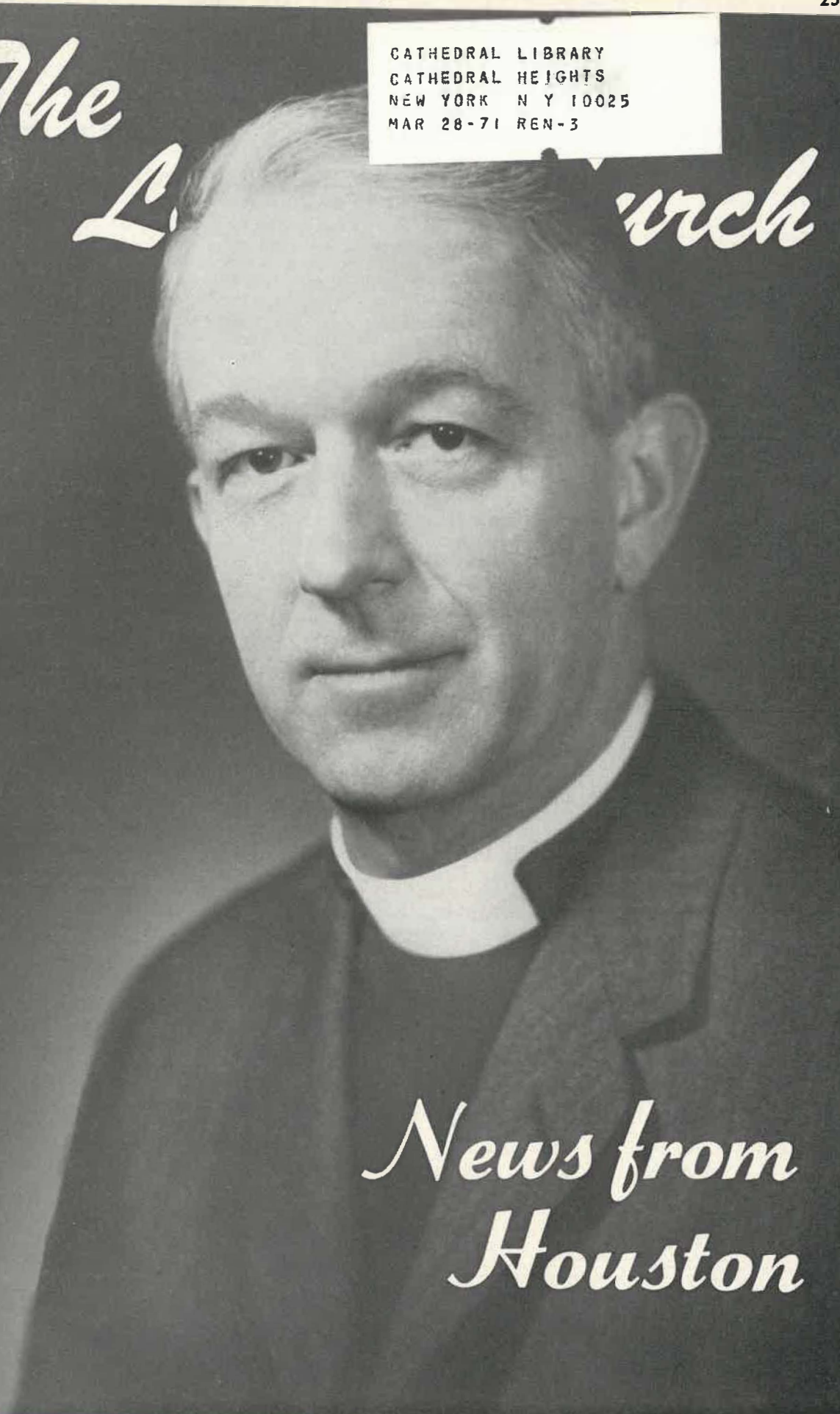


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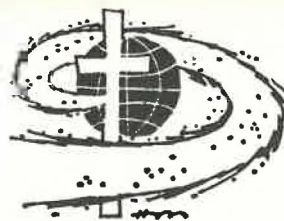
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*Around*



*& About*

With the Editor



**HOUSTON, GC 63 PECUSA,  
10/13/70.**

The conven-  
tion is just beginning its sec-  
ond day of operation as I sit  
down in the press room to  
record these impressions. The  
atmosphere is distinctly tense  
at this stage, but not explosively so. The  
people I talk with seem especially deter-  
mined to keep their wits, their composure,  
and their respective battle stations.

Before the convention Bp. Hines said  
in a televised interview that he would be  
willing to resign the office of Presiding  
Bishop if the convention so wished. No-  
body has any expectation that the con-  
vention will so wish.

The historic decision to seat women  
as members of the convention was made  
with virtually no debate.

Yesterday, on the first regular day of  
the convention, the bishops issued a pas-  
toral letter addressed to the whole church  
and to the convention in particular. The  
full text of this pastoral you may read  
as our guest editorial this week. I think  
it is an unusually good statement—most  
timely, and most Christian. If this 63rd  
General Convention truly “hears” this  
pastoral it may go on to be a healing and  
constructive one rather than the effort at  
institutional suicide which some expect  
it to be and some want it to be.

Lester Kinsolving noted, in his column  
in *The Houston Post* this morning, that  
“veteran delegates to the Episcopal Gen-  
eral Convention could see in the opening  
session Monday that the venerable magic  
of the establishment’s psychology was  
still working.” That is correct. As the  
convention gets underway, the national  
church establishment seems to have full  
control. But it faces trouble when the  
convention gets down to dealing with the  
budget. Will the convention be willing  
(or able) to underwrite the program which  
the establishment wants for the new tri-  
ennium?

According to the preliminary report of  
the convention’s joint committee on pro-  
gram and budget, the 1971 budget for  
the church is \$23,806,151. This breaks  
down into two figures: “Quota”—\$11,-  
711,530, and “Beyond Quota”—\$12,-

194,621. The quota figure is based on  
information available for 1971, which is  
anticipated at \$10,400,000 from the dio-  
ceses plus an additional \$1,000,000 from  
other general income. The report urges  
putting a ceiling of \$11,400,000 on the  
quota-financed budget. That leaves more  
than \$12 million to be raised by “beyond  
quota” measures. I think many members  
of the convention will raise both brows  
and voices when the time comes to act  
on this budget as a whole and in its parts.  
And if they do not, I for one will be left  
with the feeling that they stacked their  
prudence and responsibility at the door  
when they entered. The only way I can  
suggest of meeting this budget would be  
an Episcopal Church Irish Sweepstakes.

A General Convention of the Episco-  
pal Church in these latter years can be  
an arena of very abrasive encounter.  
Here all the “unhappy divisions” within  
the church surface, usually with all guns  
firing. But there is another very different  
side to GC—something as inevitable as it  
is spontaneous and unprogrammed. It  
could be labeled simply the meeting of  
old friends and the making of new ones,  
but it is in truth something more exciting  
and baffling than that.

I ask myself after a day or so of it:  
Are other Christians just like Episcopali-  
ans when they get together for their big  
official clambakes? Somebody comes up  
to me, and I read his badge and recog-  
nize him as somebody who has been  
clobbering me for years for my false doc-  
trine, heresy, privy conspiracy and re-  
bellion, and he says, “Carroll, it’s so good  
to see you!” The crazy part of it is that  
he obviously means it. This goes on all  
over the place. Are Episcopalians pecu-  
liar people in this respect too, as in so  
many others?

