility of the eighth genuinely ecumenical council taking place in 1987, only 18 years ahead, which would be just 1,200 years since the last council generally recognized by Catholics and Orthodox alike.

CENTRAL NEW YORK

Bishop Confers with Draft Dodgers

On his return from Canada where he conferred with U.S. draft dodgers, the Rt. Rev. Ned Cole, Bishop of Central New York, spoke of his concern about "what the Vietnam war is doing to our young people and our country." In a report made public in Syracuse, he said: "I am saddened by the hardness of heart of people my age about others who are especially sensitive to the complexities of this war."

Bp. Cole, noting that the influx of young Americans, now estimated between 30,000 and 60,000, presents a pastoral problem to Canadian clergy, said the young men are in need of guidance on the draft, and that few know their rights or legal options. During his trip to Ottawa, the bishop observed that some Canadians feel great concern for the young Americans but that others believe the problem of the draft evaders and resisters is not a Canadian problem, and still others feel that helping them is harboring persons who have violated the law. He went to Canada at the request of a man from the Diocese of Central New York, now in Canada, meeting with about 30 clergy and 20 Americans including one of the AWOL men who had sought sanctuary at General Convention II. He also met with the Rt. Rev. Ernest Reed, Bishop of Ottawa.

Bp. Cole reported that according to the Americans whom he met, the military chaplains are of "little help" because they "belong to the system." The young people also feel rejected by their fellow Americans, but most are not bitter and hope to return to the U.S.

The Canadian press was "puzzled" by his visit, the bishop said, thinking he had come to "sell something." The bishop

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EDITORIALS

Give Ear, O Vestries!

NOW is the time for all good vestries to take a realistic look at clergy salaries for next year. We could snow you with statistics but in mercy we shall not. You already know that the clergy are the most poorly paid among the professions in America today. You may not be entirely persuaded that poverty is a bad thing for the clergy. It really is. Believe us about this, and if you will not believe us then just think it through in the peculiar Christian way of thinking things through — by putting yourself in the other fellow's place, and asking yourself if you could do your best work if you exchanged annual incomes with your priest. You may believe, as most Episcopalians do, that the Episcopal clergy are the most highly paid, or the least lowly paid, among the American churches. That is no longer true. PECUSA has suffered the fate of Ohio State's football team: long ranked on top, now replaced by another; in OSU's case by Texas, in PECUSA's case by the Unitarians.

But that matters little or naught. Do you believe that the clergy on your parish staff are being paid sufficiently for their needs, and their family's needs, in terms of the realities of 1970? We all smile at the legendary vestryman's prayer: "O Lord, you keep our rector humble and we'll keep him poor." But that is only a gag, *une mauvaise plaisanterie*. It is easy, however, for the best intentioned of vestrymen to grow relaxed and unvigilant about this. What compounds the problem is the fact that too many of the clergy are unwilling to holler when they hurt financially. The non-hollers are wrong, and if any of them are reading this message to vestrymen, to them we say: If you need a raise, the least you can do is to ask for it; beware of a Manichean pretense or a Pecksniffian humility about money; and if you really feel that way you shouldn't have married that lovely girl; so get in there and holler.

There are two items in most parish budgetary provisions for the clergy which are usually misleading. One pertains to housing. The parish provides a home for the clergyman as part of his compensation. This is fine in principle and sometimes fine in practice, depending upon the quality of the home provided and the way in which it is kept up. But vestries should note that the clergyman thus provided for is not buying an equity in a home of his own as are most of his contemporaries in other professions or in business. Whether he will be with the parish he now serves for another year, or for 10 or 20 years, at the end of that time he will have nothing to show, nothing to keep or to sell, in the way of a real estate investment, so on this score he is not as well off as you may think.

The other commonly misleading item is the car allowance. Perhaps you raised it last year from \$600 to \$900, and you think that was quite a handsome jump. C'mon now! You know that it costs at least \$1,000 per annum *simply to own* a low-priced automobile in this country today. One thousand dollars to own it — and then the driver starts paying. Nothing is more absurdly unrealistic than that \$900 car allowance if you seriously im-

agine that this covers the cost of owning and operating a car. The only adequate arrangement is for the parish to provide the clergyman with a car for his professional use; he should have another car for family and personal use, paying all the way for that one. Nothing less than that — the purchase and full maintenance of an automobile for all his pastoral use — is equitable. If your parish cannot afford this, admit it but do the best you can. Don't bemuse yourself with anything like that \$900 "allowance." That is hardly half of what it will cost him to do his necessary work by automobile in the service of the Lord.

