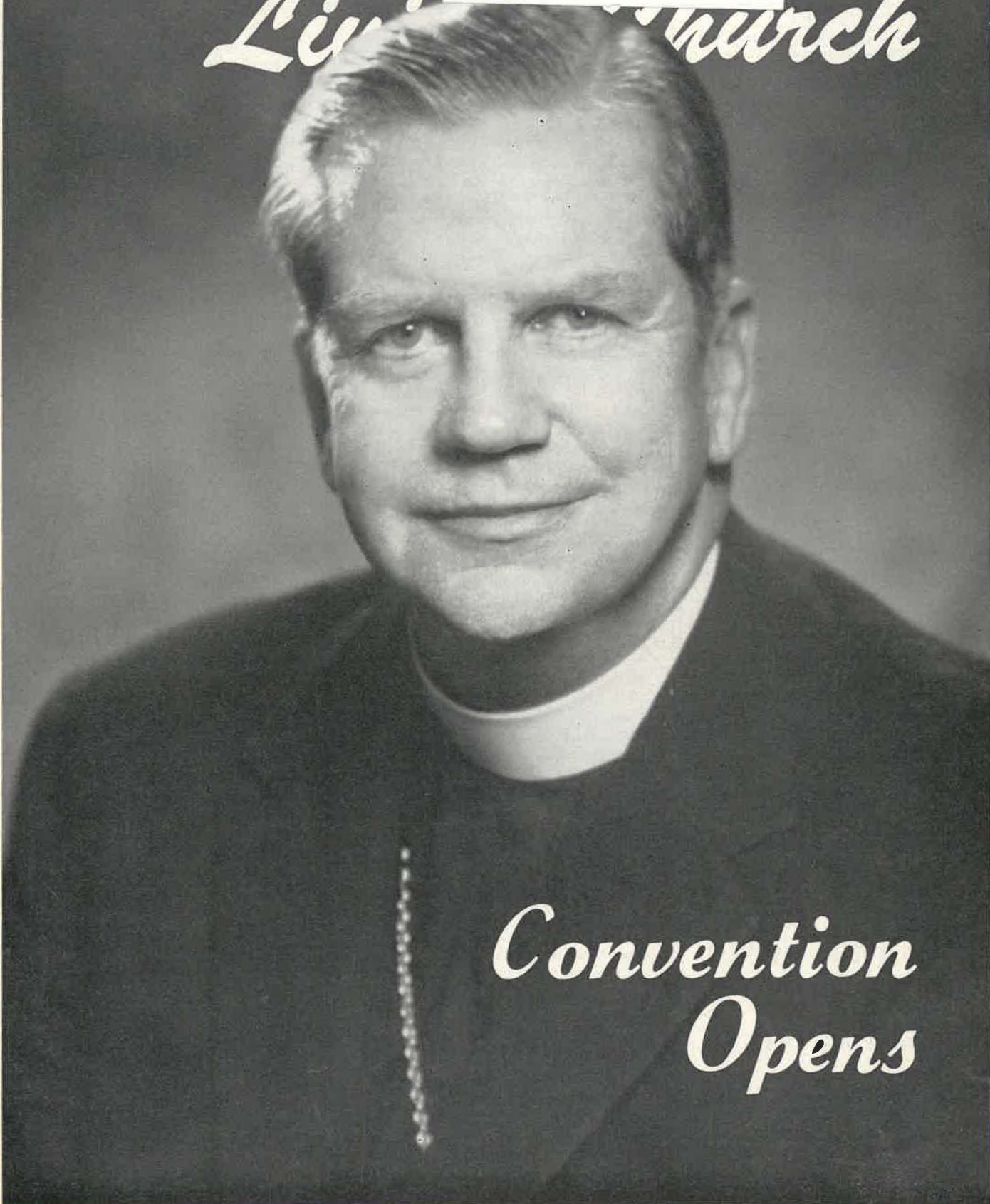


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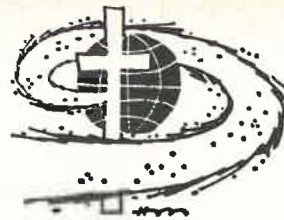
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Around



& About

With the Editor

As I write this we are about to take
off for Houston and General Con-
vention. My wife **Georgiana** will be in
charge of TLC's exhibit and will welcome
all visits; so "stop in by us" if you will
be there.

Helping me report the convention will
be **Frank Starzel**, of Denver, covering the
House of Deputies, the Rev. **Sheldon M.
Smith**, rector of Washington Memorial
Chapel, Valley Forge, Pa., covering the
House of Bishops, and Mrs. **Anne Doug-
las**, of Denver, reporting the Women's
Triennial.

We aim to report the convention as
thoroughly, accurately, and fast as we
can, but about this last aim I don't want
you to expect the impossible, which
would be this: that something would hap-
pen in Houston one day and you would
read all about it in your next issue of
your favorite church magazine. With a
weekly newsmagazine like ours, it takes
days—not hours—to get news into print,
onto press, and off the press, although we
write it up as fast as it happens; then it
takes days more for the magazine to
reach you by mail. It goes into the mail
ten days, or more, before the publication
date; e.g., this issue for Nov. 1 was on
the way to you around Oct. 20.

Thus, the first issue which could con-
tain any convention news at all is this one
—dated Nov. 1. The bulk of the news
will be in the next two issues—Nov. 8
and 15—which, if the mail service is
good, you will get well before those
dates. Be patient; we'll do our best. And
pray for us all at Houston.

This week's guest editorialist is the
Rev. **John Keith, Jr.**, whose "Thieves in
the Temple?" appears in this issue. Fr.
Keith, through a plan of joint ministry,
is both priest in charge of St. Francis
Episcopal Church and pastor of the Un-
ion Church, Managua, Nicaragua.

Why does almost no one outside of
their own little club pay any attention to
contemporary professional philosophers?
Because they, the philosophers, aren't
talking about life itself; that's why. They
are not only dealing in purely speculative
abstractions (such as whether one can
talk "meaningfully" about God, since one
cannot empirically verify God), but they
are talking prose—generally very bad—
rather than poetry. **John Herman Randall,
Jr.**, Professor Emeritus of Philosophy at
Columbia, has written a magnificent new
book about Plato (*Plato: Dramatist of the*

Life of Reason, Columbia University
Press). Concerning the question of wheth-
er Plato is a poetic dramatist or a phil-
osopher, Randall contends: "Plato is a
philosopher *because* he is a poet. True
philosophy is poetry—poetic insight and
vision, the imaginative enhancement of
life. At least, we are so convinced while
we are reading Plato."

Some of us are so convinced—*period*.

I always found **Ralph Waldo Emerson**
impressive but rather stuffy, as long as I
knew him only in his famous essays. In
his *Journals*, however, he comes through
as a fresh and sprightly spirit, pungent
but not curmudgeonly. Reading these for
the first time I rejoice in finding another
buddy among the Victorians. A few of
his comments:

"No man would consent to live in
society if he was obliged to admit every-
body to his house that chose to come."

"I like a man who likes to see a fine
barn as well as a good tragedy."

"The chief mourner does not always
attend the funeral."

"I like the sayers of No better than
the sayers of Yes."

"My children, said my Grandfather,
you will never see anything worse than
yourselves."

Quaker Conversations: "Thomas, I
know what thee is thinking of." "If you
do, Micah, you don't feel flattered."

"I wish to be a true and free man, and
therefore would not be a woman, or a
king, or a clergyman, each of which
classes, in the present order of things, is
a slave."

"The maker of a sentence launches out
into the infinite and builds a road into
Chaos and old Night, and is followed by
those who hear him with something of
wild, creative delight."

"The most tedious of all discourses are
on the subject of the Supreme Being."

"It is very hard to be simple enough to
be good."

"A sleeping child gives me the impres-
sion of a traveller in a very far country."

Robert C. Benchley departed this life
25 years ago and is still missed and need-
ed. He could make even sex sound inter-
esting, as when he wrote (in *A Talk to
Young Men: Graduation Address, The
Decline of Sex*): "An Austrian scientist
has come out with the announcement that
there is no such thing as a hundred per-
cent male or a hundred percent female.
If this is true, it is a big step forward."

The Living Church

Volume 161 Established 1878 Number 18

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THE KALENDAR

November

1. All Saints' Day
Trinity XXIII
3. Richard Hooker, P.
7. Willibrord, Abp.
8. Trinity XXIV
Octave of All Saints'

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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November 1, 1970

Letters to the Editor

Protests Review

I write to protest the superficial review of my book, *Language and Concepts in Christian Education* [TLC, Aug. 2].

Fr. Himmerich cites as evidence of what he calls specious writing two obvious illustrations of his philosophic and linguistic confusion. There is a world of difference between an individual expressing a bodily or intellectual "need" and the prescription of, shall we say, "the needs of youth." Further, his cavil on my insistence that the slogan "the church teaches" is philosophical and methodological nonsense merely implies "can you imagine his saying a thing like that?"—hardly worthy of a "scholarly" review. Of course, I accept the slogan as a useful metaphor, but reaffirm that only persons teach, *i.e.*, "perform certain acts... producing understanding..."

Finally, I submit that Fr. Himmerich's conclusion that the book is not helpful belies his admission of its uniqueness in examining slogans and showing them "prescriptive rather than descriptive." Christian education suffers because many, like this reviewer, preserve the "golden" clichés and their advocates against critical examination of both substantive and methodological foundations.

(The Rev.) WILLIAM B. WILLIAMSON, Ed.D.
Professor of Philosophy
Ursinus College

Collegetown, Pa.

Has Charity Fled?

Is it my imagination or has charity been taken out of Christian publications? I read both *The Christian Century* and *THE LIVING CHURCH* and find the rhetoric of letters to the editors and the editorials more and more based on seeing the other side as the devil (disguised as other churchman). Your publication seems to have increased the bad-guy letters where people talk of "know-it-all freshmen, hippies, yuppies" etc., and act as though all pacifists are either cowards or dupes for the New Left. In the same issue as these letters is an editorial which misses the point about the Peru missionaries petition and puts them down in a very uncharitable way.

Perhaps it is my natural middle-of-the-road nature or my by-chance middle generation status (I'm in my thirties) which so often puts me on both sides of a question, that makes it difficult to see the "other" side as evil. I'm against the new baptism-confirmation rite, but for the change in the creed as it was put in the new liturgy; I'm against the student-strike collection, but for more support for minorities, etc. On a thousand issues I fall on various sides of the fence. Certainly within a Christian com-

munity one would assume that my decisions might be considered wrong but my name would not be blackened or my stand be considered as evil incarnate. Alas, in both churches and church publications such charity is not found.

Christians are a minority and should be leading others in showing charity toward those with whom they disagree. Their publications should do likewise. Please encourage your writers to remember to show some love and understanding toward those who differ both within and without the church.

ELIZABETH DAWSON

Toronto

Where the Money Went

Your editorial, "That's Where the Money Went" [TLC, Sept. 13] with its review of BEDC is most appropriate in view of the coming General Convention. However, I view as most unfortunate your belittling of the "official version" of South Bend. I am sure that the "official version" was much too simple an explanation, yet I am equally sure that many deputies voted for the special fund because of their willingness to trust their black brothers.

I cannot speak for all those who voted for BEDC at the Diocese of Chicago convention last year, but certainly my vote was based on what I felt our black brothers wanted. I was, and am, willing to trust them. Only by so doing can I be sure that I am not perpetrating that kind of paternalism which has so pervaded our church's treatment of our black brethren in the past.

It was for this reason, and this reason alone, that I refused to take part in any of the alternate plans proffered in this diocese and elsewhere throughout the church for gifts to the black community. (This is not to deprecate those who in their sincerity developed such plans!)

(The Rev.) CHARLES H. BRIEANT
DeKalb, Ill.

But the question is, which black brothers? Why must the church listen to some only? Ed.

Re. the Sword-Takers

In your "Around and About" [TLC, Sept. 13], the paragraph dealing with pacifism and the sword ended with, "If I am wrong, correction is cheerfully solicited."

I wouldn't presume to tell anyone he is wrong in such a difficult subject, and correction is probably available only from on high! Furthermore, my own thinking hasn't yet reached any final conclusions. But it did occur to me that perhaps it would be interesting to push your argument another step or two. I understand your logic when you say that if those who take up the sword perish by the sword, then justice would seem to require that the *defensive* sword be taken up in order that our Lord's words be fulfilled. My own sympathy would be toward this point of view. For I have always believed in the necessity of defense, though I'm not sure I would justify even defensive slaughter as Christian. I see it more as one of the choices one can make, and be willing

The Cover

The Rt. Rev. John E. Hines, Presiding Bishop, is pictured on this week's cover. His address at the opening service of the 63rd General Convention is reported in the news section.

to live with the consequences, recognizing that even this position too is wide open to sinfulness.

But to go back to the argument, what if even the defensive taker-up of the sword must also perish by the sword? This would seem a logical extension of Jesus's words. And what if he, in his apparently "non-directive" way, were trying to get us to the insight that *all* sword-takers perish, even those who seize it to defend friends, family, and self? Doesn't it seem true to history, that taking the sword in this way leads to a vicious and never-ending cycle of spiraling combat?

Like most critics of opinion, I have no constructive alternative to suggest, and I can't yet adopt that of pacifism. But it is a very haunting thought that perhaps Jesus had an alternative in mind. And it is even more disturbing to think that the Christian pacifist may be closer to it than I am!

(The Rev.) SINCLAIR D. HART
Rector of Grace Church
North Attleboro, Mass.

Football, Anybody?

My wife, as many other wives, seems to resent my endless television watching during the football season, followed by the basketball season. She shows her resentment in subtle ways: serving me a supper of luke-warm soup and weak coffee while I sit glued to the TV set; or making a devastating comment about my sermon ("You used that same illustration last year").

I have hit upon a solution to keep her happy: shorten the football and basketball seasons by combining the two games. I call the new game, "footbasket." It's played exactly like football except to score, the

player, instead of crossing the goal line, shoots a basket (the hoop is attached to the goal post). The ball is round, about half as large as a basketball.