The mystery deepens as I turn my  
scrutiny from them to myself. My trou-  
ble, doctor, is that I seem to have a spe-  
cial liking for the people I’m not supposed  
to like at all. Are other people like this or  
am I simply *sui generis* along with my  
other eccentricities?

If all this is the doing of the Holy  
Spirit, I must say that he still bloweth  
where he listeth with a quite sublime  
disregard for consistency and in auda-  
cious defiance of the Principle of Con-  
tradiction which, of course, is sacred. So  
I must close this week’s report on a note  
of puzzlement rather than a fine thunder-  
ing dogmatic benediction. Better luck  
next week.

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# The Living Church

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## THE KALENDAR

November

8. Trinity XXIV  
Octave of All Saints'
11. Martin, B.
12. Charles Simeon, P.
14. Consecration of Samuel Seabury, B.
15. Trinity XXV

**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 8, 1970

# Letters to the Editor

## Appreciation in S. Africa

The Rev. C. R. Cadigan, an American Episcopal priest, was recently forbidden to continue his work in the Diocese of Natal as rector of the parish of Westville because of the termination of his temporary residence permit by the government. He and his family left South Africa on Aug. 4 [TLC, Aug. 2].

On the first and second Sundays in August, members of this diocese who came to church, and who are qualified to vote in state elections, were given the opportunity

to sign the following statement, addressed to your Presiding Bishop: "We, as members of the Diocese of Natal and citizens and voters of the Republic of South Africa, wish you to know that we have advised the Prime Minister of the Republic of South Africa that we are deeply ashamed of the way in which the Rev. Dick Cadigan, a priest of your church, has been refused permission to remain in this country, without any reasons having been given. He has made a valuable contribution to the work of this diocese and we are being deprived of his future services. We strongly refute any sug-

## BEYOND REVOLUTION

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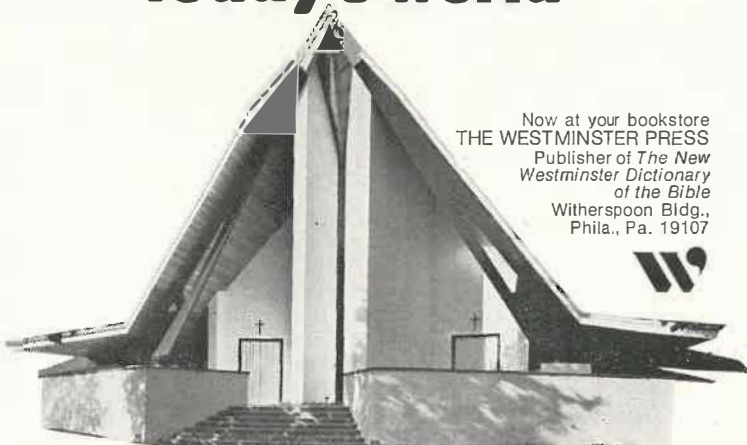
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gestion that any slur attaches to him by reason of our government's action."

Some 2,031 people signed. I estimate that this is about 12% of the total number in the diocese qualified to sign, and some 50% of those who came to church on those two Sundays. Worshippers received no advance warning that they would be asked to sign the statement, so we should have a guide to the feelings of people on this matter at the time that they were asked to sign. Far from any slur attaching itself to Dick Cadigan, we were indeed fortunate to have had him with us these past three years.

(The Rev.) A. C. A. PARRY

*Kloof, Natal, S.A.*

### Questions About Questionnaire

An amazing document arrived this morning, "The Problems of the Priest," being a "report on a comprehensive survey conducted among the Episcopal parish clergy." To me it raises far more questions than it answers.

What did it cost in man-hours, and postage? And how "comprehensive" could it be when it is tabulated from only 13% of the clergy? And how did they arrive at those percentages? For example—the second set of percentages on page 3 total 101%; on page 5 they are 101%, 100%, 99%, and 99%. On page 7 they are 99% and 85%. But the gem percentages are on page 10—they total anywhere from 101% to 117%. Having no means of checking how the other figures were arrived at, one is left to wonder how accurate they are.

Under "Conclusions" on page 12 is stated, "Discontent or dissatisfaction appears to be fairly wide-spread among the parish clergy," but on page 11 only 4% (of the 13%) prove to be "very unsatisfied." Is 4% of 13% evidence of any "widespread dissatisfaction"? This would mean that about 52 clergy, out of some 10,000 clergy, are "very unsatisfied." Did it need all these experts (listed inside the front cover and on page 1) to tell us *that*?

Two questions do not appear to have been asked of even the 13%: "What is your opinion of the Council? Would you favor '815' being sold and moved, say, to New Mexico?" And, another: "Would you favor the decentralization of the church by provinces, rather than by centralization in an Executive Council?" The answers might have been quite revealing.

(The Rev.) GORDON C. ASHBEE  
*Manteca, Calif.*

### Theology

In a recent talk to a group of Christian women, Eleanor Whitney flatly stated: "Make no mistake about it, real Christianity is sweeping across the land today, whether or not the organized churches are aware of it." The upsurge of thousands of intelligent, often professional men and women

who are forming Bible study and prayer groups all across the country and abroad, give ample proof of this.

The Rev. Armande LaVallee's splendid article, *Dare We Mention Theology* [TLC, Oct. 11] shows that today real Christianity may be finally reaching some church leaders, too. No matter how educated, or how fired by the Holy Spirit, lay people desperately need trained Christian ministers who have a firm grasp on the Living Word and on the Living God, ministers who can actually train them how to reach God through disciplined reading of the Bible and through systematic prayer. The Bible does not need any academic explanation, but it does need revelation. And modern, bloodless theology has been a travesty in this direction.

I am a Congregationalist with great respect and admiration for the fine literature continually being published by the Episcopalians. I believe strongly in the power of the printed page. As editor of our local monthly church paper, I intend to print a digest of this excellent and refreshing article of Fr. LaVallee for our church members to read; and I will also put a complete copy of the text in our church library.

NORVAL DWYER

*Wading River, N. Y.*

### "Begrudging Renewal"

After reading the "Begrudging Renewal" letter [TLC, Oct. 11] I am greatly pleased to renew my subscription. You may be critical, but justly so. I do not find you negative or cynical—only telling things as they are. More power to you.

(The Rev.) GEORGE R. HEWLETT  
*Vineyard Haven, Mass.*

Every loyal reader must feel offended at the "Begrudging Renewal," not alone because it berates TLC and its editor but because we are all accused of lacking inspiration in finding our common niche in this changing world. Inspiration we have, but not the intelligence to solve a complex problem. The writer apparently also lacks the ability, but takes credit for wishing and trying. In other words, he wants to get up on his horse and ride off in all directions, hoping he will get there, wherever that is.

I agree with him that these are sickening times—but as to cause, we must unquestionably clash since he touts reform while most of us feel secure in the proven and the tried. Certainly the editor does not have the answers which motivate the writer's curiosity about future issues, but he can rest assured TLC will be asking all the right questions, in the right places, at the right times.

LEONARD O. HARTMANN  
*Evanston, Ill.*

TLC and its editor are indeed a voice of light. I cannot find the "negative, critical, and cynical" tone referred to by the Rev. A. Ronald Merrix. Perhaps it is because I read it "from kiver to kiver"—both the news stories and the editorials. The magazine serves its journalistic purpose in reporting the news and not in creating it. Admittedly, much of the news is negative, critical, and cynical. And, amazingly, much of this news comes from those who profess their own divine mandate to put forth "the positive, the uncritical, and the joyous." Perhaps this is because they have not only, in their desire for simplicity, removed Christus Rex

from the altar but also from the baptismal vows.