It is not at all true that a parish gets exactly what it pays for when it engages a clergyman. Some of the best clergy, indeed many of the very best, are woefully underpaid; but these valiant soldiers and servants of Christ are as good as they are in spite of, not because of, their undercompensation.

The professional ministry is now undergoing radical changes which are now only in their beginning. Perhaps ten years from now the nature of this revolution will be clearly perceptible. At the present stage, clergy and laity can only work, worship, serve, and love together within the framework of existing structures. The residential parish is still the normal unit, the parish pastor is still the normal minister. Already well in motion is a marked trend in which clergymen either leave the parish ministry or avoid entering it, and one major factor in this trend, probably the strongest one, is the financial factor. A man must live; if he has a family they must live — manna or no manna.

You, Mr. Vestryman, are the key man in the face of this problem. You represent the laity to the clergyman, the clergyman to the laity. You are the man in the middle. You probably have much realistic financial sense or you wouldn't be on the vestry. Take a good hard look at what you pay your clergy and other employees in your parish. Would it do for you if you were in their place?

Thanks for listening. Thanks even more for going to work on it.

And Now ESCRU

EVER since South Bend, Episcopalians have been receiving most energetic assurances from most of their leaders that General Convention II did not, *not*, NOT accept the concept of reparations: God forbid, perish the thought, it never ever came up, you'll find not a word about it in the resolution, it's all a nasty slander invented by those terrible people on the Far Out Right.

Now comes the Episcopal Society for Cultural and Racial Unity (ESCRU) in national convention. It says: "ESCRU affirms the concept of paying reparations to black people as laid down at a recent meeting of the General Convention at South Bend, Indiana . . . and we endorse all efforts within the church to understand reparations as a necessary process to eliminate racist principles and practices."

Perhaps the person who drafted this resolution didn't

have the job of running an every-member canvass. This could account for his freedom to admit openly that the special convention did accept and affirm reparations. Unhappily we have come to a conclusion about this matter which cannot allow a passing grade for honesty to the Episcopal Church for its dealing with the issue. Our conclusion is that there are two possible answers to the question: Did the special convention accept and affirm reparations? The possible answers are Yes and No. Answer Yes is for people who don't have to worry about next year's church budget; answer No is for the rest.

Collective Guilt

AFTER Vincent Lombardi, Moshe Dayan is our favorite combat leader. Nobody can quite match our revered Mr. Lombardi, late (alas) of Green Bay. Men of sober mind and competent knowledge have conjectured that if Vince had led the Italian armies in WW II they would have won all. Mr. Dayan, Israel's Defense Minister and military genius, is of that same order of hell-for-leather, run-for-daylight, go-for-broke commanders. You want a man like that in charge when you need to win any kind of combat.

Moreover, such men are often sound in moral as well as military theory. But we can't say that for Mr. Dayan's "neighborhood punishment" scheme. It proposes destroying the homes of Arabs who are not themselves involved in acts of terror but who do not cooperate satisfactorily with government investigators. The reasoning is that if they are not terrorists they are neighbors of terrorists, and Arabs are Arabs, and if one is guilty all are guilty and all must pay. It is depressing as well as ironical to hear a Jewish leader defending what was a favorite tactic of the Nazis who would shoot all the men in a village in "reprisal" for what some citizen of the resistance had allegedly done.

Thus Mr. Dayan declares himself clearly, and we think wrongly, on the subject of collective guilt. He thinks there is such a thing. So did Hitler. So with all anti-Semites, all anti-Negroes, all anti-whites, all anti-anythings whose antagonism assumes the guilt of the whole condemned group for the sins of some. Christians need to be unambiguously and unexceptionally against it, in themselves or in anybody else.

Short-cut to Freedom?

THE Bishop of California, the Rt. Rev. C. Kilmer Myers, is weary of the disunity of both the church and the world. He believes that the secret of that living unity, for lack of which the world is perishing, may rest with the office and person of the Roman Pontiff, "the Fisherman." (Story on page 5.) He speaks out his mind with boldness and clarity. Anybody even today who proposes union with, and under, the Pope will take his lumps from some of the brethren, and all bishops these days have trials enough. Our own conviction agrees thus far with Bp. Myers: that God has in His purpose a unique leadership role for the papacy, for the future no less than the past.