I know that millions of wives will want to thank me; but that's not necessary; I'll enjoy my own benefits. The male attendance at church steadily declines as we enter the fall/winter season. The men stay in bed on Sunday mornings storing up strength for long afternoons of TV watching. Once footbasket catches on we should see an upswing in attendance.

(The Rev.) ELDRED JOHNSTON
Rector, St. Mark's Church
Columbus, Ohio

Clergy Deployment Information

Bp. Burt said [TLC, July 19] that the role of the Clergy Deployment Office is to provide information about clergymen to bishops and vestries. Surely this proposal is too modest. Why only supply information *about* clergymen? Why not also supply the clergy with information about vacant positions, the vestries and bishops involved, and other relevant matters? In this way a deployment office could be more of a service to clergy as well as to bishops and vestries.

(The Rev.) D. M. BARNEY
Cambridge, England

Reply to Prof. Anonymous

The lack-lustre attempt of Prof. Anonymous [TLC, Sept. 13] to suggest emendations to the Book of Acts recalls to me Oscar Cullmann's short article in the *Union Seminary Quarterly Review* (January 1967), on "Dissensions Within the Early Church." After arguing that Stephen and the Hellen-

ists, James, son of Zebedee, and Peter, and finally Paul were "eliminated" or undercut by the church at Jerusalem, Cullmann concludes his article with this paragraph:

"Jewish Christianity, by its apparent victory in eliminating one after another of the free tendencies of authentic Christianity, in reality eliminated itself. It placed itself far from the major currents of Christianity to which the future would belong—those currents going back to the persecuted groups of which we have spoken. By its very entrenchment and isolation, Jewish Christianity in the second century was exposed to the infiltration of gnostic ideas such as we find in the Pseudo-Clementines. It was no longer protected by the resistance which authentic Christian faith offered to syncretism elsewhere."

I would suggest certain parallels between Jewish Christianity and the right-wing of our church today: historically they have everything going for them, but does it make any difference for the future? My own conviction is that the right wing will increasingly bury itself in obscurantist arguments of theology and church order and make peculiar league with fundamentalists and Superhawks. Not that the Executive Council and the chiefs haven't made any errors of strategy and emphasis, but I would bet that that is where the future is. As an argument such a statement about the future is worthless, but as a life-choice, it is all there is.

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

Southern Ohio

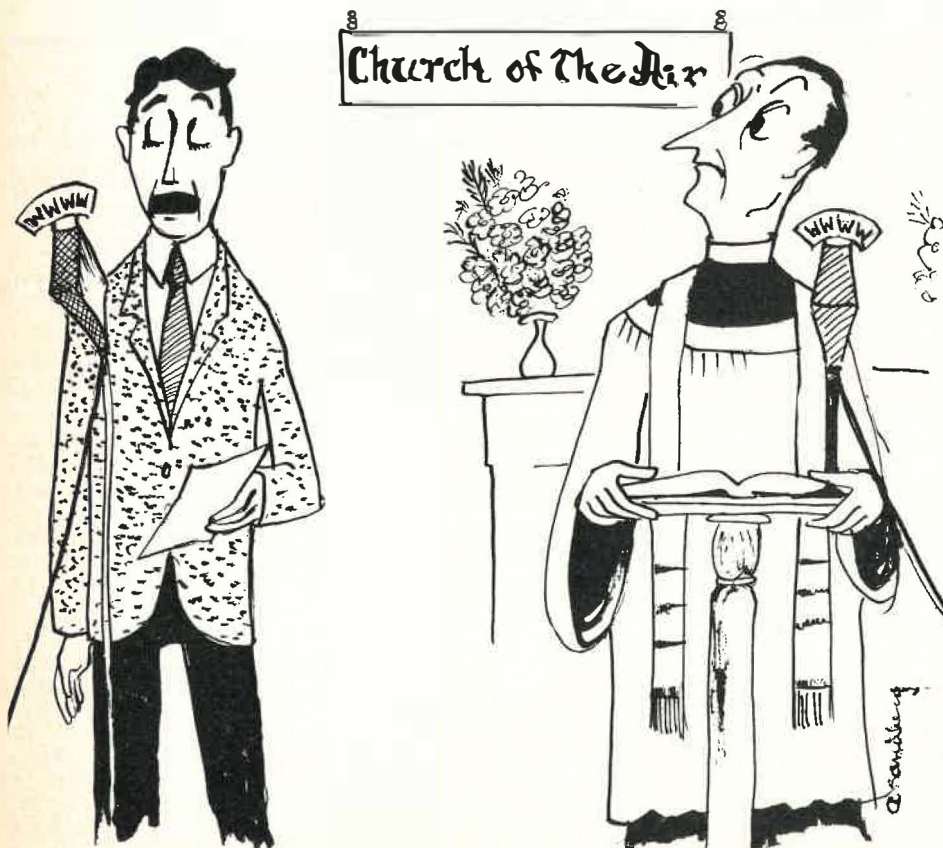
Regarding your comment on the clergy of Southern Ohio [TLC, Sept. 20]: How true! How true! I moved into this diocese a year ago and only one word can describe its condition: appalling. Most of the clergy and laity have no conception at all of the One, Holy, Catholic, and Apostolic Church (indeed, these very words seem anathema to the backwoods Protestants of this diocese). No one shows any interest in the devotional life of the people of God, the encouragement of the faith, or the historic church. The worship services themselves are dull and unimaginative. Pray God to send us a true bishop to lead his sheep.

I am sure that people from Southern Ohio will write in protesting the slur on our diocese, but please remember that others agree with your prayer for the conversion of the clergy of Southern Ohio. May the Lord have mercy upon us laity.

DOUGLAS C. BAXTER
Athens, O.

Please, don't waste your valuable time praying for the "conversion of the clergy of Southern Ohio to a more authentic Christianity." They, and their faith are quite authentic now.

You might look again at the questionnaire you have roasted so scathingly. One of the more important revelations is not that the clergy and laity were different in some areas of concern, but that in many areas we are so much closer than we had realized. *That's* important! I imagine that most of our clergy feel as I do about a new bishop. Our bishops in Southern Ohio have always been men of great ability and devotion as "defenders, custodians, and proclaimers of the Faith Once Delivered."



"The following opinions are not necessarily those of the station."

They not only say it—they live it and do it. So, we of the clergy and laity who have the honor and pleasure of working closely with the bishops do not have that as a concern. And we are praying for another bishop like that as we go tomorrow to become obedient to the Will of the Holy Spirit in choosing our sixth bishop.

It is understandable that the laity should put a strong personal faith first, for it is to our leaders we look for inspiration and undergirding. Perchance, did you read the question incorrectly? It was not that a *bishop* should be a man of strong personal faith—for this is axiomatic. The statement is that the *diocese* "shall develop means by which persons can grow in a strong personal faith to live by." In Southern Ohio the diocese is *us*—the bishop, the other clergy, and the laity.

JANE SILBERNAGEL

Columbus, Ohio

Self-Supporting Ministry

In his letter [TLC, Sept. 13] the Rev. David H. Pardoe attempted to document his reasons for opposing the expansion of the self-supporting ministry. He cited recently replacing a self-supporting predecessor and complained in numerous ways of the shoddy conditions he inherited. One can only wonder if his congregation agrees that his self-proclaimed arrival has proven to be the solution to all things.

Finishing his criticism of the conditions inherited from his deceased part-time predecessor, Mr. Pardoe turned his attention to the matter of part-time, self-supporting clergy in general, describing us as full-time lawyers practicing surgery part-time. If Mr. Pardoe's attitude represents the desirability of a "full-time surgeon," I'll take a Boy Scout with a dull pocket knife!

(The Rev.) KEN D. THOMPSON

Louisville, Ky.

"What Is "The Faith?"

Your editorial comment on Fr. Whitcroft's article, *High Church* [TLC, Sept. 27], suggests that you and I received quite dissimilar impressions about what he was recommending. But apart from that, would someone please define for me "the faith once delivered to the saints"? Bp. Myers might have had no such thought in mind, but his reference [TLC, Sept. 27] to "pious words and phrases" could not have been more appropriate, coming as they did in the very next editorial.

(The Rev.) PAUL C. BAKER
Vicar of St. Mary's Church

Robinson, Ill.

How about the Nicene Creed? Ed.

Black Colleges in Budget

The lead news story in TLC for Aug. 30 reports that the Executive Council reduced the appropriation for three former ACI predominantly-black colleges from \$1,000,000, the figure set by the Special General Convention at South Bend, to \$800,000.

While it is true that the budget which has been distributed so indicates, this was not the action of the Executive Council, which placed the figure at \$1,000,000 in the 1971 budget approved at the May 1970 meeting. In June, the Executive and Finance Com-

mittee, to which had been referred only the procedure and substance of the "open-end" sector of the budget, by a four-to-three vote, with three of the four elected members of the committee voting in the negative, purported to amend the budget, which, under the by-laws, this committee had no power to do. A minority report to this effect has been filed with the Program and Budget Committee. It is hoped that this committee, as well as the bishops and deputies, will approve the full amount contained in the Executive Council's budget.

CHARLES M. CRUMP

Member of the Executive Council
Memphis, Tenn.

The Missionaries in Peru

Your editorial comment [TLC, Aug. 30] responding to the story of the 20 North American missionaries, who wrote a letter to Mrs. Nixon in the wake of the Peruvian earthquake, shows a disquieting lack of understanding. I have no doubt that the people of Peru were happy to receive aid at that time from whatever source. As I recall, Red China sent the most. The letter points out the irony that America (and should we not expect more of America than of any other nation in the world?) will display great generosity for victims of disaster, but at the same time will continue her economic exploitation of a developing nation's people and resources. Perhaps we give them aid so that they will get back on their feet and continue their work for us. When people are exploited by one power then they naturally look to another power for help, even though the last state may be worse than the first. Of course we seem to think that people don't mind being exploited in the name of democracy.

The editor also feels it is necessary to drag in the story of the Good Samaritan to support his position. You are right—there is no mention in the story of whether the Good Samaritan earned his money honestly or dishonestly. However, suppose it was

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part of the story that the Good Samaritan had made his money dishonestly, by cheating the man who was by the side of the road. Is it your opinion that Jesus would have simply praised the Samaritan for his momentary act of kindness and overlooked his dishonest relationship with the beaten man? I hardly think so.

The fact is that what our government claims is aid and proof of friendship is often times golden chains for some and slavery for others. And we get mad when they don't like us, saying that communist agitators are just stirring up the people with lies. As I read it, what the missionaries are saying is that America could be a generous and responsible neighbor to people in need, but not when that "aid" is designed to keep the people in need. So, let's not be too surprised when the communist system seems more attractive to them.

(The Rev.) GERARD S. MOSER
Assistant at St. Paul's Church
Rochester, N.Y.

Cover Picture

The piece of metal sculpture on your cover [TLC, Sept. 6], entitled "Force of Creation," looks very much like a work which hangs on the wall of one of the bars on board the "S.S. Rotterdam" of the Holland-American Line. The bartender told me that it represented a bicycle accident.

(The Rev.) NICHOLAS M. FERINGA
Clearwater Beach, Fla.

Voluntary Giving

The statement by the Rev. Donald Hungerford [TLC, Sept. 27] that Mr. Walker Taylor's proposal for a voluntary assessment plan for financing the national church is a "new proposal" is simply not true. The change would be a giant step backwards to the pre-1919 system when missionaries and even bishops had to compete for dollars by letter-writing and fund-raising tours.

Mr. Taylor, like some of the new left, is unhappy with representative government and is advancing his proposal for a kind of "participating democracy" which would actually produce chaos and anarchy. There are far more worthy opportunities for the spending of the church's money than there are dollars available. The hard decisions as to how to best utilize the church's limited resources can only be made after long and detailed study of the various alternatives. To substitute a popularity contest for this would be a disaster.

Perhaps the best advice one can give Messrs. Taylor and Hungerford is similar to that we give to the discontented young people: If you don't like the policies of the government, work to change the leadership through the system, don't try to destroy it.

(The Rev.) F. SANFORD CUTLER
Rector of the Church of the Redeemer
Morristown, N.J.

"No Confidence"

Hundreds and hundreds of parish priests are anxiously awaiting the outcome of the Houston convention. Most of these men serve in small and moderately-sized congregations, surrounded by people whom they love and care for, and are upheld by a return of that affection. These men are deeply disturbed and in anguish about the church which they love and serve and for

which they have given the full measure of their lives and service. They expect little material reward for what they do except the joy of serving our Lord.

For too long they have been victimized by their leaders. Psychological pressures have been applied to them through ecclesiastical-communications media — a covert maneuver of liberal church leadership to heighten guilt so that a new technique of resolution can be implanted. The lack of trust in church leadership is rampant and reflects similar anxiety in other social forms.

I firmly believe that for the health of the church some form of "no confidence" must be realized. The genius of Anglicanism has been its pastoral, not organizational, life. Not a matter of mere "muddling through," but an awareness that people ought not to be channeled into anything, irregardless of ethnic, social, religious differences. The rising force of evangelism in our church cannot be turned back. I look forward, then, to the issues being drawn, debated with passion and fervor, and voted on for all to see and know. Only then can we move on into the decade with a new life and new leadership.

(The Rev.) DAVID HILL
Rector of All Saints' Church
Carmel, Calif.

The WCC Grant

The action of the executive committee of the WCC in appropriating funds to violent groups [TLC, Oct. 4] is one more example of the confusion in the church today between *policy-making* and *executive function*. It becomes obvious that the church's government and the WCC need examination and correction.

JEAN S. DAVIS
Aurora, N.Y.

Mother—Drunk or Sober

Thank you for your comments on Stephen Decatur's, "My country right or wrong" [TLC, Sept. 6].