Today, more than ever, we need the positive, affirming voices of TLC, the American Church Union, and the Congregation of St. Augustine. We need parishes which practise the faith in its entirety. The Gospel in its catholic fullness *does* work. The Christ-centered, Mass-centered parish is also truly man-centered. This is the joyous message of the Incarnation.

ROBERT PACE

*Chapel Hill, N. C.*

I value the presently-edited LC not only for its astonishingly effective news coverage (and its lively and free-wheeling "Letters to the Editor" column), but primarily for its strong independent voice. I have the feeling that your office is one citadel that is relatively safe from the professionally-engineered "snow-jobs" rolling unhindered around the country.

Just because the times are "challenging, confused, and tumultuous," to use Mr. Merrix's words, it is very good that the church has one strong voice and organ of opinion that is not trying to "race with the wind" of change. I for one am deeply grateful for a journal that maintains perspective, is appropriately skeptical of the latest hysteria, and seems to be more free than most of our official agencies. It takes a strong man in mind and spirit to bring these qualities to a magazine, and for this I applaud and praise the editor of TLC.

(The Rev.) PHILIP R. BAXTER  
*Annandale, Va.*

### Modern Holy Days

Our forbears of the Reformation combined All Souls Day with All Saints' Day not without some reason. But at least All Saints' Day remained replete with propers, preface, and octave. It has been a day when we have especially invited the bereaved families of the year past and sent them memorial flowers from the altar, when we have sung the great hymns appropriate to the day and preached on the hope, the promise, and the joy of eternal life.

This year for the first time in 11 years All Saints' Day falls on Sunday. Our diocesan council (Central New York) enthusiastically named the day as Canvass Sunday. We are to be flooded with brightly colored propaganda and expected to beat the drum for increased pledges.

As far as I know, I was the only priest in the diocese who objected. Even my contemporaries saw not the slightest difficulty in dealing with both themes simultaneously. But when the news reached the laity, objections were shouted from the housetops. You see, for us, Nov. 1 is the first day of the hunting season.

(The Rev.) WARREN E. TRAUB, S.T.D.  
*Rector of St. John's Church  
Ithaca, N. Y.*

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### The Cover

Pictured on this week's cover is the Rev. John B. Coburn, rector of St. James' Church, New York City, who was re-elected at General Convention for another three-year term as president of the House of Deputies. This story and other reports from the convention appear in news section.

# The Living Church

November 8, 1970  
Trinity XXIV

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

## NEWS FROM THE CONVENTION

### GCSP Reforms

The Episcopal Church's Special Program for aiding minorities, hottest issue of the 63rd General Convention, emerged sharply altered from a day-long debate in the House of Deputies (Oct. 15). Critics of the program's administration got these concessions:

1. A requirement that bishops whose areas are affected by grant applications must be notified 30 days before the matter can be considered by the Screening and Review committee.

2. An application can be approved and a project funded over a bishop's objection only by a majority vote of the whole membership of the Executive Council (*not* by a majority of those present and voting).

3. Bishops must be provided with copies of the application and the GCSP staff field appraisal.

They were denied a rule for a two-thirds favorable vote in the council to override a bishop's veto.

Proponents of removing restrictions on grants won approval for the Screening and Review committee to fund projects without Executive Council approval when there is no diocesan objection to it.

Granting funds to projects to which bishops objected had been a principal source of complaints about the program since it was adopted at the Seattle convention three years ago. Refusal of the GCSP staff to disclose details of applications and field appraisals also was responsible for substantial dissent.

Deputies debated most strenuously an addition to the criteria for making grants. The Seattle convention provided no grant could be made to an organization advocating violence to achieve its aims. This has been sharply criticized in recent years as not covering a funded organization subsequently deemed guilty of practicing violence. Added was a section providing for termination of funding if an officer or agent of the organization were "finally convicted" of a crime involving physical violence in achieving the aims of the organization. This was not strong enough to suit some critics who pointed out that many years might elapse before the convicted person had exhausted all legal appeals and that the funding would continue in the interval. Several attempts to write stronger provisions into the resolution were defeated.

Opponents of the program sought unsuccessfully to eliminate from one resolution what amounts to a commitment to "expand" the enterprise, contending that funds used for minority self-determination grants had already cut deeply into missionary expenditures.

No direct effort was made to kill the program although defeating a resolution for its continuance would have had that effect. Those arguing against continuance contended that the program would further dry up contributions from people in the pews and that the church would be faced with an increasingly acute financial crisis because the church lacked confidence in the projects being funded.

The black caucus, clerical and lay deputies and visitors, spearheaded by the Union of Black Clergy and Laity, had urged that there be no further restrictions on grants and advocated that the Screening and Review committee be given final authority over all allocations, without reference to the Executive Council.

The Special Program was the first controversial problem tackled by either of the two houses, which spent the first three working days on routine housekeeping matters.

### REPORTING FROM HOUSTON

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

Following two hours of debate, the House of Bishops concurred on the GCSP resolution the next afternoon. By voice vote, with one dissent, the bishops approved the continuance of GCSP subject to the new guidelines and restrictions set down by the deputies.

Various bishops voiced approval or disapproval of GCSP as it has been administered, but the tenor of the debate was that any revision of the resolution, thus sending it back to the deputies, could cause more legislative problems than the amendment was worth.

Bishops rejected an amendment, offered by Bp. Cole of Central New York, to shorten the period in which a bishop may object to the grant, so as not to delay final action.

Following this, approval of the resolution in its entirety was voted. A motion by Bp. DeWitt of Pennsylvania to change the section providing the bishop affected



IN SESSION IN HOUSTON / DOWNTOWN HOUSTON



IN SESSION IN HOUSTON / THE HOUSE OF BISHOPS

with an "intake" report, instead of a field report, was similarly defeated.

## Confrontation Houston

The characters and the lines were different but the scenario was the same. The scene was the same—Episcopal Church conventions a year apart. And the result was the same—compromise.

At South Bend in 1969, Muhammad Kenyatta disrupted the first general conference by seizing the microphone from the Presiding Bishop and demanded the church raise \$200,000 for the Black Economic Development Conference before transacting any other business. Under a hastily rearranged program, Kenyatta's demand was met.

At Houston in 1970, the Black Caucus announced on the convention's second day that it "terminated communications" with the convention until its objections to the format of a panel discussion of the General Convention Special Program (GCSP) were resolved to its satisfaction. Specifically, the blacks objected to discussion of the sometimes-controversial program for grants to minorities, by a panel arranged by the Agenda Committee, without first giving the GCSP staff time to make its own report.

The threatened walkout was averted overnight by church leaders agreeing to have the GCSP staff speak to a Wednesday General Assembly before panel members could present some divergent viewpoints.

The Agenda Committee, months before the convention, had named as moderator, for a session on GCSP, the Rev.

Canon Gerald McAllister, of San Antonio, Texas, with authority to name as members of the panel individuals who, he believed, represented varying viewpoints on the program. He named:

The Rev. Canon Gordon Gillette, Sanbornville, N.H., a member of the Executive Council, who has consistently supported grants except when opposed by the bishop of the diocese where the recipient is located;

Dr. Clifford Morehouse, of Sarasota, Fla., Executive Council member who was among those urging some tightening of qualifications for grants;

Roy Wilkins, director of the National Association for Advancement of Colored People, who could not attend (Dr. John Marcelle, associate director, was named instead); and

The Rev. Paul Kratzig, of Victoria, Texas, director of the Foundation for Christian Theology, which has criticized many of the GCSP grants.

It was authoritatively reported, although not officially confirmed, that Canon McAllister also asked participation by Leon Modeste, GCSP director, but that he declined to appear on the same platform with an NAACP representative.