But Bp. Myers states: "There is, as I see it, more need than before for a man, anointed by God and the human race, set in the midst of the People of God, a universal man, to typify the Servant who at the Last Supper stooped to wash the feet of His disciples."

This is where we begin to have our difficulties. His concept of the Pope as "the one Universal Man" is troubling, because we think of Christ as the Universal Man. Bp. Myers is not Christifying the Fisherman, but his phrase obscures the character and reality of Christ as "the one Universal Man." Universality implies perfection, totality, wholeness of being—in a word, holiness. Only Christ has that. However, every Christian is called to the pursuit of that universality of being which is holiness. Our difficulty with Bp. Myers's concept is that it seems to make the Pope categorically different from, and superior to, the rest of us, not simply as a leader but as a person in Christ. Not even the First Vatican Council made that claim for him.

We find depressing the rest of his vision of what he hopes is the shape of things to come, because he has allowed himself to dream—not only about the New Heaven and New Earth that is to be, but also about the present, about "the People" as they (we?) now are. We the People, as he sees us, are not fallen, corrupt, and "very far gone from original righteousness" (Article IX); we the People, from all classes and races and every corner of the earth, are innocent: we "don't give a damn about ideology" and we "simply want to be together." All we need is a human shepherd to head the procession and lead us in the dance. At any rate, the souls whom Bp. Myers sees in the dance of the new life—the young, the poor, the rebellious, the anti-war folk—are innocent. Simply wanting to be together, they want no more war or killing, no more racism or grinding poverty. Are they—or we, who share all these desires—sinless, innocent, either unfallen or now fully redeemed? Bp. Myers speaks of them (us?) as if it were so.

Why insist upon a Pope as choregus? We cannot imagine any of the Popes of history, and certainly not good John XXIII, being other than aghast at the suggestion that we should all celebrate life as if there were no longer "a battle to fight ere the guerdon be gained, the reward of it all." (Self-correction: One of the Borgia Popes, say, Alexander VI, might have snapped up the invitation with the gusto of the true Renaissance Man. Whatever his faults, and there was gusto in them all, he was not troubled by an excessive sense of sin.)

There is nothing whatever to prevent us from all being together as purely, openly, freely, and lovingly as the bishop wants to see us—except one thing: Sin. That is what keeps us asunder and at one another's throats, not the lack of a human leader of the dance.

If Antichrist were to come among us as an individual man, what more plausible persona could he assume than this? The Celebrator of Life, "freed of the encumbrances of the centuries and the up-tight ecclesiastical psyche." Antichrist is not the avowed enemy of Christ, but the attractive stand-in who can do for us what Christ promises to do—but more efficiently, and painlessly, and happily; no sweat, no tears; joy, celebration of life.

It is to any Christian's credit that he views with loathing the evil realities of the "Christian" past and present, and longs for and dreams about the day when "earth shall be fair, and all her people one." But we must regretfully conclude that Bp. Myers is the victim of a mirage born of longing. There is no short-cut to the Promised Land, even with the Fisherman dancing ahead of us.

News of the Church

Continued from page 10

reported: "I said again and again, I came to listen and learn and show a pastoral concern. I had spent a day last summer at an Army base in upstate New York, for I am a bishop to men in the Armed Forces and a bishop to men who cannot fight in this war. I can support each as an individual and by so doing would not be judging either as 'right' or 'wrong.' I am deeply concerned about persons caught in this war and its many conflicts and wish to assist them think the conflicts through."

Bp. Cole is a WW II veteran with three years service and currently a military vicar.

ORGANIZATIONS

Pension Boards' Income Grows

A "healthy" growth of 10% in the combined investment income of its 25 participating church pension boards was reported at the 55th annual Church Pension Conference held in New York City. Statistician Kenneth H. Ross said investment income rose from \$76,130,285 to \$84,040,273 in 1969. Net capital gains increased from \$7,958,989 to \$15,447,631.