Light on this controversial statement broke in on me once at a church in New York a few years ago. The preacher said that Decatur's statement was like saying, "My mother drunk or sober." I have never interrupted a sermon but I felt like jumping up then and there and asking, "When she is drunk, is she not your mother?"

(The Rev.) LESLIE GLENN, D.D.
Sub-Dean of the National Cathedral
Washington

Reply to Mr. Johnson

As a Christian pacifist who arrived at his convictions after a great deal of soul searching and meditation on the words of Jesus, I was not very pleased with Edwin Johnson's letter [TLC, Aug. 30]. To my mind, a man that claims a pacifist cannot be a Christian is a man profoundly unaware of Christian history and profoundly ignorant of what pacifists have endured in the name of Christ. He would unchurch St. Francis, countless martyrs under Diocletian, and others who were executed principally for refusing armed service. I think it at least permissible (I would almost say mandatory) for a Christian to take Jesus Christ at his word quite literally when he says things like, "Offer the wicked man no resistance.

... If anyone hits you on the right cheek, offer him the other as well" (Matt. 5:39). A man that follows this path rigorously will learn not to be surprised when the world hates him (see I John 3:13, which Mr. Johnson cites), for it will.

My prayer is that Mr. Johnson and the many like him, even if they are not moved to take these words of Christ literally, will at least learn to tolerate and love those of their brother Christians who cannot take their stand. I, for one, will try to live in loving disagreement with him and the others of the majority who cannot take my stand.

EDWARD W. PACHT
Chester, N.H.

A Plea for Listening

Helen Shoemaker belongs to the generation to which I do—the over-45s. We are over half the population of our church. We help elect from our diocesan conventions deputies to General Convention, 90 percent of whom are 45 years of age or over.

The General Convention is, as Mrs. Shoemaker states [TLC, Oct. 4], a legislative body. This is the major point of my contention. Legislating for a church, 50 percent of whose members are under 45, is it wrong for the Agenda Committee to try to make it possible for convention to listen to a minority who will represent those not represented among the elected deputies?

Your readers know that these "additional representatives," if they should be admitted, will not vote. Only the staid, sober, elected deputies will finally vote. Seating and listening to minority representatives (under 45s, blacks, social activists) does not mean "violent, political, radical confrontation." The Boston Tea Party took place because New England was not represented or listened to. I suggest to all my Middle-American fellow churchmen over 45 that the best thing we can do is to listen to the voices with whom we disagree, whether they be those of writers to TLC, or blacks, or radicals, or young people who do not look at things the way their grandparents do. Then the grandparents can go ahead and vote . . . for the welfare of the church, one may hope.

(The Rev.) EDRIC A. WELD
Dublin, N.H.

Alive & Well in Pittsburgh

I simply wish to inform your readers, and particularly those who read Margaret MacPherson's letter [TLC, Oct. 4], that the Diocese of Pittsburgh—76 parishes and missions, no less—is still very much alive in the Holy Spirit. It is a gross negative distortion of the operation of the Paraclete to imply that he is only alive with a few of God's children. It is comforting for me to know that God's Holy Spirit is at work among us all and does not follow the narrow and shallow channel as expressed in Mrs. MacPherson's letter.

I take issue with her judgment that as, first, a Christian and, second, a priest, I am "rejecting the Lord like someone with the plague." I happen to love my Lord very much, and because of this I am far from being afraid. We must constantly guard against the stalking of self-righteousness to which all of us Christians are susceptible.

(The Rev.) JOHN THOMAS
Rector of St. James Church
Pittsburgh

The Living Church

November 1, 1970
All Saints' Day

The 63rd General Convention
Houston, Texas, Oct. 11-22, 1970

GENERAL CONVENTION OPENS

Houston was in the midst of a tornado alert as the 63rd General Convention got underway on Sunday evening, Oct. 11, and the stormy weather seemed to many members and visitors a portent of what might come in the following days.

More than 8,000 persons were in the Houston Coliseum for the opening service, a choral celebration of the Holy Eucharist according to *The Liturgy of the Lord's Supper*, commonly known as the "trial liturgy" of 1967. The triennial presentation of the United Thank Offering of the Women of the Church was made at the offertory.

"Christian liberty" was the theme of the address to the convention delivered by the Presiding Bishop. His text was from Galatians 5: 13, and 1: "Brethren, ye have been called unto liberty . . . stand fast therefore in the liberty wherewith Christ has made us free." The Episcopal Church must be prepared to risk its continued existence rather than turn its back on helping the poor and deprived, the Presiding Bishop told the opening session.

Acknowledging that the General Convention Special Program created three years ago at the Seattle convention had created dissension, distrust, and polarization among the people in the pews, Bp. Hines commented: "And over against even the worst of possibilities, must be set the inescapable obligation of Christians, that the Body of Christ must be prepared to offer itself up for the sake of the healing and the solidarity of the whole human family, whatever its religious or racial identity. Specially must the Body of Christ risk its own life in bearing and sharing the burdens of those who are being exploited, humiliated, and disinherited! I am sure there is ample theological justification for such a stance as this church has taken."

The Presiding Bishop tacitly supported a much-disputed and controverted statement by Leon Modeste, head of the Special Program administration, that the church must die if necessary to carry out its socio-political activities in behalf of the underprivileged. He reminded Episcopalians that the Special Program was adopted in the wake of violent protest and rioting in the cities and had to be a Christian answer to the problems confronting the nation.

The decision at Seattle, Bp. Hines said, was for the church "a sharp, and I be-



THE PRESIDING BISHOP:
"Brethren, ye have been called unto liberty."

lieve, historic turn in the traditional course she had been following in relation to mission. It was caused by a concern on the part of the majority for the very life of the country." The church committed its monies and manpower, he added, to the "empowerment of unfortunate, poverty-sticken people, to the end that they might achieve political, economic, and social power." Inevitably such "a bold commitment" led to serious questions being raised and, he acknowledged among others, that the church exercises no control over organizations it funds, that dissatisfaction and dissension have reduced the church's financial resources, and that there is the possibility that the church could find itself confused over the relationship between Christianity and revolution.

Although some criticize the church for what it is doing, others leave it or assail it because they believe it is not doing enough or cannot do enough because of rigid structure or rigid minds of members, the Presiding Bishop said. "But, our deepest problem is that we have been catapulted into an era of such radical changes," he continued, "and at such a breathtaking rate of speed—amid events of such magnitude that test brutally the authenticity and human sensitivity to each and every institution including the church—without

REPORTING FROM HOUSTON

Carroll E. Simcox
Anne Douglas
Sheldon M. Smith
Francis J. Starzel

our having settled, through free and open exchanges amongst ourselves, such great questions as the meaning of mission in Christ's Name, or the nature of the church through which, in part, that mission is to be discharged, or the cost we are willing to pay in response to God's call. Too often, therefore, we are driven to a defensiveness as a result of hastily shored-up positions, abutted by gnawing fear that, should our position be breached, the last hope of mankind may disappear."

Bp. Hines made two additions to the prepared text of his address. In the first he spoke of a "modest proposal" by an association of college chaplains, faculty, and friends, for "a program arising from concerned people who know and live where many of our young people live. It asks this convention to find half of the proposed cost—\$250,000. I am asking this convention to hurt a little more in ministering to this cry of help." He did not mention this group by name nor did he indicate the precise nature of its program.

In his second addition to his text, the Presiding Bishop recalled that at Seattle, "General Convention adopted a canon defining the responsibilities of the Presiding Bishop of this church." He noted that "with it all, there is no provision for a responsible review of the performance of a Presiding Bishop in this office. Perhaps the omission stems from the ancient anxiety, 'Who will bell the cat?'" He urged that this General Convention undertake to make provision for such a review of the office which he holds.

Celebrants of the Eucharist, at the high central altar, at the opening service, were Bp. Hines, the Rt. Rev. J. Milton Richardson, Diocesan of Texas, the Rt. Rev. John W. A. Howe, Anglican Executive Officer, and the Rev. John B. Coburn, president of the House of Deputies. Celebrants at the side altars were the Suffragan Bishops of Texas, the Rt. Rev. F. Percy Goddard, and the Rt. Rev. Scott Field Bailey. Mrs. E. Carl Hann, of Indianapolis, read the epistle, the Rev. Captain LaVerne La Pointe, C.A., of

North Dakota, read the gospel, and the intercessor was the Very Rev. Frederick B. Williams, of Michigan. The missionary bishops and presidents of the provinces were ministers of the Holy Communion, as were also the three bishops on the national church staff—Roger W. Blanchard, J. Brooke Mosley, and Arnold M. Lewis. The convention choir was composed of singers from several parishes in the Diocese of Texas; the orchestra was made up of members of the Houston Symphony Orchestra; and choir and orchestra were directed by William Barnard, organist and choirmaster of Christ Church Cathedral, Houston.

CHURCHWOMEN

The Triennial Opens

In line with the hope expressed at the Seattle convention, that the United Thank Offering might become an offering from all churchpeople, not just the women, and to emphasize its importance in the total life of the church, the presentation of the UTO was made at the opening service of General Convention on Sunday evening, Oct. 11, thus eliminating the special service which had been an important event in previous Triennial Meetings of the Episcopal Churchwomen. The total of the offering was \$4,082,-430.35.

It was at the close of the Triennial Meeting of the Episcopal Churchwomen in Seattle three years ago that the possibility of another such meeting was questionable. One directive emanating from those disturbing but challenging days asked that the General Division of Women's Work study the suggestion of a gathering, to be designated a "Lay As-

sembly," for *all* lay people, so that men and women together might explore the issues confronting the church. The General Division, after careful consideration, decided that 1970 needed a "Regular Triennial," and the 33rd Triennial Meeting of Episcopal Churchwomen was convened on Oct. 11. Some program and structural changes were apparent; some familiar patterns were missing. Instead of five delegates and alternates from each diocese and district there are only three this time.

As the meeting began, some diocesan groups were strongly in favor of continuing the present structure and said that the Triennial holds high priority in the life of the women; that the seating of women in the House of Deputies will not eliminate the need for future Triennial meetings: "No matter how many women go as deputies to General Convention, the majority of women need to meet together, exchange ideas, plan effective programs, and share each others' problems and accomplishments."

Pre-Triennial Considerations

For their "homework" prior to the opening of the 33rd Triennial meeting, and in preparation for their involvement in the discussions of General Convention, delegates and alternates to the Triennial were provided with all of the advance information and printed matter sent to convention deputies. In addition were two brochures which fall particularly within the province of the women.

Every Three Years, commissioned by the Committee for Women, formerly the General Division of Women's Work, and written by Miss Avis Harvey, educational secretary of the Woman's Auxiliary from

1941 to 1958, is a history of the Triennial meeting from the first one in 1874 through the 32nd in Seattle in 1967. Miss Harvey's intensive, thorough research has provided an interesting and valuable record.

New Directions—New Climate is the detailed report for the triennium 1967-1970 to the Triennial of the action taken by the General Division of Women's Work-Committee for Women, in response to resolutions adopted by the 1967 meeting. An explanatory note is included: "In 1967 there was a General Division of Women's Work. With the new structure, in May 1968, the General Division of Women's Work became the Committee for Women. In this report it is the same group of women, but with a change of name." Changes in the structure of the Executive Council, eliminating departments and divisions, affected the status of the General Division of Women's Work. The flexibility needed to enable the division to function with the council had been provided at Seattle by the adoption of a resolution that the bylaws of the Triennial meeting and the General Division of Women's work be suspended in their entirety. The executive director, Miss Frances Young, notified all diocesan presidents of this action, explaining the changes in the structure of the Executive Council and the involvement possible to the General Division in these changes. Diocesan boards approved this action by a vote of 74 to 5. In May of 1968 the General Division of Women's Work became the Committee for Women, one of the standing committees of the Executive Council, and accountable to it. This committee of 21 voting members who are serving until this Triennial meeting, together with two staff members, Miss Young, and Mrs. Ernest Rucker, United Thank Offering associate, are in the section of the council known as Services to Dioceses.

Later in 1968 the Presiding Bishop appointed an *ad-hoc* committee to investigate the planning and work of the women as related to the total planning and work of the church. The next year the *ad-hoc* committee suggested to the Executive Council that, following the 1970 General Convention, and on an experimental basis for three years, the Committee for Women be replaced by (a) a Standing Committee on Lay Ministries, and (b) a United Thank Offering Committee.

History of Women's Work

The 33rd Triennial is approaching its 100th birthday. On Oct. 16, 1871, during a session of General Convention which was meeting in Baltimore, the Board of Missions "acted to empower the Reverend Secretaries of the Board to 'mature' an organization of the Ladies (or Woman's) Auxiliary Society. Soon thereafter, the Reverend Secretaries were happy to re-



THE HOUSTON CIVIC AND CULTURAL CENTER
Scene of the 63rd General Convention of the Episcopal Church

port success "in securing a Christian woman admirably qualified to undertake the work of Secretary" (Avis Harvey in *Every Three Years*). Three years later, 1874, when General Convention met in New York, 65 women from 5 states met with the secretary, Miss Mary Abbott Emery, and that gathering became the first Triennial meeting.

From 1871 to 1958 women's work was promoted nationally by the Woman's Auxiliary, directed by its national executive committee. The Woman's Auxiliary was "auxiliary" first to the Board of Missions and then to the National Council. In 1958 the National Executive Board, at its own request, became the General Division of Women's Work of the National Council—now the Executive Council. The "auxiliary" status, as well as the name, was eliminated and "Episcopal Churchwomen" was designated as the name of all church women.

The flexibility introduced into their organizational structure enabled the General Division of Women's Work-Committee for Women to respond as necessity arose, but it involved drastic changes in decisions about the United Thank Offering, the Triennial, and its cooperation with plans to restructure the entire Executive Council, "to integrate more closely the planning and work of the women of the church into the total planning and program of the church." The report summarizes the methods by which the General Division attempted to fulfill the mandates of the Seattle meeting, first by identifying the functions and responsibilities of the division; the disposition and handling of legacies and other funds; the United Thank Offering—policies and procedures as well as the allocation of funds; the relationship and guidance given to diocesan boards; the Triennial; participation of lay people in program development; provision for the nomination of six women for membership on the Executive Council; providing representation on ecumenical groups; development of lay leadership, and as a resource for lay leadership and the skills of women.