The strong objection by black clergy and lay persons burst upon the convention Tuesday afternoon, the second working day of the conclave. An assembly on "Racism in the Body of Christ," whose theme was that the existence of "racism in the church is undebatable and we won't debate it," was concluded routinely.

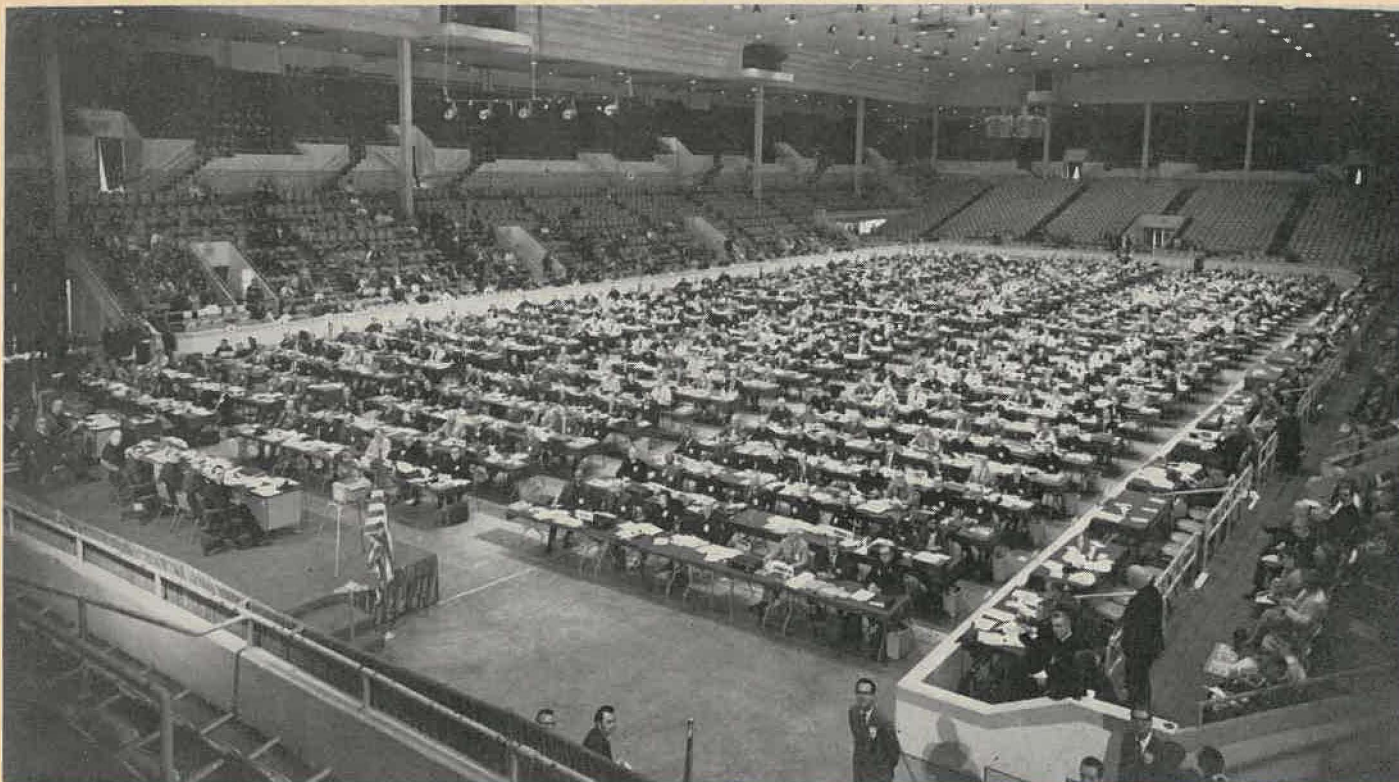
Eight speakers talked moderately about their views and were applauded enthusiastically by the approximately 3,000

present. Several speakers stressed that, despite their dissatisfaction with some aspects of church life, "divorce" from the church or convention was *not* to be considered. Then the Rev. Frederick Williams, of Inkster, Mich., president of the Union of Black Clergy and Laity, went to the podium and began reading a statement from the Black Caucus. When he finished there was a stunned silence as Fr. Williams strode from the platform.

"The manner in which the convention has dealt with the GCSP, is entirely questionable," the statement said. "Under the color of good faith and in an effort 'for fair discussion of the controversy,' the church has lapsed once more into a potentially racist posture. Moreover, the case is heightened by the fact that a known opponent of the program was appointed to chair the session. The panel has been suspiciously loaded with arch-conservatives. Most damaging of all is that the panel has been set up in such a way as to exploit the differences of opinion in the black community." The latter statement was in reference to the appearance of an NAACP representative. The caucus said that Mr. Wilkins had been asked to cancel his acceptance although it was learned that he previously had declined.

At a news conference later in the day, Fr. Williams said objection to Mr. Wilkins was based on the fact that he is *not* an Episcopalian and has no familiarity with the GCSP operation but he similarly objected to Dr. Marcelle, who is a communicant of the church.

The assembly presentation was intended to be educational, Fr. Williams said,



IN SESSION IN HOUSTON / THE HOUSE OF DEPUTIES

but "the Agenda Committee turned it into a political hatchet job. We want the church to confess its racism and to deal honestly with the process. We want some degree of honesty in our relationship."

The decision to accede to the blacks' demand for GCSP staff making the initial presentation was made by a group of church leaders during a long night conference.

#### Then the Afternoon

The general assembly on Wednesday afternoon was marked by the walkout of the black caucus, and the "seizure" of the microphone by a former president of the House of Deputies.

The four-hour meeting began with a presentation of the GCSP program. Leon Modeste, reporting on the program since 1968, said that of about 250 groups funded, only ten or twelve had failed. Obviously feeling the strain of previous days, he said, "You can't equate people and dollars and cents, budget committee or no." He spoke strongly in favor of gifts with no strings attached, and self-determination.

Mr. Modeste then presented a panel, moderated by Byron Rushing of the Diocese of Massachusetts, composed of recipients of grants. Melanie Newkirk, of the United Front Foundation in Boston, described the self-help processes, which GCSP has helped to fund, which has established a skills bank of 500 people and, in two years, disbursed \$400,000 in self-help projects. Larry Rand, of the Southern Media, described his organization's establishing cooperatives in rural areas in Mississippi, and in preparing and

distributing educational films about the black poor. Ron Daniels, of Youngstown, Ohio, described the work of his group in community organization, and Leon Page of the United Front of Cairo, Ill., detailed the racial violence in that community during the last 18 months.

At the conclusion of the panel, a summation of the case for GCSP was made by the Rev. Quinlan Gordon, diocesan service officer. Churchmen who worry about involvement with subversion, he said, fail to see "the daily violence of a society that dehumanizes black people and brown people." He suggested a new slogan: "American democracy, live it or lose it."

Summing up, Fr. Williams said that while the discussion should continue, the black caucus would not be a part of the debate, and called for an immediate meeting of the black caucus. Most black members of the audience left at that point.

Clifford Morehouse, a member of the Executive Council and former president of the House of Deputies, at that point "seized" the microphone, stating that he was reluctant to do so, but that there was "some precedent" for the action. He could understand the feelings of the black delegates about the structuring of the debate of GCSP, he said, "but I do object to calling a caucus of our black brethren when we are about to begin that debate." Bp. Duncan, of Southeast Florida, said that there are two issues involved: GCSP, and "the issue behind GCSP which is the power and control of the Episcopal Church itself."