A study of investment diversification shows a shift in investment emphasis during the past ten years. Common stock investments rose from 19.53% of the total portfolio in 1957, to 29.61% in 1968, one study showed. Bond investments however declined from 60.07% to 50.68% during the same period; while preferred stocks dropped from 6.94% to 1.29%. Investments in mortgages and other sources rose from 13.46% to 18.24%. Church pension officials explained that the shift in investment emphasis to common stock was due to its ability to keep up with the current rates of inflation. Other investment sources operate on a fixed return base.

A five year comparison of the participating bodies showed combined church membership rising from 48,031,289 to 48,855,625. The number of pension beneficiaries increased from 57,718 to 65,270 in the same period. Benefits paid out by pension boards during 1965 totaled \$59,555,522, as compared with \$88,475,205 in 1969. Funds and resources increased during the period from \$1,367,580,100 to \$1,992,404,699. Receipts during the fiscal period totaled \$196,333,737 in 1965 as against \$259,359,429 during 1969.

EUROPE

Pope Addresses Anglicans

Speaking in English to members of the Anglican Center in Rome, Pope Paul VI expressed hope that "the grace of the

Holy Spirit will help both churches to reach understanding in charity, which, in turn, will enable them to reach unity."

The Pope praised the work of the center which, he said, aims to bring about better relations between the Roman Catholic and Anglican churches. Your work, he told the Anglicans, cannot fail to produce a rich harvest and bring to pass "what is so close to your heart and to the hearts of everyone, the restoration of unity." This unity, the Pope added, will have to be achieved through truth, love, and prayer.

In a comment after the papal audience, the Rt. Rev. John Moorman, Bishop of Ripon, remarked that marriage between Anglicans and Romans still remains "a difficult problem." He expressed hope that discussions between the two churches on this question will continue on the basis of "mutual respect and respect for the sacramental character of matrimony." Bp. Moorman praised the work done by members of the R.C. Secretariat for Promoting Christian Unity and predicted that the day will come when the Roman Church and the Anglican Communion will consider themselves "sister churches."

(Last October [TLC, Nov. 9], announcement was made that a joint Anglican-Roman Church is to be constructed to serve London's Windsor area. The project is envisioned as being "the seed of the future pattern of Christian activity and an example which the modern world so desperately needs, a joint statement read.)

METHODISTS

Support Voluntary Sterilization

Legal provisions for voluntary sterilization as a means of population control was approved by the board of Christian social concerns of the United Methodist Church, meeting in Lake Junalaska, N.C.

The proposal was one of several on the population crisis passed by the board which pointed out that it spoke only for itself. The members advocated removing "the remaining legal and administrative restrictions on voluntary sterilization" and giving the individual "the right to decide concerning his or her own sterilization."

Although individual churchmen have suggested the practice and some state and foreign legislatures have debated the issue, the United Methodist board was believed to be the first church agency to support sterilization. It also advocated placement of laws relating to abortion under standard medical practice rather than under the criminal code.

The resolution, now referred to the church's 1970 General Conference, said the church must realize that population expansion is "a matter of great religious and moral concern" and provide education on facts and dangers of the problem.

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Refer to Key on page 16

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 The Rev. William Bacon, v & chap.
 Sun 7, 9, 11, 5:30

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 The Rev. Michael Wilcox, chap.
 Sun 9 & 11

FLORIDA

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

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 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
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TECHNOLOGICAL INSTITUTE Lowell
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 Rev. Dick Blank, chaps.
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 Crandall, c
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BOOKS

THE FIRST CHRISTIAN CENTURY IN JUDAISM AND CHRISTIANITY: Certain Ties and Uncertainties. By Samuel Sandmel. Oxford University Press. Pp. 241. \$6.

During the past century or so, a thin line of Jewish scholars has contributed significantly to New Testament studies. One thinks of such names as Israel Abrahams, Claude Montefiore, Joseph Klausner, and more recently H. J. Schoeps. Dr. Samuel Sandmel belongs to this succession.

The First Christian Century in Judaism and Christianity is an expansion, chiefly by means of extensive substantive footnotes, of four lectures delivered at Duquesne University. It covers the history of first century Judaism, Palestinian and Hellenistic, and the New Testament. The Jewish part contains a good deal of information useful to the Christian student, e.g., an explanation of the purpose and contents of the writing as of the Jewish historian Josephus, and a notable presentation of Philo, on which the author is an acknowledged expert. The New Testament part works backwards from the sub-apostolic age through Paul to Jesus, a very sound method of procedure.