Diocesan boards were asked what services they wanted continued or initiated. Response indicated that communication in all areas is vital. Interpretive and promotional materials were requested, along with mailings to specific diocesan leaders, the consultative services of staff members, and especially, personal contact through visits from staff and leaders.

With the involvement of the General Division of Women's Work in the proposed new structure of the Executive Council, opportunity was provided for the integration of the division staff and members into the total program of the council. However, since the General Division was created by the Triennial meeting and the provincial organizations, not by General Convention, it was under-



MISS FRANCES YOUNG:
Executive director of the Committee for Women

stood that these bodies must concur in any decisions for complete integration. To enable the division to function for the balance of the triennium, with needed staff assistance, it consulted with a subcommittee of the Council Structure Committee. The General Division then adopted three recommendations which were presented to the Executive Council for approval: 1. That the General Division of Women's Work become a Standing Committee of the Executive Council, located in the section called Services to Dioceses; 2. That the Presiding Bishop assign members to task forces and appropriate committees of Executive Council; and 3. that the major goal of the now Committee for Women be to assist the council to integrate more closely the planning and work of the women into the total program of the church, with specific responsibility to assist diocesan boards, promote the United Thank Offering and develop policies and procedures for its allocation, plan the Triennial, and assist in the communications of the church's program. Miss Young and Mrs. Rucker were assigned as two staff persons to the Committee for Women.

In May of 1968 two resolutions, with accompanying explanations, were sent to all diocesan churchwomen presidents, asking for questions or comments on any of these actions. The first resolution provided that the Executive Council approve the establishment of a United Thank Offering Committee, to consist of a representative from each province, elected by the province, two members of the present Committee for Women, and two members of a proposed Standing Committee on Lay Ministries, all members to serve for three years, and said committees to come into existence following the General Convention and Triennial Meeting of 1970. The second resolution approved the creation of a Standing Committee on Lay Ministries of the Executive Council, to replace both the Committee

for Women and the *ad-hoc* Committee on the Laity. These two committees are proposed to function on an experimental basis, 1970 to 1973, when recommendations for the future will be brought to the 1973 Triennial Meeting.

The experience of including women in plenary sessions and work committees in South Bend in August of 1969 helped many people become aware of the need for full participation and involvement of *all* segments of the church's life in issues of common concern.

Consultation with diocesan boards and discussions between the Committee for Women and the Special Committee on Lay Ministries led to the preparation of proposals to be presented to the 33rd Triennial. As the work proceeded it became clear that the wisdom of the delegates to the Triennial meeting were needed if new plans, based on already-expressed needs, were to be effective.

The Triennium 1967 to 1970 has been for many diocesan boards of Episcopal Churchwomen, and organizations, a period of self-evaluation. By the middle of the period some dioceses made radical changes in structure, including West Texas, Idaho, Central New York, and Maryland, but two years after the Seattle meeting very few boards reported much change, although the process of evaluation continues.

ANGLICAN COMMUNION

Final Actions of North America Council

The Anglican Council of North America and the Caribbean decided that the concept of consultation on an area basis should be continued, although some members expressed grave doubts about expense and usefulness. To date this area council and a Southeast Asia regional council are the only ones to have been organized since the 1968 Lambeth Conference recommended such action. [A longer story on the council's meeting is in TLC, Oct. 25.]

The council decided for the time being that it would not appoint an executive officer or staff but would rely on the national staffs of PECUSA and the Anglican Church of Canada. A budget of \$13,000, the same allocated last year, was accepted: contributions—U.S., \$7,800; Canada, \$4,200; and the West Indies, \$1,000.

One of the major decisions made was the approval of a regional Anglican Congress for North America and the Caribbean to be held in 1974. If approved by the member churches, the congress would be called a Festival of Faith for the Americas and the Caribbean. Previous Anglican Congresses have been held on a global basis. While there was no major opposition to the congress concept, some

Continued on page 11

EXECUTIVE COUNCIL REPORT

At its meeting immediately preceding the General Convention in Houston, the Executive Council found itself once again in the position of having to make a number of inevitably controversial decisions. Chief among these actions was its vote (by 21-16) to grant the application to the General Convention Special Program (GCSP) by the Black Awareness Coordinating Committee (BACC), of Denmark, S.C., for a grant of \$25,000. Both bishops of South Carolina—the Rt. Rev. Gray Temple of South Carolina and the Rt. Rev. John Pinckney of Upper South Carolina—appeared before the council to express their strong opposition to the funding of this project.

The Screening and Review Committee reported that BACC was "once chartered and affiliated with Voorhees College as a student organization and now functions as an independent community organization involved in channeling black people into community organization in order to develop programs of self-determination in the areas of education, housing, employment, etc., on a county-wide basis." BACC projects were listed as "organizing to produce other organizers, voter registration, child-care centers, organizing a credit union, organizing sewing clubs, and moving projects into low-income housing programs."

Debate on whether BACC meets the GCSP criterion of non-violence lasted for two hours. Bp. Temple told the council that BACC is the same group that had earlier seized and occupied Voorhees College buildings by force, "driving out their occupants at gunpoint." One of the persons convicted of inciting to riot by the use of firearms, Cecil Raysor, now under sentence of two years' imprisonment, was identified in the project file as BACC's treasurer.

In an impassioned plea for making this grant, Leon Modeste, director of the GCSP, declared: "Any guy worth his salt in the south is bound to have an arrest on his record."

The Very Rev. Fred Williams of Inkster, Mich., a member of the Screening and Review Committee, acknowledged that there is "no doubt about the involvement of some of these people in violence. They have been convicted. But we need to look at the circumstances, at how this happened, to look at the whole community situation."

In the discussion of what constitutes "violence," Dr. Charles Willie, head of Syracuse University's sociology department, argued that "the fact that Voorhees does not have a black chairman of its board of trustees is reason enough for students to boycott. . . . We push people into violence, and then punish them for

behaving violently; I think this is contemptible, and I want no part of it."

In an earlier action, Dean Williams offered a proposal which would give total authority to grant funding to the Screening and Review Committee of GCSP, removing this power from the Executive Council. He and others who supported the motion argued that only in this way would black applicants for grants be given real "self-determination." Opponents of the proposal pointed out that the General Convention of 1967, when it set up the GCSP, had made the Executive Council the trustee of these funds, and that only the forthcoming convention could change these terms. Dean Williams's proposal was defeated, and the issue was passed on to the convention.

Other GCSP grants which the council approved were:

(✓) Southern Legal Assistance Project (SLAP), Atlanta, Ga., \$30,000; category: anti-repression.

(✓) Jackson Human Rights Project, Jackson, Miss., \$20,000; category: community organization/mobilization.

(✓) COMBAT: Searchers for a Black Identity, Steubenville, Ohio, \$20,000; category: community organization/mobilization.

(✓) United Front Foundation, Inc., Roxbury, Mass., \$100,000; category: economic and community development.

(✓) UNICOM (United Community), Detroit, Mich., \$30,000; category: community organization/mobilization.

(✓) Bootheel Agricultural Services Incorporated Cooperative (BASIC), Hayti, Mo., \$20,000; category: economic development.

(✓) Hyde Park Improvement Associa-

tion, Augusta, Ga., \$10,000; category: community organization/mobilization.

(✓) St. Landry Small Farmers School, Sunset, La., \$25,000; category: economic development.

Bp. Hines's Opening Statement

In his customary opening statement to the council, the Presiding Bishop paid tribute to several people who have recently left the council or its staff, and expressed satisfaction in the appointment of Mr. Paul Tate as the new Deputy for Overseas Relations, succeeding the Rt. Rev. Brooke Mosley. He asked the council to authorize the appointment of a national committee to plan the observance of the 150th anniversary, in 1971, of the founding of the Domestic and Foreign Missionary Society of the Episcopal Church.

Student Protest

A delegation of students from the University of Texas received permission to speak their mind concerning the action of the Executive Council at its May meeting, calling for a special offering to support "student strike activities." Spokesman for the group was Mike Wilson, a junior history major at Texas and a member of Trinity Church in Galveston.

Mr. Wilson charged the council, by its various recent actions and pronouncements concerning American youth, has revealed an ignorance of the thinking of most young people. He charged that "this Executive Council is promoting racist activities to advance segregation by its grants to such projects as the Malcolm X University in North Carolina." He contended that the youth representatives on the Executive Council "along with the radical student leaders on the campuses, are not representative of America's young people," and told that council: "You are hurting those who stand up against the violent disrupters by supporting the minority you do."

Retirement of Missionaries

The Rt. Rev. Brooke Mosley, retiring Deputy for Overseas Relations, offered a proposal that the age for the retirement of missionary clergy employed by the national church be set at 65, which is the mandatory retirement age for lay missionaries. Much of the discussion of this issue centered on the fact that the canonical mandatory retirement age for clergy is 72, so that if missionary clergy are forced to retire at 65, they are being discriminated against. A substitute was finally passed, which provides that missionary clergy will normally retire at 65 but that they may be re-appointed by the



BISHOP MOSLEY:
A proposal on the age of retirement

Presiding Bishop for periods not to exceed three years.

Student Strike Offering

Council expunged from its records the resolution adopted as an expression of individuals at its May meeting, urging all congregations to take a special collection for support of student strikes and political-education activities. The executive and finance committee of council had postponed any action on the resolution after being advised by legal counsel that implementing it might jeopardize the church's tax-exempt status.

Charles C. Crump of Memphis and Dr. Clifford Morehouse of Sarasota, Fla., pressed for revoking the May resolution, one of several "Crisis in American Life" pronouncements which brought a flood of complaints from Episcopalians to council members and church officials.

It was disclosed that the Internal Revenue Service ruled, at the request of the church's lawyers, that taking a collection for political action and administering the funds would violate the conditions under which the church is exempt from taxes. Mr. Crump said revocation of its tax-exempt status might cost \$1 million dollars annually, in addition to losing gifts and bequests which donors would not provide if these are *not* tax deductions.

Responding to the disagreement within the church on the "crisis" declarations, the council adopted another resolution again emphasizing that the May action was specified as the expression of a majority and *not* as speaking for the church. Moved by Edward E. Tate of Atlanta, the resolve also "declares that it respects the right of all persons to disagree" with statements by the council. Mr. Tate said it was time for the council to admit that it is not infallible and that it makes mistakes. He urged adoption as an expression of humility and emphasis that the council desires to reconcile divergent views within the church.

Clergy Salaries

The Rt. Rev. David E. Richards, reporting for a special committee on clergy salaries, recommended several resolutions to be transmitted to the General Convention. One of these would require each diocese to establish a procedure to "study its salary and support situation as it pertains to ordained ministers, including bishops, and other full-time church professionals."

There was some discussion as to whether it is prudent for the national church to try to make such procedures mandatory for each diocese. It was said in reply to this that less strong language tends to get less serious attention from the local units of the church. The council approved all the resolutions of the report for General Convention action.

delegates were concerned that in an ecumenical age such a single church meeting might be irrelevant or even divisive.

Acting Primate of the Anglican Church of Canada, the Most Rev. W. L. Wright, was elected for a one-year term as chairman of the council. The Rt. Rev. Stephen Bayne, of New York, was elected vice chairman, the Most Rev. Michael Eldon, of the Bahamas, secretary, and J. R. Ligertwood of Toronto, treasurer.

Keynote speaker and consultant to deliberations was the Rt. Rev. John Howe, Anglican Executive Officer.

AUSTRALIA

Anglican Leader to Boycott Ecumenical Service

Citing theological differences with Roman Catholicism, the Anglican Archbishop of Sydney, the Most Rev. M. L. Loane, will not attend the ecumenical service planned for Dec. 2 in Sydney Town Hall. The service will be held during the visit of Pope Paul VI to Australia. His decision not to attend the service is regarded in church circles as a "blow, but not a fatal blow," to the ecumenical movement in that country.

The Roman Catholic Church and the Australian Council of Churches planned the service as "an ecumenical service of prayer for Christian unity." A spokesman for the Diocese of Sydney said the archbishop had not received an official invitation to attend the service.

This decision was offset to some degree by the attitude of the Acting Primate of the Anglican Church in Australia, the Most Rev. Frank Woods, Archbishop of Melbourne. He had received an invitation to the service and replied that he hoped to be able to attend. He refused to comment on Dr. Loane's stand.

In an article in the official magazine of the Diocese of Sydney, Dr. Loane wrote: "There are questions of truth which must be resolved before we can share in common worship or in unfettered fellowship with the Roman Catholic Church." He went on to say that while there are many doctrines in common, the Roman Catholic Church continues to adhere to certain dogmas which are totally alien to the whole character of the New Testament. It still holds, he wrote, that the pope is the vice regent of Christ and the infallible head of the church on earth, that tradition is of equal authority with scripture as the guide and rule of faith, and that transubstantiation takes place when the priest offers the prayer of consecration, so that the bread and wine become the body and blood of Christ." He concluded: ". . . We find ourselves today in a situation in which there is much more understanding between the Roman Catholic and the non-Roman churches on many moral and social issues. Nevertheless, it has been made unmis-

takably clear that no change is contemplated in the traditional dogmas and the claims to jurisdiction of the Church of Rome."

The Anglican stance on relations with Roman Catholicism has divided Dr. Woods and Loane in the past. In October 1967, Dr. Woods criticized the Archbishop of Sydney for stating that there are fundamental differences between Roman Catholics and Anglicans that are not likely to be overcome. Dr. Woods responded to his brother bishop by supporting a statement by the Most Rev. Guilford C. Young, Roman Archbishop of Hobart, who had said little could be achieved in taking Dr. Loane's approach to the whole question of Christian unity. He also added that unity discussions are best approached along the lines of the hierarchy of truths, meaning that some doctrinal truths are more important than others.