Canon MacAllister introduced the panel discussion by pointing out the difficul-

ties in setting it up. He expressed his sympathy for the dilemma to many potential participants, and his amazement at the structure of the agenda itself, which had allowed the situation to occur.

Canon Gillette asserted GCSP has been a success by usual criteria: that of 250 grants, six were highly controversial, and six more controversial, adding that "controversy does not mean failure." Twelve or fifteen of the grants had not lived up to expectations but, he concluded, at last "the Episcopal Church has put its money where its credal mouth is."

Dr. Morehouse acknowledged the GCSP grants have done much good, but deplored the "cavalier way in which we have disregarded the guidelines set down." He expressed his concern for the credibility gap between those in authority and those in the pews and, citing the Alianza grant, deplored the changing of the meaning of the word violence "to suit the occasion of the moment." He proposed strengthening the provisions in the guidelines pertaining to violence, and requiring a two-thirds vote of the Executive Council when grants are opposed by the local diocesan authorities.

John Marcelle, assistant director of the NAACP, pleaded for realistic definitions. There is no such thing as giving money "without strings," he said, for the recipients of money will be back for more, and then they must show what they have done with the money they have received. Touching on the subject of the Black Manifesto, he insisted that it must be regarded as consistent throughout: to ignore the violent language as merely rhetoric, he added, would be like saying,

in sincerity, "give us this day our daily bread," then adding "but don't hold us to 'lead us not into temptation'." He added that he endorsed the principles of GCSP, and did not wish to appear to be asking for money for the NAACP.

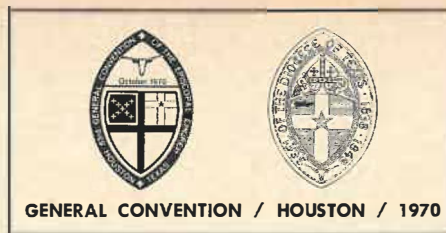
GCSP applies a double standard, was the charge of the Rev. Paul Kratzig, president of the Foundation for Christian Theology. While officially opposed to separatism, he went on, the standards of GCSP, as they have been applied, are a back-door endorsement of black separatism and racism. He called for programs to be administered on a diocesan level, for placing social involvement secondary to evangelism, and for more concern about drug addiction.

Concluding the afternoon session was Prof. Thomas R. Bennett, of George Williams College. He urged the continuance of GCSP, stating that no other organization, governmental or private, has done the job of empowering minorities. Stating that he was "appalled at too much complaining and too little celebration," he concluded the afternoon session by saying, "You have done an audacious thing; why do you tremble before your audacity?"

#### And a Night Session

A member of the Executive Council and a South Carolina bishop clashed heatedly at a night public hearing on the special program.

Dr. Charles Willie, chairman of Syracuse University sociology department, referring to a grant made last week to a group which had forcibly taken over Voorhees College, Denmark, S.C., contended the facts about the organization had been misrepresented. He asserted



that the takeover group had been taken to the Voorhees president's home, had reached an agreement to settle the cause of the demonstration but were arrested on a complaint of the college business manager as they sought to leave campus.

The Rt. Rev. John Pinckney, Bishop of Upper South Carolina, strode to the platform and asserted: "What Dr. Willie has said about Voorhees College is a lie." He repeated what he told the Executive Council last week, that the group had taken over the college buildings with firearms and live ammunition, that Voorhees's president had personally requested state police and national guardsmen to "protect the students and college property. I have a fully-documented file and will be glad to show the contents to any individual or group interested."

The grant of \$25,000 by the Executive Council to the Black Awareness Coordinating Committee has been attacked by GCSP opponents because of the allegedly violent nature of the organization and because it was opposed by both Bp. Pinckney and the Rt. Rev. Gray Temple, Bishop of South Carolina.

The Rev. Robert Varley, chairman of the Christian Social Relations Committee of the House of Deputies, presided at the night session and divided the available time between proponents and critics of the minority-aid program. A score of

speakers took wide-ranging positions, from demands that the program be discontinued to insisting that it should be freed of all controls by the Executive Council, which now has final authority on grants.

The Rt. Rev. Wilburn Campbell, Bishop of West Virginia, contended the diocese in which the grant recipient is located should be given a right of veto over any application, to be over-riden only by two-thirds of the Executive Council's elected members, one of several proposals going before the convention. "Any procedure," he said, "that denies the integrity of the diocese is asking the church *not to die but to commit suicide.*"

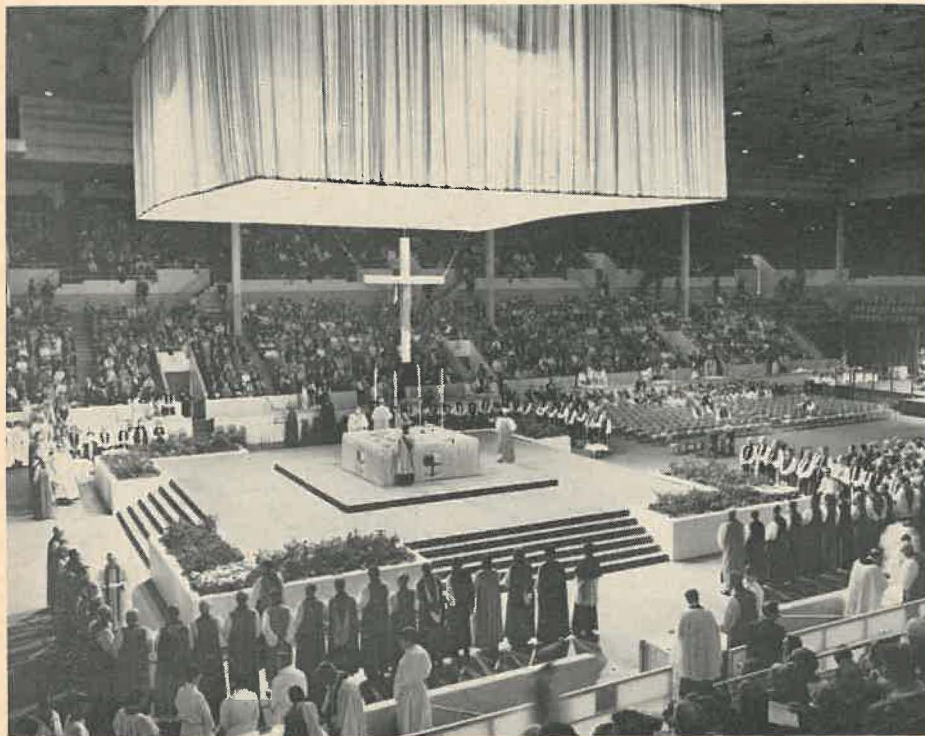
Charles Crump, of Memphis, who has been an Executive Council member and proposes revision of the granting authority, cited an example of overriding a bishop's objections. "In the state of Mississippi," he said, "there were seven grants. The Bishop of Mississippi approved six of them but the seventh was granted by a 13-12 vote (over the bishop's objection). This was a Muhammad Kenyatta project and included a fully-illustrated manual of making Molotov cocktails."

The Rev. Canon Junius Carter, of Pittsburgh, argued the Seattle convention had given a measure of power to minority groups for self-determination. "Does this make sense?" he asked. "We talk about self-determination but now we want to take that power from the people who need it. Is the church's money given for stained glass windows, for bricks and mortar, for new chalices or new pews? We should start thinking about people."

Russell Means, a Sioux Indian from Cleveland, expressed support for the position of the Union of Black Clergy and Laity, which wants to relax restrictions on grants, and chided Christians: "If there's only one true religion, why do you white people disagree? Why can't you all read the Great Book?"