The author is a little concerned that his Christian readers will be disturbed by the large number of uncertainties—more uncertainties than certainties—with which he leaves us. The Christian scholar, at any rate, is not likely to be perturbed, for most of the uncertainties he shares himself, and as for the others it is salutary for him to be reminded that his cherished historical convictions are no more than insecure hypotheses. No, what will really disturb him is that Dr. Sandmel so often does not tell us *why* he feels uncertain. Consequently the work becomes largely autobiographical. Sometimes it is interestingly so, since it is sometimes fascinating to see what a non-Christian makes of our documents, but often tiresomely so. Just as Dr. Sandmel concludes (quite rightly) that the gospels tell us more about the sub-apostolic churches which produced them than about Jesus of Nazareth, so, we too are left with the impression that this book tells more about Dr. Sandmel than about the first Christian century.

(The Rev.) REGINALD H. FULLER, S.T.D.

Union Theological Seminary

* * * *

CHURCH ACTION IN THE WORLD. By Charles V. Willie. Morehouse-Barlow. Pp. 160. \$5.95.

Does anyone say that the church should not act in this world? Of course not. Does anyone agree with anyone else about how it should act? Hardly.

Prof. Charles V. Willie, chairman of the department of sociology at Syracuse University, has prepared a sociological study of how the church can act. *Church Action in the World* is not an emotional fire-brand appeal, threatening anarchy if

The Living Church

action is not taken as soon as the book is read, but a description of how social action comes about, what happens to the leader in the action, and what kind of action is most necessary.

He borrows from the study of Christopher Sower at Michigan State University, the idea that community action falls into three phases: initiation, legitimation, and implementation. Curiously, the same group or leader is not effective in each stage. The man or group active in the first stage may be forgotten or discredited by the time that implementation takes place, as was Charles Mulder, the Eastman Kodak executive who signed the agreement with FIGHT and lost his job before Eastman finally implemented a similar agreement.

As against the traditional (since the "New Deal" anyway) notion of dealing with social problems by government funding and government bureaucrats, he firmly supports community action groups funded by churches and foundations as the only way to "fight city hall" with the ultimate object of saving "city hall" from itself. Still, he wryly recognizes that, like Charles Mulder who probably saved Eastman and Rochester, when the final agreement is signed, those who worked the hardest will not be in the group before the television cameras.

(The Rev.) EDGAR M. TAINTON, JR.
St. Thomas, Eugene, Ore.

✦ ✦ ✦ ✦

CAPTIVE TO THE WORD. By A. Skevington Wood. Eerdmans. Pp. 192. \$4.50.

"I am bound by the scriptures—and my conscience is captive to the Word of God." So spoke Martin Luther. These words give the focus for A. Skevington Wood's excellent book on a timely need. Luther's struggle for a gracious God was at the same time a struggle for a right understanding of the Bible. The Reformation formula, simply put, is "A man, a Bible—and God." When God aims to act, it is always through His Word and its impact on personality.

Luther's attack began All Saints Eve in the parish church of Wittenberg. That sermon ended with these words: "Oh, the dangers of our time! Oh, you snoring priests! Oh, darkness deeper than Egyptian! How secure you are in the midst of all our evils." There the prophet was speaking, a word for his time and for ours. He came through all his battles with the sword of the Spirit, which is the Word of God. Kierkegaard called him "the knight of faith," and such he proved to be. Luther sought to release the Bible from its bondage and restore the primacy of the plain, literal sense. In his later years he sought to see the whole as well as the part. Modern preachers might heed this admonition. "It is disgraceful for the lawyer to desert his brief; it is even more disgraceful for the preacher to desert his text."

Does it surprise you to have it said that

Luther "did not equate the Word of God with the Bible?" He accepted the Bible as the "Word of God," but not in a static sense. The Word was active. It could never be imprisoned in a book—not even God's book. The Word is God speaking. It is God encountering man in personal encounter. The Bible is a letter from God with our address on it.

For Luther it was reformation not revolution. As he took the Word of God as his standard, his intention was not to destroy but to fulfill. What will surprise you, as you watch Luther carrying forward the plan to reform, will not be his impatience, but his conservatism. *Sola Scriptura* was his watchword. He would admit no other criterion. It is by the standard of scripture that the believer is enabled to measure all other teaching. It is in this way that he will put everything to the proof and retain only that which is good.