Dr. Woods said then that his fellow Anglican was asking the "wrong questions." The questions of doctrinal differences "are not overcome," he said, "they are understood and integrated."

WCC

70 Churches Endorse Ordination of Women

A survey has revealed that 70 churches have given approval to the ordination of women in the full sense to include administration of the sacraments. The study found, however, that a reluctance to include women in the ruling bodies of the churches continues. The findings were contained in a report of a consultation on the subject of women clergy held at Cartigny, near Geneva. The World Council of Churches sponsored the meeting.

"Is the world church seriously prepared to dismantle entrenched positions of power to allow the whole people of God to participate in the discovery of new forms of obedience and the ministries required to express them," the report asked. Discussions of the consultation revealed that a distinct increase in the number of churches ordaining women has come with the worldwide movement for the emancipation of women.

The consultation consisted of some 30 delegates from 22 churches, including some that do not ordain women at present.

ARKANSAS

Bishop Resigns

The Bishop of Arkansas, the Rt. Rev. Robert R. Brown, has resigned his jurisdiction to become rector of St. Thaddeus Church, Chattanooga. His diocesan authority ended Nov. 1, and his parochial authority resumes Dec. 15.

Bp. Brown said, "Although I am resigning my jurisdiction on medical advice to take off the pressure, I am also fol-



BISHOP BROWN:
From diocesan to rector

lowing medical advice in taking over a small parish and continuing to work." St. Thaddeus Church has about 200 communicants and is seven years old.

Succeeding Bp. Brown is the Rt. Rev. Christoph Keller, present Coadjutor of Arkansas, who will be installed as diocesan Nov. 2, in Trinity Cathedral, Little Rock, in a ceremony conducted by the Presiding Bishop.

WEST MISSOURI

Coadjutor-Elect Declines

At a convention held Sept. 26, in Grace and Holy Trinity Cathedral, Kansas City, Mo., the Very Rev. David B. Collins, dean of St. Philip's Cathedral, Atlanta, was elected Bishop Coadjutor of West Missouri on the 17th ballot. Election came after votes for him were down to 1 clerical and 8 lay votes in the 9th ballot.

After a visit to the Diocese of West Missouri in early October, Dean Collins declined the election. He has been in his present position four years.

The nominating committee presented a slate of seven names, six more were nominated from the floor, and on the 8th ballot, two more names were added, and still again, one more name was presented on the 16th ballot. Runner-up on the voting was the Rev. James P. DeWolfe, rector of All Saints' Church, Fort Worth, Texas.

PENNSYLVANIA

Convention Hears Youth

On the opening afternoon of the 187th annual convention of the Diocese of Pennsylvania, the Holy Eucharist was celebrated by the Rt. Rev. Robert L. DeWitt, diocesan, in the ballroom of the Sheraton Hotel, Philadelphia, the scene for all convention matters. The bishop

was assisted during the service by the deans of the diocese. Bp. DeWitt also addressed convention on the church, its identity crisis, and the proper role of the church today.

In business sessions, the Restitution Fund of the diocese was discussed. Established last May in the amount of \$500,000 as a reconciliation tool between local black and white communities, it had been supported to the extent of \$130,000 by convention transferring monies from an Episcopal Residence Fund which has no immediate purpose. The eventual possible sale of Church House on Rittenhouse Square would provide cash to restore the Residence Fund.

Recommendations of the commission on clergy salaries and pensions were accepted as presented. Minimum salary is now \$7,100 plus a mandatory increment of \$300 for the first ten years, and a recommended \$150 or a mandatory \$50 annual increment thereafter. Auto allowance is 14¢ a mile or \$1,200 a year whichever is greater. All clergy above the minimum will receive a mandatory 5% cost of living increase. These actions will increase the diocesan budget by about \$54,000 and had the immediate effect of postponing action on the budget until a session of this same convention can convene later this year.

The archdeacon of the diocese, the Ven. John W. McCarty, spoke of the economic situation of the diocese. Of the 180 parishes, 75 are unable to sustain themselves and another 17 merely sustain themselves by abstaining from any mission giving. He also spoke of net losses in almost every area of concern, such as church-school attendance, total giving, membership, etc.

At the end of six ballots, the balance of power in the 21-member diocesan council shifted from a one-man liberal edge to a three-man conservative margin. The council faces what one reporter called "unprecedented problems" of the diocese.

In other action, convention passed resolutions calling for: condemnation of the use of pesticides on Episcopal property; an end to the draft and withdrawal from Southeast Asia; legalization of abortion as a matter of conscience and not as a criminal matter for the state.

In a youth caucus speech to the convention delegates, Samuel Kier said that the name, diocesan "youth group," has acquired the connotation of a liberal, left-wing organization. "This is not what we intended and not what we want. What the diocese needs is unity. . . . What the youth of the diocese need is to share in that unity." The caucus called for a "gathering," where all ideas and concerns "can be heard, shared, appreciated, and utilized in a productive and meaningful way. What we are calling for is a meeting of all young people and people interested in young persons." Mr. Kier con-

cluded by saying, "I am pleading to you priests and laity of the Diocese of Pennsylvania to communicate with the young people in your churches. Please try to break through the communication gap. Try to reach to the young people who aren't in the youth group. Please don't throw away the announcement you will get in the mail about the 'gathering.' Please be concerned about your future church."

It was reported that in light of past annual sessions, the decorum of the 187th convention was excellent. Proper use was made of the canons and parliamentary procedures, and only those delegates with proper credentials had access to the convention floor.

MISSOURI

Bishop Raps

"Misguided Protestors"

The Rt. Rev. George L. Cadigan, Bishop of Missouri, expressed to his diocesan clergy and wardens his concern over the "misguided social protestors" who interrupted a communion service at Christ Church Cathedral, Sept. 27. The bishop, who has a long record of social-action leadership, referred to the Rev. William L. Matheus and members of ACTION, a militant civil-rights group, who caused the cancellation of an ecumenical service at the cathedral.

Mr. Matheus, a white who is in charge of St. Stephen's Church, a predominantly-Negro congregation, had chained himself to the pulpit before the service began.

"After first alerting the news media to their intentions, a small group of misguided social protestors, white and black, took possession of the cathedral and prevented the congregation from sharing in the Lord's Supper," the bishop said. "The protestors assumed, erroneously, that the service was somehow related to the Veiled Prophet organization. Also, they again accused the bishop's office of misapplication of funds set apart for low-cost housing in spite of efforts made to keep them informed of the facts."

The cathedral service was arranged at the request of the St. Louis Chamber of Commerce as a part of the first annual Fall Festival, and had no relation to any "Veiled Prophet" observance, Bp. Cadigan stated. Actually, the Veiled Prophet observance — parade and ball — was declining in prominence in the community until ACTION made it a target, claiming it is a white racist observance.

The selection of the cathedral and its dean, the Very Rev. Thom W. Blair, for the confrontation was most inappropriate, since the cathedral and the dean "have a great tradition of concern for service to the oppressed in this community," the bishop said. "I am grieved and distressed that such theatrical tactics, more concerned with the confrontation than the

issue, were directed at a service of Christian worship. This act of disruption was a betrayal of the trust and openness with which he (the dean) has sought to relate to this protesting group."

The Episcopal Church in Missouri is one of the few religious bodies which has not involved the law in efforts to halt this type of protest. The cathedral chapter is now discussing the actions it will take in regard to the takeover of the service, Bp. Cadigan said. "Whatever that decision may be, it will have my complete understanding and support."

During his 11 years in the episcopate, he said he has attempted to fulfill his vows by maintaining peace and harmony among all groups, and showing concern for the oppressed. "Today I find myself frustrated and hurt by the increasing incongruity of the fulfilling of these vows to those who deliberately espouse force and hostile confrontation in places of worship in behalf of the oppressed and the destitute. . . . Please know that I cannot and do not accept such procedure as a mode of love or as an avenue to quietness and peace among men. Much can and will be done in love extended and accepted. Nothing of worth can or will be done apart from it."

MICHIGAN

Reinstatement Suit Filed

William T. Sayers, a former priest of the Diocese of Long Island, has filed suit against the Rt. Rev. Jonathan G. Sherman, diocesan, in an attempt to gain reinstatement. He has charged the bishop with "illegality, impropriety, and capriciousness" in refusing to reinstate him. The suit was filed in the U.S. District Court in Brooklyn, N.Y.

Mr. Sayers, now of Detroit, left the Diocese of Long Island in 1959, to become pastor of an independent protestant congregation. He was deposed by the late Bishop of Long Island, the Rt. Rev. James P. DeWolfe, under whom Bp. Sherman was then serving as suffragan.

Mr. Sayers now contends that Bp. DeWolfe's action was invalid. He argues that he did not make a formal renunciation and that Bp. DeWolfe acted immediately without waiting 90 days which, he says, canon law requires in such cases.

A spokesman for the Diocese of Long Island said Bp. Sherman believes his predecessor acted legally and that he is bound by the action. He has rejected a request by the Rt. Rev. Richard Emrich, Bishop of Michigan, to reinstate Mr. Sayers. According to canon law a deposed priest must apply for reinstatement in the diocese where he was deposed. If the bishop of that diocese does not choose to reopen the case, the applicant has no recourse.

Mr. Sayers has been assisting in Detroit-area churches for the past five years.

NEWS in BRIEF

■ Informed that murders have increased 43% since hanging of convicted murderers was halted in 1967, the Canadian Association of Police Chiefs has asked the federal government to review the capital-punishment law. Police chiefs also pointed out that the federal cabinet has commuted several death sentences of persons sentenced to hang. In 1967, a trial period of 5 years without hangings began, the only exceptions being murders of policemen and prison guards. The association wants the government to study the effect of abolition now, instead of waiting until 1972. Justice Minister John Turner, who addressed the convention of the association in London, Ont., told reporters that all instances of executive clemency had resulted from recommendations for mercy from judges or juries.

■ Dr. William P. Thompson, 52, Stated Clerk of the United Presbyterian Church in the USA, was elected president of the new World Alliance of Reformed Churches (Presbyterian and Congregational) at its General Assembly meeting in Nairobi, Kenya. The selection by delegates from 127 churches in 75 countries had not been anticipated. A lawyer, Dr. Thompson, in effect, succeeds both Dr. Wilhelm Niesel, West German theologian, who had been president of the old WARC, and Dr. Ashby E. Bladen, of the U.S., who had been moderator of the former Congregational Council. Dr. Thompson succeeded Dr. Eugene Carson Blake as Stated Clerk of the U.P. Church in 1966.

■ With the liberalized abortion law effective in New York State since July 1, at least 11,288 abortions have been performed in New York City hospitals. Preliminary figures received by the Health and Hospitals Corporations for the July 1-Aug. 22 period, show 3,400 abortions performed in voluntary community hospitals; 4,143 in municipal hospitals; and 3,745 in 27 of the city's 34 private hospitals. Due to the influx of out of state women, municipal and voluntary hospitals have found it necessary to restrict abortions to area women or to those who have had a prior association with the hospitals. Many seeking abortions and not able to afford private hospitals find they cannot have the operation after this waiting for possible space, because doctors are hesitant to operate too close to the law's 24-week pregnancy limit.

■ Kenya's President Jomo Kenyatta reaffirmed that freedom of worship is "clearly entrenched" in this nation's constitution as he addressed Independent Pentecostal and Anglican Church members in Nairobi. Earlier he had resolved a dispute between two African churches by dividing a section of land in the Kianbu

district and warned both groups to settle their differences in order to strengthen church unity in the African nation.

■ To mark his 96th birthday, Sept. 18, the Rt. Rev. Robert Burton Gooden, a former Suffragan Bishop of Los Angeles, celebrated Holy Communion in the Chapel of St. Mark's Church, Glendale, Calif. The following Sunday he preached in St. Luke's Church, Long Beach, which was his first and only parish. Bp. Gooden was suffragan, 1930-47, and acting Bishop of Los Angeles, 1947-48.

■ Canada's federal government is encouraging the opening of family-planning clinics with financial aid and advice to the provinces and to private agencies wishing to open birth-control centers. Several government ministers had argued earlier that it would be hypocritical for the government to finance such agencies abroad but not in Canada. Health Minister John Munroe expects family-planning services to help reduce Canada's infant mortality rate which is higher than in some countries having national family planning programs.

■ A "public safety service charge" in lieu of real estate taxes from which Pennsylvania churches and charitable organizations are exempt has been proposed by a State House committee. Under the plan, churches could be assessed by local governments for police and fire protection but the amount could not exceed the property owners' pro-rated share of the municipality's police and fire budget, calculated on the basis of the ratio between the value of the tax-exempt property in question and the total value of all real estate within the municipality. Many areas charge owners of charitable property for sewer and water rent, and others add charges for garbage and trash removal. This proposal "simply extends the same principle" as the other municipal charges, the committee said.

■ Religious and civil representatives of several offices and organizations attended a service marking the restoration of the old Parish of St. George's, Gravesend, Kent County, England, where Princess Pocahontas was buried in 1617, after her death during a visit to England. She had married a Briton, John Rolfe. In 1957, the people of Virginia presented a statue of the princess to the church. The service was one of thanksgiving and dedication, for the new rectory and church center will form the focal point of the redevelopment of the centuries-old town on the south side of the Thames. Those attending the service included the Bishop of Rochester, the Rt. Rev. David Say, and the cultural attaché at the U.S. embassy in London, Dr. Robin W. Winks.

Charles W. Martin

ECOLOGY and THEOLOGY

As a geologist and a Christian, Dr. Martin maintains that, "We are now faced with an environmental crisis that requires us to rethink our man-land relationship and substitute for the earlier concept of dominion over the land a new ethic more consistent with the present situation and modern environmental problems."