Alberto Loera, of San Antonio, complained that Chicano and Puerto Rican people have been excluded from the operation and benefits of GCSP but urged strongly its continuance. "The church much change its ways to accommodate the second largest minority in the United States, the Spanish," he said. "One-third of all allocated grants should be funded to Chicano and Puerto Rican organizations."

Gregorio Salazar, of Houston, another Chicano representative, decried objections raised to violence advocated or practiced by potential or actual grant recipients. "How can people talk about violence," he said, "when they pay taxes to a government waging an immoral, illegal, and genocidal war in Southeast Asia? Is it violence when people who have been denied for 130 years stand up for their children and demand the rights which have never been given to them?"



IN SESSION IN HOUSTON / THE OPENING SERVICE



The Rev. John W. Ellison, of El Paso, said there was evidence the GCSP staff in some cases kept derogatory information about applicants from reaching the review committee and council. He distributed a four-page printed pamphlet detailing specifics on some matters.

## South Bend Rebuffed

The House of Deputies rejected a proposal that youth and minority group members be regularly seated on the Executive Council, thus overturning one of the major decisions of Special Convention II at South Bend last year. Defeat came through a negative vote in the lay order.

Two youth representatives and four from ethnic and racial minority groups were seated on the council during the past year as a result of South Bend action. A special committee was created there to recommend "more effective representation" of these categories. It recommended continuation of the past year's arrangement.

Instead, the deputies adopted the recommendation of the Joint Commission on Structure which made no mention of youth and minority representatives. It also eliminated from the canon a requirement that council membership include six women, nominated by the Triennial, on the assumption that women would now be elected through the regular process.

Rejecting the South Bend proviso, said Hamilton Wilson, of Georgetown, Del., "would be construed as this church once more repudiating youth, minorities, and women."

The Rev. Gordon Gillett, of Sanbornville, N.H., said the church has been seeking to eliminate classes and categories, "and we are now proposing to write these into canon law."

The Executive Council should represent everyone in the church and not one particular group or another, argued Judge Herbert V. Walker, of Glendale, Calif.

Dr. Charles Willie, of Syracuse, contended, "If we don't have young people in the decision-making structure, they will have no other means of bringing their views to our attention."

The vote on the minorities committee proposal was: clerical, 47½ yes, and 41½ noes (24½ noes and 17 divided); lay, 38¾ yes, 51¾ no (32¾ noes and 19 divided).

Objection was voiced on the floor to "a minority controlling this convention," a perennial complaint against the system of voting. If one deputy in each of seven divided deputations had changed from no to yes votes, it would have carried in both orders. The Joint Commission proposal was then overwhelmingly adopted.

## Agenda Committee Wins

The 63rd General Convention Agenda Committee rode to easy victories in bishops' and deputies' sessions on the first

day of meetings. Test votes ran three and four to one against those who opposed the committee's proposals.

The Agenda Committee had recommended that legislative sessions of the two houses, during the first week of the convention, be limited to morning sessions while afternoon and evening hours would be devoted to assemblies, workshops, and open hearings. Opponents contended that restricting legislative sessions would prevent acting on important and sometimes controversial matters or inhibit necessary debate.

Attempts to substitute a modified agenda were soundly beaten. Deputies voted 64 to 17¼ in the clerical order and 66 to 21½ in the lay order against requiring both morning and afternoon legislative sessions. Additionally, nine clerical deputations and three in the lay order were divided and thus counted against the motion. (When a deputation of four splits evenly on a motion, it is counted as a negative vote.)

The bishops voted 117 to 30 against a like proposal and then 100 to 48 against

another modification. Deputies then approved the Agenda Committee schedule 68½ to 21¾ in the clerical order and 67 to 20¾ on the lay side. The bishops approved by an overwhelming voice vote.

A brief debate erupted on the deputies' floor over the terms of participation in the assemblies, workshops, and open hearings. A few deputies sought to restrict this to deputies, alternates, women's triennial delegates, and "additional representatives," but the move was defeated badly on a voice vote.

The Rt. Rev. Ned Cole, Bishop of Central New York, responding to a question at a press briefing, said he was convinced that the assemblies and open hearings would expedite the legislative proceedings. "Speeches which would be made in the houses will be made before and save the time for legislative action," he said.

Some dioceses opposed sending additional representatives on the ground it would result in a repetition of disturbing confrontations which marked the special convention at South Bend last year. It

# CONVENTION BRIEFS

■ "No Smoking" signs were liberally posted on the walls of the room for House of Bishops meetings. But when chairs were set up for visitors, an ash tray was placed on every other one.

■ Various meeting rooms—bishops, deputies, and others—were connected by closed-circuit television to monitors in the press room. When the House of Deputies went into an executive session, all reporters and visitors being excluded, no one apparently thought of the television camera. The session was observed on monitors but *no* state secrets were disclosed.

■ Mrs. Warren W. Harris, of the Diocese of Tennessee, was elected president of the National Association of Diocesan Altar Guilds at the triennial meeting in Houston. Other officers: Mrs. Walter P. White, Jr., Los Angeles, vice-president; Mrs. John Andrews, Minnesota, secretary; Mrs. George F. Talbot, Maine, treasurer; and Mrs. W. L. Wilsey, Jr., Oklahoma, member-at-large.

■ The term "missionary district" will disappear from Episcopal terminology at the end of the year, pursuant to completion of action on a constitutional amendment. All such jurisdictions will then be known as "missionary dioceses."

■ Pay more attention to human needs, the Rt. Rev. John Howe, of London, told the House of Deputies. "The Gospel is about living together as one family with reconciliation of differences and correcting the unequal distribution of the world's resources," the Anglican Communion's executive officer said.

■ The Rt. Rev. Paul Moore, Jr., Bishop Coadjutor of New York, and the Rev. Frederick Williams, president of the Union of Black Clergy and Laity, celebrated a eucharistic "Celebration of Hope and Expectation" on the mall in front of the convention exhibition hall, with brass bells, large paper flowers, and guitar music. French bread and domestic champagne were used as elements, passed from one communicant to another.

■ Priests of the Church of South India were authorized to celebrate Holy Communion in Episcopal churches while visiting in a diocese although they might be otherwise functioning in other denominational services. The dispensation ends if the priest becomes resident within a diocese.

■ After discussion of a resolution favoring the repeal of abortion laws, the Triennial meeting approved a resolution that church women encourage and support an effort to make available to all women and men, regardless of marital or economic status, other methods of birth control which are more acceptable than abortion to many Christians.

■ The convention memorialized the President and Congress of the United States to seek immediate release of prisoners held in Vietnam and for freedom for them to communicate with relatives before their release.

■ On the last day of their meeting, the delegates to the 33rd Women's Triennial approved 69 grants, totaling \$1,478,363.-88, from United Thank Offering funds, for the year 1970.

was noted that unusually heavy security precautions were being taken at the Seattle convention buildings; only persons wearing official badges were admitted to sessions of any kind.

## After 35 Years

The Episcopal Church finally disposed of an issue which has been debated and deferred since the 1930s. As the first official action of the 63rd General Convention, the Houses of Bishops and of Deputies ratified, on second reading, a constitutional amendment permitting women to be deputies. The change was initiated at the Seattle convention in 1967 but required a second passage to become effective.

Immediately, 28 women who had been elected by 27 dioceses in anticipation of the constitutional approval, were escorted to the dais, welcomed by the Rev. Dr. John B. Coburn, president of the house, and then seated with their deputations. Hundreds of women in the galleries cheered vociferously and no attempt was made to enforce the house rules against applause.