If you have read other books on Luther, add *Captive to the Word* to your selected list. It will give you renewed faith that the modern man is not without somewhere to stand in the whirling storms of today's conflicting ideologies. Martin Luther, deceased 423 years ago, yet speaketh, and speaketh well.

(The Rev.) FREDERICK R. ISACKSEN, D.D.
St. Luke & The Epiphany, Philadelphia

✦ ✦ ✦ ✦
LIFE FOR A WANDERER: A New Look at Christian Spirituality. By Andrew M. Greeley. Doubleday. Pp. 168. \$4.95.

More good sense and sound theology are packed into a page of Greeley than a pound of others in the fast-moving and fascinating *Life For A Wanderer*. Subtitled "A New Look at Christian Spirituality," it is indeed a refreshing and stimulating synthesis of old virtues and new ideas by the Rev. Andrew M. Greeley, a Roman Catholic priest-sociologist.

With lightness of style that illumines a profoundness of thought, Fr. Greeley manages with singular skill and wisdom to add new dimensions to ancient concepts of spirituality which cannot fail to alter the "locked-in thinking" of extremists and to revitalize sagging spirits. Rarely can one say, as of this book, that it is "must" reading for clergy and laity alike. For pulpit renewal alone it is time and money exceedingly well spent. One can only hope that this book receives the promotional push that it rates.

(The Rev.) WILLIAM M. SHERATON, D.D.
Holy Trinity, Valley Stream, N.Y.

Booknotes By Karl G. Layer

RELIGION IN THE YEAR 2000. By Andrew M. Greeley. Sheed & Ward. Pp. 175. \$4.95. As both priest and sociologist, Fr. Greeley addresses himself to such questions as the future of the liturgy, of the clergy, of the churches, indeed of religion itself. An interesting study and projection, based on facts and presented with insight. Not really for the casual reader.

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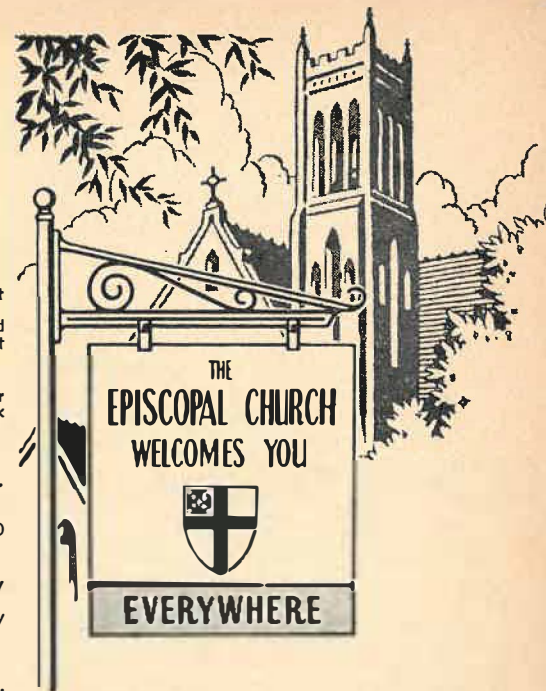
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CHURCH DIRECTORY

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 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'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

MIAMI, FLA.
HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

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

WEST PALM BEACH, FLA.
HOLY TRINITY S. Flagler Dr. & Trinity Pl.
The Rev. William W. Swift; the Rev. Robert J.
Hargrave; 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, 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 Liturgy;
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

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,
Chc Ev 5:30; Sat HC 8

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; IS, 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.

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

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. D. E. Watts, lacum 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. 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 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. JOHN'S IN THE VILLAGE 218 W. 11th St.
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 B 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 Damsch, 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 (15), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

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

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

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

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

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. Caguiat, 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. Isacksen, 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

SÃO PAULO, BRAZIL
THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
Rua São Luiz 1231 Santo Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE
THE AMERICAN CHURCH OF THE RIVIERA tel. 88.94.66
21 Boulevard Victor Hugo
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MUNICHEN 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

GENEVA, SWITZERLAND
EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Jean A. Rickert, Associate
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP &
Ser (HC 1S)

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