THE Book of Genesis tells us that, "In the beginning God created the heaven and the earth." Today, many are asking whether man through his disregard for the environment will destroy the earth. Along with many other people I have come to feel deep concerns about the present and future condition of our environment, the planet Earth. My concerns stem in part from the obvious ugliness and abuse of the land which we can see about us; in part from professional training and experience as a geologist; in part from the realization that many of the wonders of the natural world that I have observed and enjoyed during numerous hours of professional and recreational activity are all too rapidly disappearing; and finally, in part from what I consider to be an unjustified, yet seldom questioned adherence by most people to the Christian tradition and biblical directive to, "be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." It is my contention that we are now faced with an environmental crisis that requires us to rethink our man-land relationship and substitute for the earlier concept of dominion over the land a new land ethic more consistent with the present situation and modern environmental problems.

Charles W. Martin, Ph.D., is chairman of the Department of Geology at Earlham College, and also serves as senior warden of his parish, St. Paul's Church, Richmond, Ind. He is active in ecological organizations.

Over many centuries, the earth has been undeniably bountiful to man, providing the necessities of food, clothing, and shelter, as well as the means for acquiring wealth. Less commonly realized is the fact that the earth also has provided beauty, adventure, and solitude, commodities which are less tangible but equally essential to man's physical, mental, and even spiritual well-being. At the present time we inhabit an earth whose ability to provide both the necessities of life and those intangibles which enrich life is seriously threatened. Stated most simply and bluntly, the earth is finite. It has limitations, some of which have already been exceeded, and others which will be exceeded if many present trends continue.

Among the various dangers which threaten to cause irreparable harm to the natural environment and to its ability to support and sustain man I find two to be of particular concern because they involve what have generally been considered desirable if not inviolate fundamental concepts, values, or freedoms of our western democratic society. As such, their solutions are much more difficult. They are: 1) overpopulation, and 2) the widely-held and supported concept that in a modern industrial nation, progress is measured primarily by an ever expanding economy and an ever-increasing gross national product.

THE practical problems and environmental dangers associated with expanding populations and economies are fairly obvious. As world population increases, demands for food, clothing, housing, and

the other raw materials for "modern society" also increase as does the simpler requirement of space for the existence of larger numbers of people. Overpopulation is a fact today in parts of the world, and projections of population growth are at best discouraging for many other areas within a very few years. Although many express concern about the misuse of the earth, about malnutrition, about crowding and urban sprawl, and about endless other problems caused in large part by rapidly-increasing population, few question the right of the individual alone to determine family size. Few recognize overpopulation for what it is—in the words of one popular bumper sticker—"everyone's baby."

The practical problems posed by industrialization are also difficult, particularly since many of the possible ameliorative steps run counter to widely-valued traditions of modern industrial societies. Americans are proud of their expanding economy, of rising living standards and the generally high level of employment that have accompanied industrialization. Indeed, an often-stated goal is to raise the rest of the world to our standard and way of living. Such industrialization, however, is based upon constantly-expanding markets resulting in large part from increasing population and per-capita consumption, and consequently requiring increased exploitation of natural resources. It is a geological fact that such resources are present in the earth only in limited finite quantities. The metallic ore minerals and fossil fuels are non-renewable resources. There can be no second crop, and when they are used there will be no

more. Recently many geologists have expressed alarm about the rate of consumption of known reserves of many materials. Preston Cloud points out in "Realities of Mineral Distribution," published in *The Texas Quarterly* (Vol. XI, No. 2) that based on present population and rates of consumption, and without considering new discoveries or presently submarginal ores, of 19 important mineral resources the world has an assured supply beyond 1984 of 14; beyond 2000 of 10; and beyond 2038 of only 8. For the United States only 4 or 5 of these resources have assured lifetimes beyond 1984 and only 3 beyond the turn of the century. Among the commodities whose assured lifetimes do not exceed the year 2000 for both the world and the United States are uranium, lead, zinc, tin, gold, silver, and platinum; and if the time interval is extended to the year 2050, crude oil, natural gas, tungsten, and copper are added to the list of deficiencies.

AS serious as the practical problems of overpopulation and overexploitation are, and as urgently as solutions are needed, there is yet another dimension to the present environmental crisis which has received far less public attention. This is the related question of what man's relationship to the land ought to be. In large part, this is an ethical question. It is a question worthy of serious consideration for it plays a major role in determining the use to which land will be put as well as dictating practical steps taken in dealing with environmental problems both now and in the future. It seems clear to me that the old concept of domination and conquest of the land, valid perhaps in a world with far fewer people struggling against a hostile environment for their very survival, is no longer a tenable concept, and is, in fact, responsible for many of our present environmental problems. The prevailing concept of land domination coupled with the increasing requirements for food, shelter, resources, recreational facilities, transportation routes, etc., brought about by increasing population and rising living standards have caused competing land-use demands to become ever more critical. To many, unused land, undeveloped land, or wild land is wasted land which could and should be put to use. Thus the urge is strong to occupy or develop in some way every available plot of land. Even in city parks and other recreational areas one sees the regrettable tendency to convert every acre into ball fields, playgrounds, concession stands, zoos, or otherwise to "put to use" land rather than leaving it wild and natural. In all too many instances the prevailing viewpoint is that the land must be used, whether it is suited to that particular use or not. The result is likely to be irreparable, and perhaps even hazardous, damage such as industrialization of a floodplain causing pollution of

a river; construction on geologically unstable terrain; interference with or contamination of the water table; dam construction and flooding of prime agricultural land; or any of a multitude of other kinds of land misuse. This sort of a land ethic also fails to take into account the value to man of undeveloped land, whether it be wilderness or just open space. This is a value that cannot be adequately measured in dollars and cents, but one which fulfills a need for beauty and solitude, and which provides at least a momentary glimpse of the unhurried pace of nature in an increasingly frantic world. This is also the spiritual value of being one with the natural world as it once was, quite a far cry from the world that man has created. Thus it would appear that substantial justification exists for maintaining at least some land in its natural state whether or not it may be suited for other purposes, and it is quite clear that we need not apologize for tracts of land unsuited for any use other than wilderness. The case for wild country has been well stated by Wallace Stegner:

"Something will have gone out of us as a people if we ever let the remaining wilderness be destroyed; if we permit the last virgin forests to be turned into comic books and plastic cigarette cases; if we drive the few remaining members of the wild species into zoos or to extinction; if we pollute the last clear air and dirty the last clean streams and push our paved roads through the last of the silence, so that never again will Americans be free in their own country from the noise, the exhausts, the stinks of human and automotive waste. And so that never again can we have the chance to see ourselves single, separate, vertical, and individual in the world, part of the environment of trees and rocks and soil, brother to the other animals, part of the natural world, and competent to belong in it. Without any remaining wilderness we are com-

mitted wholly, without chance for even momentary reflection and rest, to a headlong drive into our technological termite-life, the Brave New World of a completely man-controlled environment. We need wilderness preserved—as much of it as is still left, and as many kinds—because it was the challenge against which our character as a people was formed. The reminder and the reassurance that it is still there is good for our spiritual health even if we never once in ten years set foot in it. It is good for us when we are young, because of the incomparable sanity it can bring briefly, as vacation and rest, into our insane lives. It is important to us when we are old simply because it is there—important, that is, simply as idea" ("The Wilderness Idea" in *Wilderness, America's Living Heritage*).

If one accepts the notion that there is value to the natural world, to wilderness, then one is compelled to question the right of man always to conquer, to subjugate the land, to put himself apart from nature. In short, one is forced to question whether the present man-land relationship is ethically valid.

Up to now, the dealings of most Americans with the land have been consistent with the biblical admonition to subdue it. American history is the story of building a nation out of the wilderness, of overcoming whatever natural obstacles were in the way, and of exploiting those constituents of the earth that were and are of value. A strong sense of individualism and regard for private ownership of land has allowed one to do pretty much as he wishes with his own property. As Aldo



"Something will have gone out of us . . . if the remaining wilderness is destroyed."



“ . . . If you would find yourself, look to the land from which you came and to which you go.”

Leopold pointed out in 1949, “The land-relation is still strictly economic, entailing privileges but not obligations” (*A Sand County Almanac and Sketches Here and There*). Some of the results of this type of relationship are only too evident: rivers are polluted, some so badly that they catch fire; once fertile areas become barren, eroded waste lands; smog becomes a health hazard; species of animals disappear from areas in which they were once plentiful, and some species disappear altogether; resources are depleted; population, suburban sprawl, and hunger increase; highways, shopping centers, and parking lots seem to be everywhere; wilderness vanishes; and, commonly, ugliness appears where once there was beauty.

CERTAINLY it would seem that the time is here, in fact long since past, when,

perhaps, for man’s very survival, it is necessary to reconsider and revise our land ethic. In my view we can no longer justify morally, or in the long run economically, a concept based primarily on land domination and exploitation, but rather we must develop a new land relationship. My own feelings are that such a land ethic should include, first, the recognition that, in terms of sustaining mankind, the earth has limitations, one of them being the right of other elements of the natural world to exist; and second, an affirmation of the necessity for man to adapt to these limitations. Leopold further points out: “In short, a land ethic changes the role of *Homo sapiens* from conqueror of the land-community to plain member and citizen of it. It implies respect for his fellow-members, and also respect for the community as such” (*ibid.*).

If such a view of man’s relationship with the land is generally accepted, and I believe it must be, and the sooner the better, the implications of it and the demands it imposes upon us are far-reaching. Population must be controlled, or there is little hope that much of value will remain on the face of the earth. The finiteness of essential resources of soil, water, and space dictates this. Furthermore, the limited quantity of many industrial resources places in serious jeopardy an economic system based largely on extracting ever-increasing quantities of those resources. Such an economic system tends to favor expanding population and planned obsolescence with all its consequent and inherent waste. It may very well be that the basic goals, values, and indeed limitations of a modern industrialized society will have to be re-evaluated. Such a land ethic also recognizes that there are intangible, but nonetheless essential, values to be considered in our land relationship. Consequently, decisions affecting the land and its use can no longer be based solely upon political-economic factors, but must also include psychological, moral, and we might even hope, spiritual considerations. As Stewart Udall has commented:

“Henry Thoreau would scoff at the notion that the Gross National Product should be the chief index to the state of the nation, or that automobile sales or figures on consumer consumption reveal anything significant about the authentic art of living. He would surely assert that a clean landscape is as important as a freeway, he would deplore every planless conquest of the countryside, and he would remind his countrymen that a glimpse of grouse can be more inspiring than a Hollywood spectacular or color television. To those who complain of the complexity of modern life, he might reply, ‘If you want inner peace find it in solitude, not speed, and if you would find yourself, look to the land from which you came and to which you go’” (*The Quiet Crisis*).

Why?

Underneath those flowers
is a box
which contains
the mother of five children.
A voice mutters behind me,
“It was the will of God.”
Another answers,
“Her time had come.”
Yet
I had told her many times
to bring her car into my garage
for repairs.
How to comfort her children?
Shall I say,
“God has snatched her away”
or “She was careless”?
Perhaps that is why people
are so silent at funerals.

Robert Hale

Celebrating the Christian Life

By CHARLES THAYER

THERE are always two kinds of religion—that which denies the world and that which affirms the world. In general, the eastern religions have embraced the former view, finding life so tragic that a man's highest goal must be to free himself of this life, to deny its demands and imperatives, in order to have a life of mere personal simplicity, while Christianity embraces the latter view. Christianity affirms life, gets involved in it, participates in its struggles, shares in its agonies, tries to better the human situation—in short, it is an incarnational religion.

Christians believe that with the coming of our Lord into human life God has chosen to be continuously involved in the daily activities of men. Christians believe that God's incarnation was not a temporary thing, but rather that it has become a perpetual principle of life. The incarnation principle is, in fact, a tangible extension of the creative activity of God. The artist, Corita Kent, gives us a simple modern statement of this:

"Man is called to be like God, as Creator, as Maker. In a sense every man is supposed to be an artist. That's the word. We are told to go to work and subdue the earth. And we have elsewhere in the same book a description of the earth standing on tiptoe waiting eagerly to be saved, and somehow man has something to do with the saving. The earth is waiting to receive the stamp of man, as he forms it further, because creation was just the beginning, we carry on what God started. Further on, we find that God became man and stamped his approval on the whole system into which he came, and which he never left. He took the whole messy bit and worked with it as man. He was a miserable failure and a total success. And so nothing should be unfamiliar to us. Nothing needs to be left out. It can all be taken in. And along the

way we can be miserable failures. Hopefully the parallel will carry through at the end, and we will be total successes in the long run. This is our hope" (*Footnotes and Headlines*, 17ff.).

It is this understanding of religion which we are seeking to implement at Saint Mary's Hall, Faribault, Minn., both in our teaching of religion in the classroom and in our worship in the chapel. We are seeking to involve the total community of the school, both faculty and students, since we believe that much of what we do in chapel should evolve from what we do in classroom, laboratory, playroom, and dormitory; and that what we do in chapel should inform all the other activities of our life as a school family.

In our teaching, we are presently seeking, through curriculum development and more flexible scheduling, ways in which the false understanding of religion as a thing separate from the other activities of life and study can be minimized. We are trying, for example, to relate our teaching of religion to the teaching of literature, art, music, philosophy, history, for all of these areas are mutually incomplete without the others. "Sacred studies" must never be thought of as a separate class unrelated to the other "secular" disciplines. Are not all studies "sacred"? Is not religion the most "secular" of pursuits?

The late William Temple, Archbishop of Canterbury, once remarked, "God is not primarily interested in religion." This implies that God is primarily interested in life. From this we can take a clue both for teaching and for worship. Recently, the worship in Saint Mary's Chapel, like that in most local congregations, has been subject to a degree of experimentation. The need for great flexibility and wide variety is recognized. The need for involving as many talents as possible and as many senses as possible is projected. The Prayer Book has in no sense been abandoned, but we are seeking to use it imaginatively and to supplement it creatively.