The vote in the deputies was unanimous except for one negative ballot cast by lay deputies of Rhode Island. Mrs. Edward B. Briggs, Jr., of Cranston, R.I., was seated with the delegation during the brief debate on the amendment. A male deputy explained his opposition as being based on a desire to reduce the number of deputies instead of increasing them; permitting women does not increase the

size of the house. Concurrence in the House of Bishops was routine and approval came on a voice vote with only a few dissents.

Technically, the amendment substituted "lay persons" for the phrase "lay men." No record was available showing when the issue of admitting women was first raised but the Rt. Rev. Stephen Bayne said it was at least 35 years ago and "has been an issue ever since."

On a number of occasions over the past 20 years, women appeared to take seats in the House of Deputies but either were not permitted to remain or were given seats without voting rights. Following are the 28 women who acted legally as deputies for the first time in the church's history:

Name	Diocese
Charity Waymouth	Maine
Elizabeth Briggs	Rhode Island
Olive Bebee	Albany
Mrs. Gordon Auchincloss II	New York
Ann Pettingill	Newark
Mrs. Donald Barnum	Bethlehem
Virginia Culley	Maryland
Mrs. J. F. Marshall	Washington
Mrs. Seaton Bailey	Atlanta
Mildred Gibbons	Southwest Florida
Mary Haase	Chicago
Ann Calland	Milwaukee
Nancy Moody	Northern Indiana
Janet Ask	Northern Michigan
Marion Huston	Ohio
Wynn Silbernagel	Southern Ohio
Sr. Margaret Hawk, CA	South Dakota
Mrs. J. F. Balch	Kansas
Mrs. Robert Black	Missouri
Lucy West	Arizona
Eileen Goodwin	California

Mrs. Jan Bond	Hawaii
Mrs. B. F. Miller	Olympia
Jean Jackson	Oregon
Esther Lancefield	Oregon
Isabell Melville	Spokane
Mrs. Dwight F. Coburn	Kansas
Mrs. Dorothy Johnson	Wyoming

## Women's Ordination Killed

A negative vote in the clerical order killed a proposal in the House of Deputies to declare women eligible as deacons, priests, and bishops, in the Episcopal Church. Lay deputies favored the declaration.

The clergy vote was 38¼ for and 52¼ against (31¼ noes and 21 divided, which count as negatives), while the laity voted 49¼ for, and 41¼ against (28¼ noes and 13 divided). If one clerical deputy in each of eight of the divided groups had voted yes instead of no, the resolution would have carried.

Although there were many memorials and resolutions presented to the convention machinery, there was little advance expectation that the issue would come before the convention for specific action. A determined drive by women, including a resolution adopted by the Triennial, and other groups in a general assembly had focused attention on the matter to the point that the theological education committee decided the time was ripe for action.

The principal objection raised by deputies, during the protracted debate, was the risk that it would impair ecumenical efforts with other churches, principally the Orthodox and Roman Catholics, who have decided opposition to ordination of women.

Debate indicated a wide disparity in the views among both clergy and laity. At one extreme were those contending there actually exists no bar whatever against ordaining women except constitutional and canonical language, while opponents marshalled all sorts of arguments to the contrary.

The Rev. Charles H. Long, chairman of the Committee on Theological Education argued that, "many women are exercising varied and useful ministries which would be greatly strengthened by ordination. The church needs new forms of ministry, and ordination of women would greatly strengthen the ministry of this church." He said that five provinces outside the United States have ordained women.

The Rev. Albert Mollegen, professor at Virginia Seminary, contended, "There are great theological reasons for ordaining women," disputing others who contended otherwise. "Man includes male and female relationship and this should be present at every level of society and especially at the ecclesiastical level."

Dr. Charity Waymouth, of Bar Harbor, Me., said, "There is no theological argument, but a bogus biological argument." She is a biologist.



**WOMEN MOVE IN**

Mrs. Edwin B. Briggs, Jr., chats with three male members of the Diocese of Rhode Island delegation — two of whom voted against her — after the convention voted to seat women as deputies in the House of Deputies, for the first time in history. The Rhode Island delegation was the only one to cast a "no" ballot. (Photo from RNS)

"Ordaining women would be premature," said the Rev. Darwin Kirby, of Schenectady, N.Y., "unless we first consult with all others in the Anglican community," adding that the action might seriously damage the consultation with the Roman Catholic Church.

The Very Rev. Benjamin D. Lavey, of Kalamazoo, Mich., declared, "Christ had no women among his apostles and had none as priests," and called female ordination "manifestly impossible."

The Very Rev. Herbert Barrall, of Denver, reminded deputies that 20% of our clergy are unemployed and "this is the time to set our house in order as best we can with what we have, instead of adding to turmoil in the church."

The Rev. Gordon Gillett, of Sanbornville, N.H., urged further consultation with elements in the Anglican community and churches involved in unity dialogue. He offered a substitute resolution embodying this proposal but it was rejected by both clerical and lay orders.

## Tithe the Building

The Pennsylvania deputation asked that each parish in the Episcopal Church be urged to remit in 1971 through its diocese an amount equal to one-tenth of the value of all its assets—land, buildings, and securities—and at least one-tenth of its current income. There was no estimate of the amount involved. The resolution suggested one-half of dioceses's receipts under such a "forward movement of stewardship, trust, and sacrifice" be used for its own program and the other half remitted to the national church.

Donald W. Belcher, of Radnor, Pa., said his diocese last spring gave \$500,000 to poor people by liquidating property and investments. "We are poorer in dollars but richer in satisfaction," he said. "The poor and youth know our church cares for them."

Evans Dunn, of Birmingham, Ala., opposed the resolution and pointed out that the Diocese of Pennsylvania had pledged only \$400,000 to the national church this year although its quota was \$600,000. "If the dioceses paid their quota, there would be no need to resort to any such extraordinary proposals," he said.

The resolution was defeated by a voice vote.

## House Elections

The Rev. Dr. John B. Coburn was unanimously elected for a second three-year term as President of the House of Deputies of the General Convention. He was first elected at the 1967 convention in Seattle.

"I hope that the office will help to maintain the integrity of this house and further the contribution which the house makes to the leadership of the church,"



DOCTOR COBURN / RE-ELECTED

he said in response to the acclamation election.

Dr. Charles V. Willie, Syracuse University sociologist, was elected vice-president of the House of Deputies for the next triennium, succeeding Charles M. Crump, of Memphis, Tenn., who ran second in the election.

Dr. Willie's vote on the second ballot was 367 while Mr. Crump received 341 ballots. On the first ballot the vote was Mr. Crump, 329, Dr. Willie, 287, and Oscar C. Carr, Jr., of Clarksdale, Miss., 90. Mr. Carr withdrew and most of his votes went to Dr. Willie on the next ballot. On motion by Mr. Crump, the election of Dr. Willie was then made unanimous.

## Bishops Resign

The House of Bishops voted to accept the resignations of four bishops for reasons of age or health.

The Rt. Rev. Hamilton Kellogg, Bishop of Minnesota, will retire Dec. 31, 1970. The Rt. Rev. William Moody, Bishop of Lexington, will step down Jan. 31, 1971. The Rt. Rev. George Gunn, Bishop of Southern Virginia, will retire, for reasons of health, Jan. 6, 1971.

The Rt. Rev. Arthur Voegeli, Bishop of Haiti, who has been in exile from his see for 6 years, will retire Dec. 16, 1970, or upon the election of his successor, whichever is later. The House of Bishops authorized a coadjutor for Haiti, but the date of election has not been set.