The age of liturgical uniformity in the church is long past. The liturgy is no longer seen as a printed text to be followed, but as an action to be performed, a celebration in which to join, an event in which all our senses play a part. It is the *celebration of life* by the Christian community! For liturgy to be real it must be an expression of the actual community which offers it as worship. Our worship must be the offering of *our* lives to God, not the lives of the Christians of earlier centuries whose world was very different from ours. In reality we have only begun to explore the possibilities and implications for Saint Mary's, but already we have begun the use of guitars, flute, trumpet, and other instruments, played by students and faculty to supplement the organ both in Sunday and week-day services; and the use of folk songs, in addition to or in place of those from the hymnal. Both students, and congregations for whom we have sung, seem to discover a real sense of participation through the use of such settings as *Rejoice* and the *American Folk Mass* and other contemporary music for our celebrations of the Holy Eucharist.

The Eucharist is sometimes celebrated on a table in the midst of the congregation, and sometimes, in pleasant weather, outdoors. Various texts have been used in addition to the Prayer Book rite: the trial liturgy of the Episcopal Church, the liturgy of the Consultation on Church Union, and a number of other experimental liturgies. Most parts of the liturgy not specifically reserved to a priest are now read by students. The bread (often a common bakery loaf to be broken and shared) and wine are presented by the girls as their offering. "Sermons" may take the form of dialogue, question and answer, discussion, choral reading or drama, as well as the more conventional exposition.

The chalice that appears on the holy table may be the beautiful Florentine one of Bp. Whipple, or a simple pottery cup produced in Saint Mary's art studio. Colorful banners of burlap, felt, and velvet proclaim our festive mood. We look forward to increasing use of student-produced art, poetry, music, and dance in our daily chapel. To date, two of our most moving services centered on an original version of the folk song, "The Times They Are A-Changing," sung by one of the girls, self-accompanied on the guitar; and an interpretive dance, "The Raising of Lazarus."

In short, both in our teaching and our worship, we are striving for four things: clarity, corporateness, flexibility, and celebration. Too often the Christian "Good News," especially to the ears of young people, has seemed to be, "Life is damn serious business, and we're here to let you know it." But the Christian life is a love affair with God, and worship is meant to be its celebration!

The Rev. Charles Thayer is chaplain at St. Mary's Hall, Faribault, Minn.

Rescuing the Feast of All Saints

IN the thin ranks of the first centuries of Christian witness, it was easily well known when the disciples were called to heroic witness, and these individuals were honored as local heroes among the faithful. The lists grew and the areas spread where their triumphs were celebrated. Local saints often became widely recognized, and as the years passed the early leaders, especially those personally associated with our Lord, became more and more revered. This ultimately meant that there were not enough calendar dates for honoring the great ones, and as a result one special day was set apart for commemorating, not only the known "saints" but also to honor those whose sanctification was known only by a few, or perhaps whose victory in faith was known only to God.

The main body of the faithful did not

The author of this article, who prefers to remain anonymous, is a retired clergyman of the Episcopal Church who has had a long and varied ministry in parish, diocesan, and national church life.

merit glorious commemoration, but it was a natural hope that in the Life Eternal, they might progress to spiritual maturity and heights. So, while giving thanks for their individual merits in grace, there was also the desire to help and share in their spiritual progress by intercession, especially related to the offering of the Eucharist with such intention. The "traffic in Masses" for souls departed became "a racket," as we would today express it, and at the Reformation was condemned. The reformed churches largely gave up "prayers for the dead" entirely. Many of us older ones well remember the struggles in Prayer Book revision of past decades to get mention of the departed in the prayers of the church. Only in comparatively recent times was a provision made in the Prayer Book for a Requiem Eucharist and the insertion of the special intercession in the Prayer for the Church that they (the departed) may "have continued growth in thy love and service."

The need for such devotions was strongly felt after the first great world

war, when so many millions of young lives were sacrificed, and at the beginning of their development in the life of the Spirit. Thus has come about a very curious paradoxical situation: With less and less knowledge and commemoration of the saints and with keener appreciation of the need of our own departed loved ones, we have turned All Saints Day into a "Day for the Departed." Lists of names are sent in for remembrance. A basic human need has overcome the duty and benefit in rejoicing in the victories of the saints. "All Saints" has capitulated to "All Souls!"

In my own parish ministry this was not a grievous concern since both days were properly and adequately observed by a large number of the faithful, but as the years have passed, it has become increasingly necessary (in the general church) that our beloved departed be not prematurely "canonized," nor our glorious saints not duly honored, both for their witness but also for our own greatly-needed encouragement and achievement. So last November, while in charge of a rector-less parish on Sundays, it seemed to me the time for an experiment whereby this situation might be remedied in a simple practical way by observing *both days together*. Since few people now observe weekday commemorations, we did this at the Sunday in the octave of All Saints. Such an arrangement is easy and natural and it was done as follows:

The service followed the order for All Saints, but after the sermon (which could be on the saints, the faithful departed, or both, or on our own hope of glory and the need for intercession both here and after death) there was a hymn with general teaching on the life eternal. (This hymn need not especially be one for All Saints.) Then, standing before the altar, with the congregation kneeling, the officiant read the list of names of the departed to be remembered, including those of the parish who had died during the year past. After completing this list of remembrance, prayers were said and a hymn was sung (such as 223, 225, 226 in the Hymnal). There was a final prayer: "O Almighty God, the God of the Spirits of all flesh . . . (BCP, 335), concluding with, "May these souls, for whom we pray, by the mercy of God, restore peace, and may light perpetual shine upon them."

So we may fulfill our duty in prayer to assist our departed brethren and kin-folk, and then proceed with the worship in honor of the countless throng of victorious ones uplifted to join with them in deeply joyous *Alleluias*—and go forth strengthened by the comfort that in like manner the church will be helping us when we too shall have completed our journey here and make our way in spiritual ascent to the fulness of life with the vast company of the saints and in their fellowship with our Lord and God.

Bright Carrying

I bend
while the crucifier paces by.
I feel the shadow
of his bright carrying.
The priest and I
bend toward our hope together
while the organ waits to praise,
the words to sing.

Outside in the street I rather
seek for sighs
and too tremendous burdens borne
(harried hand, aching wrist)
but I cannot tell their ways,
tell where their *Via Crucis* turns,
because of the mist
of blood from my own thorns
over my hymned eyes.

James E. Warren, Jr.

EDITORIALS

Concerning The Saints

“HEALTH is the state about which medicine has nothing to say; sanctity is the state about which theology has nothing to say.” This remark is made by a zestfully Christian layman, W. H. Auden, in his most recent book (*A Certain World*; Viking). It is, of course, an epigram rather than a law, and its truth can be apprehended only by the mind that imagines as it celebrates.

Theology cannot explain sanctity—the saints—any more than it can explain God, and for the same reason: because their lives are hid with Christ in God they are somehow partakers of the very inscrutability of God.

The difference between a saint and a good man consists precisely of this: The good man's reasons for being good are reasons we can comprehend; they are what we call good reasons. Goodness of life is more rational on all counts than evil living; the person who cannot see this is not so much a knave as a fool. The eminently good man simply lives in the way that reason tells us we all ought to live. And such a man is one of the good God's prize exhibits.

The saint, by distinction (rather than contrast), lives from a depth of being that is not only deep but somehow “out of this world.” He must often appear to his un sanctified but perhaps decent and respectable neighbors as mad, or at least rash and uncalculating and irresponsible, because he does not act from the motives that “make sense” to others.

There was much of this apparent irrationality in the incarnate life of him who is the divine companion of the saints. Read through any of the four gospels and ask yourself whether the things Jesus says and does “make sense” to you. One example: his allowing the woman to bathe his feet with costly perfume. It could have been sold for money to buy food for starving people. Would it not have made “good sense”—especially good Christian sense—to have done that? Our Lord's response does not make sense to us. It has the inscrutability of God in it, because he and the Father were one. And in every real saint appears this *mysterium tremendum et fascinans* which is the sign of the indwelling Most High God.

The late Dag Hammarskjöld made a comment on sanctity which has deservedly become a proverb: “In our era, the road to holiness necessarily passes through the world of action.” In truth that road always has passed through the world of action. The great saints have been the great doers. But these great Christian activists have also been the great Christian contemplatives. As one of them, St. Teresa of Avila put it: “In order to provide perfect hospitality for our Lord, Mary and Martha must combine in us.”

It is through their loving communion and fellowship with God, they in him and he in them, that the saints find their springs of living water and of new life, with the result that they are not simply people being good but new and different people. At this season of All Saints may God rekindle in all his people a saving passion for holiness.

Thieves in The Temple?

THE account of Jesus's cleansing of the Temple holds a particular fascination for Christians. For some it is hard to reconcile with the idea of a meek and mild, loving and forgiving Jesus. The sweet and kindly Jesus cannot easily be fitted into the story of taking a whip to drive men out of the Temple, overturning tables in the process. Somehow it seems more like a bar-room scene from an old western movie than something that fits into the gospels. Others take a particular delight in the cleansing of the Temple. They are the ones who want to clean up the church in some way or other and get rid of the wrong people.

Today the church is increasingly polarized between two factions, each of which wants to purge the other. One side believes that the church must be actively and even perilously involved in the reform of the society.

On the other side are those who want to find some inspiring hope for living their daily lives, some grace to help them deal with the burdens and sorrows and anxieties of living each week, some feeling of love and community and sharing within the fellowship of the church.

Each side believes it is siding with Jesus to drive out the thieves. Each threatens either to take over completely or to transfer to “their kind of church” or quit entirely. This polarization has been manifested throughout the Episcopal Church everywhere.

The Apostle Paul confronted a similar situation in Corinth. To a church feuding and divided about who were the righteous heirs of the true Christianity, he wrote, “there are varieties of gifts but the same Spirit . . . , varieties of service but the same Lord. . . .”

The polarization of the church in our times is a bit different from that in former times, of course. History has given us different problems and challenges, new ideals and insights, new circumstances and new arguments. Surely, those who would reform the society and bring guidance and leadership to national and international arenas also need the perspective of individual hope, grace, and love. And surely, those seeking comfort and strength and courage for daily living from the church also need those who have a vision of Christ's Lordship in the larger world.

Is the current polarization of the church a matter of thieves in the Temple? Is the first order of business to purge the church and throw out the thieves? I think not. Our current polarization is much more like the church of Paul's time in Corinth than like the Temple of Jesus's time in Jerusalem. And our need is not to cleanse the church by getting rid of the opposition, or by deserting and leaving in a huff, or by giving up in a wrangle. Rather, we need to recognize the variety of gifts, as Paul did, and realize that, rather than getting rid of one another because of our differences, we desperately *need* one another, precisely because of our differences, for the fullness of perspective and activity and faithfulness, “for the common good.”

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Book Reviews

THIRD LIVING ROOM DIALOGUES. Edit. by James J. Young. Paulist Press. Pp. 160. \$2.50 paper.

Third Living Room Dialogues has a pleasing format of most attractive design, photography, and art which suggests McLuhan's influence. The visual contribution is wholly integral to the work. This volume, the third in a series prepared for the purpose of ecumenical dialogue, purports to present a "controlled confrontation" between the present large-scale religious upheaval and the traditional values. Its expressed aim is to reach a new synthesis in charity and mutual sharing.

The fact that the book makes me mad is probably proof enough that it will indeed stimulate dialogue among any conceivable group gathered for discussion, ecumenical or otherwise. Its patent assumption is that everything is wrong with traditional style Christianity; and that any derogative statement, whatever the source and however relevant, warrants credence and attention. It tends to extol novelty and aberration in religious expression and experience while the normative and long-satisfying expressions and experiences of the centuries can be wiped from valid consideration by the turn of a phrase. The net effect is that the "control" is quickly lost in the confrontation. The book becomes the manual of the advocate for change.

The typical handling of the material is exemplified in the dialogue on the "New Unity." This is a presentation of the underground church and the enthusiastic free feeling of an incredible number (where are they?) of denominational drop-out types at indigenous ghettoized worship. We are told that the ecumenical movement has passed from church leaders to the man in the street; that what the Establishment calls renewal is liturgical updating and youth-relevant evangelical experiments; while the underground considers renewal to be involvement in the radical movements of society. The underground, we're informed, draws the focus of worship from religion to God by substituting washing other people's feet for the established church's group incestuousness in the name of God (whatever that means).

The church is scorned in the first instance for considering liturgical reform as renewal, and in the next, for offering the same Sunday-morning charade. Apparently change-agents must have it both ways. Eventually Christian unity is lost in the discussion of other kinds of human unity such as sensitivity, Christian-Communist dialogue and socio-political alliances being formed in today's world. It

is noteworthy, though, that not a word of commendation is given to the sound progress of Christians drawing together in councils, consultations, actual merging and uniting of churches, the great spate of joint ecumenical consortia for social action, and even the more scholarly pursuits such as ecumenically produced and endorsed modern translations of the Bible.

It is this kind of unbalance that would make me caution the parish priest that would use this *Third Living Room Dialogues* that he had better be prepared for a lot of homework to present fairly the case for the established church and traditional values. The editor has done a recognizably good job of amassing statements provocative of discussion, but all on one side. His methodology is a massive glue-pot-and-scissors approach to each subject. There is no sustained or integrated argument, but much is imputed by juxtaposition of quotes and articles, the wording of questions posed, the use of bizarre statement, deliberate omission. This produces an effect that would separate rather than "bring us together."

At length, I am happy that in consideration of the "new" Jesus, unity, morality, order, affluence, religiousness (the six dialogue subjects), the book finds the Spirit of God living, pulsating, spilling over the boundaries of human institutions, methods, and ineptitudes to make men new. For that is precisely what the God of the scriptures, the God of the church of history has ever done. Such imagery is characteristic of the traditional Christian who "bloweth where he listeth." Perhaps James Young, in his long enthusiasm for novelty, is short on history.

(The Rev.) DONALD N. HUNGERFORD
St. John's, Odessa, Texas

♦
AUGUSTINE THE THEOLOGIAN. By Eugene Teselle. Herder & Herder. Pp. 381. \$12.50.

Augustine the Theologian is historical theology in the best sense of the word. Rather than give a systematic statement of St. Augustine's opinions on the various topics of theology, Eugene Teselle has delineated the steps by which was developed the theological thought of the man who has come to be among the two or three greatest minds with which the Christian Church has ever been ornamented.

After an introduction which relates us to other scholarship in the field, gives a biographical setting to Augustine's conversion, and indicates the philosophical sources in Middle Platonism and elsewhere on which he drew, we follow Augustine through his apprentice years at Cassiciacum, Milan, Rome, Thagaste, and Hippo, watch him become a master theologian during his episcopacy, and ob-

serve the form of the final integration of his thought. Teselle shows us what Augustine was thinking and thinking about at each stage along the way; we are shown not only what conceptual models were available for him to phrase his thought in, but also the situation in his life that prompted him to be wrestling with a particular topic in the first place. Finally, we are given an estimate of Augustine as a theologian and reminded especially of his willingness to work in a number of areas of theological discussion, dealing with whatever problems confronted him, and operating with the theological method which was appropriate to a particular question rather than attempting a great system in which all questions were forced into the mold of the same theological method. It is this ability to avoid the temptation to erect a great system and instead treat each problem on its own terms that, to Teselle's mind, makes Augustine a better model of a theologian for our generation than someone with the holistic vision of, say, St. Thomas.

Eugene Teselle, who was trained at Princeton seminary and Yale and who teaches at Vanderbilt, has done a meticulous job of tracing the progress of Augustine's thought and has written with rare lucidity about complicated matters. He is to be thanked for opening to all of us new possibilities of appreciating the contribution of St. Augustine. The only caution to be made about his work is not a criticism but merely the recognition of a fact: he has written for a student who wishes to get far deeper into the development of Augustine's thought than anyone who is not making such a study will have need for or interest in doing. For the serious student, though, this is a most excellent book.

(The Rev.) O. C. EDWARDS, JR.
Nashotah House

Booknotes

By Karl G. Layer

ALL THINGS MADE NEW. By Lewis B. Smedes. Eerdmans Publishing Co. Pp. 272. \$6.95. This volume is subtitled "A Theology of Man's Union with Christ." It asks the question, "How can a person who lived nearly 2,000 years ago radically change a human life today?" The author believes that union with Christ is at once the center and circumference of authentic human existence, and that the theology behind the doctrine of union with Christ, as expressed in Paul's writings, overshadows much of the larger ecumenical dialogue. Christian faith, he tells us, has no genuine reality, and the church no unique mission in the world, if men cannot share the life and destiny of Jesus Christ. This book, then, is an analysis of Paul's theology of man's union with Christ. Various views are examined. The conclusion is that Paul's vision of the new creature in Christ provides a truly modern option for a Christian view of man.

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The Rev. Richard H. Wilmer, Jr., former dean of Berkeley Divinity School, is visiting professor of religious studies, for the present academic year, of the University of Pittsburgh. Address: 5717 Kentucky Ave., Pittsburgh (15232).

The Rev. J. Scott Wilson, former vicar of St. Paul's, Montrose, St. John's, Ouray, and Grace Church, Olathe, Colo., is vicar of the Chapel of the Resurrection, Limon, and St. Paul's, Byers, Colo. Address: 630 G St., Limon (80828).

The Rev. Stephen M. Winsett, vicar of St. Philip's, Benzie County, Mich., is also vicar of St. Mary's, Cadillac, Mich. Address: Box 190, Benzonia, Mich. 49616.

The Rev. Harry A. Woggon, former chaplain of Porter-Gaud School, Charleston, S.C., is with the alcoholic counselling department of the New River Mental Health Clinic, Wilkesboro, N.C.

The Rev. George Bair Wood, former vicar of Good Shepherd, St. Ignace, and priest in charge of St. Stephen's, De Tour Village, Mich., is rector of Grace Church, 717 N. 1st St., Ishpeming, Mich. 49849.

The Rev. James R. Younger, former rector of St. Philip's, Nashville, Tenn., is rector of St. Mark's, Venice, Fla.

Retirement

The Rev. Elmer P. Baker, rector of St. Paul's, St. Philip's, and St. Mary's, known as Spring Hill Parish, Wicomico County, Md., retired Mar. 31. Address: Box 35, Snow Hill, Md. 21863.

The Rev. William B. Carns, rector of Grace Church, Martinez, Calif., since 1956, retired Aug. 1. Address: 3850 Canyon Way, Martinez (94553).

The Rev. Hugh S. Clark, rector of Church of the Redeemer, Pittsburgh, Pa., since 1936, and Episcopal chaplain at Carnegie Institute of Technology since 1946, retired last June. He is curator of the Historical Society and Botanic Trails, Box 11, Yarmouth Port, Mass. 02675.

The Rev. Canon Chester Hulst, chaplain, USN, ret., and vicar of St. Stephen's, Oak Harbor, Wash., since 1960, retired several months ago. Address: 12758 7th Ave. N.W., Seattle, Wash. 98177.

The Rev. W. Ridley Parson, rector of the Church of the Ascension, Detroit, Mich., since 1959, retired Aug. 20. Address: 856 Grosvenor Rd., Woodstock, Ont., Canada.

The Rev. G. Gladstone Rogers, rector of All Saints, Jacksonville, Fla., since 1952, retired Sept. 1. The new parish hall was dedicated as Rogers Hall by the Bishop of Florida prior to Fr. Rogers's retirement. Address: 6410 San Jose Blvd., Jacksonville (32217).

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Restoration

On August 28, 1970, the Bishop of New Jersey, acting in accordance with the provisions of Canon 65, Section 2, all conditions duly met, restored Arthur W. Matthews to the Order of the Priesthood. Fr. Matthews's renunciation of the ministry had been accepted by the Bishop of New Jersey August 22, 1967.

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Renunciation

On September 22, the Bishop of Northern California, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by John Clark Brownfield.

Laiity

Douglas Whitlock, communicant of St. Thomas Church, Washington, D.C., and a lawyer, has been appointed chancellor of the Diocese of Washington. He has served as a vestryman, and as junior, and senior wardens of his parish church.

Alec Wyton, organist and master of choristers, Cathedral Church of St. John the Divine, New York City, received a doctorate in music from Susquehanna University. He is also adjunct professor of music at Union Seminary and visiting professor of music at Westminster Choir College. A member of ASCAP, he is a former national president of the American Guild of Organists.

DEATHS

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

The Rev. John Howard Angell, 69, assistant to the rector of St. James by the Sea, La Jolla, Calif., since 1961, died Sept. 3.

Ordained to the priesthood in 1955, he served churches in Minnesota and Texas before going to the Diocese of Los Angeles. He was chairman of the finance committee and the council of the Diocese of Los Angeles. He is survived by his widow, Vera, two daughters, three grandchildren, one sister, and one brother. A Requiem Eucharist was celebrated in St. James by the rector, and the Burial Office was read by the Bishop and Suffragan Bishop of Los Angeles. Memorial gifts may be made to St. James by the Sea.

The Rev. Harry Leslie Baker, Jr., 65, priest of the Diocese of New Jersey, died Aug. 28. His home was in Beach Haven Gardens, N.J.

A civil engineer with several diplomas from Drexel Institute, he studied privately for the priesthood and was ordained in 1968. He is survived by his widow, Ann Emma, and two children.

The Rev. James Orville Bodley, 49, retired rector of St. John's Church, Decatur, Ala., died Sept. 17, in Decatur. His home was in Huntsville.

He was a graduate of the University of Pennsylvania and the School of Theology of the University of the South. He served churches in Tennessee and South Carolina before going to Decatur. He is survived by his widow, Virginia Alice, three sons, and one daughter. The Burial Office was read by the Rev. Furman C. Stough and interment was in the Decatur Cemetery.

The Rev. Schuyler Lamb Clapp, 61, rector of Trinity Church, Detroit, Mich., since 1958, and father of the Rev. Schuyler L. Clapp, Jr., died July 26, in Harper Hospital after a lengthy struggle against a heart condition.

A civil engineer, he was ordained to the priesthood in 1950 in South Dakota, moving to the Diocese of Michigan in 1952 to be assistant at St. Matthias' Church, Detroit. He was one of the founders of the Episcopal Information Center which later became the present Diocesan School of Theology. He served as bursar and registrar. He is survived by his widow, Florence, two daughters, another son, and 15 grandchildren. A Requiem Eucharist was celebrated in Trinity Church by the Suffragan Bishop of Michigan, assisted by other clergy.

The Rev. Charles Fitchett Langlands, 69, rector-emeritus of St. Peter's Cathedral, St. Petersburg, Fla., died Aug. 31,

in Mayfield Hospital, Dundee, Scotland. His home was in St. Petersburg.

A native of Aberdeen, Scotland, he was a graduate of Nashotah House, '33, and was ordained to the priesthood the following year. He began his ministry in the Diocese of South Florida in 1946, and was named assistant rector of St. Peter's Church, St. Petersburg, in 1950, rector in 1962, and rector-emeritus in 1965. Survivors include two sisters, Mrs. David Grommond and Mrs. Gordon McGuine, both of Dundee, and several nieces and nephews. Burial was in St. Paul's Cathedral, Dundee, and memorial services and a Mass were held in St. Peter's Cathedral.

The Rev. William Emery Soule, 80, curator of hymnology at Hartford Seminary Foundation, died Sept. 14, after a short illness. His home was in Glastonbury, Conn.

He spent most of his entire ministry as vicar of various churches in New England or as church organist and choirmaster. At the time of his retirement in 1959, he was in charge of Christ Church, Quaker Farms, and St. Peter's Church, Oxford, Conn. He was preceded in death by his first wife and one son. He is survived by his widow, the former Margaret McCarey, three sons, seven grandchildren, one great-grandchild, and several nieces and nephews. The Burial Office and service of Holy Communion were held in St. James' Church, Glastonbury, with the Suffragan Bishop of Connecticut officiating. Interment was in Exeter Cemetery. Gifts may be made to the Living Memorial Funds of Christ or St. Peter's Churches.

Richard P. Whitcroft, 39, twin brother of the Rev. Thomas H. Whitcroft, died in a swimming accident Aug. 14, at Puerto Cortez, Honduras.

He is also survived by his widow, Maria, and two young sons. The Burial Office was read in St. Paul's Church, K St., Washington, D.C., by the rector, and Fr. Whitcroft celebrated a Requiem Mass.

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. (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

WILMINGTON, DEL.
CALVARY CHURCH Fourth & Rodney Sts.
 The Rev. Fr. Clayton Kennedy Hewett, r
 Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
 Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

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 4-6

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; Daily 7

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
 Wed Noon, Thurs 10; EP 5:30

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

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

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
 Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.
GRACE 33 W. Jackson Blvd. — 5th Floor
 "Serving the Loop"
 Sun 10 MP, HC; Daily 12:10 HC

(Continued on next page)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHURCH DIRECTORY

(Continued from previous page)

EVANSTON, ILL.

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

FLOSSMOOR, ILL.

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

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. David Deppen, r
Sun HC 8, 9 (with ser), MP & ser 11 (ex 1S HC &
ser); Ch S 11; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

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 HC 8, 9:30, Ch S 9:30, 11 MP & Ser; 4 Ev
Special Music; Weekday HC Mon, Tues, Thurs &
Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.
EP Mon, Tues, Thurs & Fri 5:15. Church open daily
8 to 8

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

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev 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. Canon Bernard C. Newman, p-in-c; 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

The Living Church

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

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 by appt.

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Espagnol 2S monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL

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

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

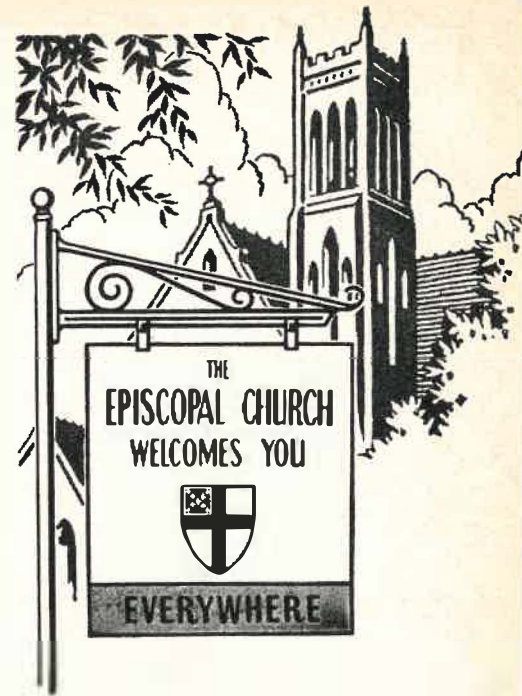
ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15



CHURCH OF THE GOOD SHEPHERD
HOUSTON, TEXAS



FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat 1-2, 4:30-5:30

HOUSTON, TEX.

ST. ANDREW'S 19th & Heights Blvd.
The Rev. Haskin V. Little, r
Sun Masses 7:30, 9, 11

ST. GEORGE'S

4040 W. Bellfort
The Rev. William V. Kegler
Sun HC 8; HC 10 (1S & 3S); MP (2S & 4S); Wed
HC 6:30, 10

GOOD SHEPHERD

211 Byrne St. (1½ mi. Conven Center)
The Rev. Charles F. Doyle, r
Sun 7:30 H Eu, 9:15 MP, H Eu, 11 H Eu, 6 EP,
H Eu, Pr. for Healing; Wed 9:30 H Eu; Eu 6:30
daily during convention

PALMER MEMORIAL

6221 South Main
Sun HC 7, 8, Family Ser 9:30, 10 HC & Ser, 11:05
MP & Ser (ex 1S HC & Ser); HC daily 7 (during
convention); HC 10 Tues & Fri

REDEEMER

200 Telephone Rd.
The Rev. W. Graham Pulkingham, r
Sun HC 8:15, 11; Ev M-T-W-Th 5:20; Pentecostal
Prayer Mtg. Fri 7:30

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

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.66
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. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Garnett E. Foster, Assoc.
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP & Ser
(HC 1S)