## Ecuador Bishop

Reversing the recommendation of their Committee on Overseas Relations, the House of Bishops Wednesday voted to elect a Bishop of Ecuador.

Speaking in favor of the original com-

mittee report, the Rt. Rev. J. Brooke Mosley stated that the committee felt that the election of a bishop at this time would impose an American-type structure on the new church. The Rt. Rev. José Saucedo introduced the substitute motion. The manner of election will be decided later.

The church in Ecuador presently consists of four clergy, seven congregations, and approximately 350 baptized persons.

## Transfer of Okinawa

The Missionary Diocese of Okinawa, since 1948 under the jurisdiction of the American church, will be transferred to the Holy Catholic Church in Japan (Nippon Sei Ko Kai) on Jan. 1, 1972. The action was approved by both houses of General Convention.

In accordance with the action of previous conventions, the American church will continue financial support through 1977. The Rt. Rev. Edmond Browning, Bishop of Okinawa, expressed satisfaction with the transition. The transfer of ecclesiastical jurisdiction will coincide with the transfer of the island to the Japanese government by the United States.

## Voluntary Giving

The Stewardship Committee unveiled to the House of Deputies a financing plan under which dioceses would contribute directly to national church programs of their choice instead of making payments for the entire program. It received a somewhat less than enthusiastic reception and was recommended to two other committees. The Executive Council had rejected a similar proposal last spring.

Under the proposal, each diocese would be assessed not more than 10 times the amount charged in 1970. This would raise about \$3,600,000, estimated to be sufficient for maintenance of the national church office but only about a fourth of the total budget. Funding of programs, overseas work, Christian education, youth work, and the like, would be left to voluntary pledges by the dioceses. Each diocese would specify exactly the purpose for which its money was to be used, except that 10 percent would be undesigned.

Walker Taylor, Jr., of Wilmington, N.C., and William Ikard, of El Paso, two principal proponents, argued that the present systems of quotas and pledges have proved failures. They argued that, while the new proposal involves some risks, it would provide an alternative for dioceses whose communicants object to certain programs and accordingly refuse to pay their full quotas.

Opposition was based on the premise that the whole church should support the entire church program and not contribute on a selective basis. Dr. Charles Willie, of Syracuse, N.Y., urged deputies "not



IN SESSION IN HOUSTON / ONE CONVENTION WORKSHOP

to succumb to the temptation to let the dioceses control the national church program."

## Brakes on COCU

Deputies overrode their Ecumenical Relations Committee and approved a resolution setting a precise timetable for action on any plan for church union (COCU).

Proposed by the Vermont deputation, it would bar any action on the plan before the 1973 convention and, if approved by a General Convention, could not become effective unless ratified by two-thirds of the dioceses and missionary districts within two years. The committee opposed putting restrictions on the consultation but the deputies voted overwhelmingly for it.

The Ecumenical Relations Committee also was overruled when deputies adopted another resolution, a reminder to Episcopal representatives that they are bound by the conditions of the Chicago-Lambeth Quadrilateral, which imposes acceptance of the Holy Scripture, the sacraments of Baptism and the Lord's Supper, the Apostles' and Nicene Creeds, and the apostolic ministry, as the bases of any church merger.

## Anglo-Roman Relations

Both houses of General Convention agreed to continue consultations between the Anglican and Roman Catholic Churches. Both communions participate in the Anglican-Roman Catholic Commission (ARC) in the USA, and in the Anglican-Roman Catholic International Commission (ARCIC).

The Rev. Arthur A. Vogel, professor of theology at Nashotah House, urged that those studying the reports be careful to distinguish between "full communion," which the commissions define as "mutual recognition of each other's ministry and members," and "organic unity," which they define as "all Christians in one place being visibly one."

A study sub-commission in America, to work on the subject "ministry," will be convened by Dr. Vogel and the Rev. George H. Tavard, representing the Roman Catholic Church.

## Pension Increase

The House of Deputies initiated an increase in the minimum pension payable to a retired clergyman with at least 25 years accredited service to \$3,000 annually from \$2,500.

The deputies' resolution requested that the pension fund trustees "seriously consider" such an increase, including proportionate boosts for widows of retired clergymen (present minimum is \$1,600), children, and disabled pensioners. But the trustees were also authorized, if deemed necessary, to maintain a sound fund, to increase assessments upon employing units without getting approval from the 1973 convention, which would have been normal procedure.

Giving the fund trustees "blank check" authority for such an increase in assessments was vigorously opposed on the floor as an unprecedented action but efforts to amend the resolution accordingly were beaten. Trustees were requested also to consider a program for periodic increases to balance rises in the cost-of-living.

The proposal needs approval by the House of Bishops.

## New Dioceses

The convention approved the formation of a new diocese from parts of the Diocese of Florida and the Diocese of Alabama, to be known at least temporarily as the Diocese of Southern Alabama and Northwest Florida, describing the geographical makeup. Wags around the convention immediately nicknamed it "Mobilsee," a rough combination of Mobile and Tallahassee, two of its principal cities.

The Missionary District of Western Kansas was accepted as a diocese, thus increasing its representation in the House of Deputies from two to eight. The added deputies were seated immediately.

### Murray to New Diocese

The Rt. Rev. George Murray, Bishop of Alabama, has chosen to become bishop of the new Diocese of Southern Alabama and Northwest Florida. Canonically, the bishop has a choice, upon division of his diocese, to remain in the old diocese or move to the new.

The new diocese will have 58 parishes and missions and 12,000 communicants. Bp. Murray will assume jurisdiction over the new diocese Jan. 1.

## P.B.'s Anniversary

The Rt. Rev. John E. Hines observed the 25th anniversary of his consecration, on Oct. 18th.

During an interlude the day before, the House of Bishops honored him. The Rt. Rev. Robert Brown, Bishop of Arkansas, presented him with a red coat, official working costume of the Arkansas delegation, and the Rt. Rev. Heber Gooden offered "the largest hat ever made in Panama." To the tune of "Old Chisholm Trail" with the entire house joining in the chorus, the Rt. Rev. Richard Emrich described the Presiding Bishop's career in song. Among the memorable verses was:

*The game of golf is kind of nice,  
Unless, like Hines, you've got a slice.*

Bp. Hines was cheered by the entire house at the end of the observance. Subsequently the Presiding Bishop visited the House of Deputies to hear a message of greeting and congratulations and an expression of "thank God for John E. Hines and his ministry."

### ANGLICAN COMMUNION

## New Council to Meet

A new Anglican council is scheduled to meet for the first time, Feb. 23-Mar. 5, 1971, in Limuru, Kenya. The Anglican Consultative Council was proposed by the 1968 Lambeth Conference, and, according to the Rt. Rev. J. W. A. Howe, Executive Officer of the Anglican Com-

munion, something more nimble and available is needed in a world of contemporary pace and pressure.

The meetings are to be held in different countries over the years, in an effort to make it clear that membership of the international, interracial Anglican family is shared by everybody on equal terms.

Nominations for the council are not quite complete, but half of the individual members will be European and the other half "non-Europeans." The 55 members will include bishops, other clergy, and lay people, and each church will choose its own member. The Archbishop of Canterbury is a member of the council in his own right and is its president.

The council will meet every other year, and its elected standing committee in the intervening years. According to Bp. Howe, this should provide a continuity in the affairs and thinking of the Anglican Communion which previously has been lacking. Bp. Howe also said some apprehension has been expressed that the creation of the council might indicate that the Anglican Communion is increasingly preoccupied with itself at a time when ecumenicity should be in the forefront. He said that this would be a disaster, but the danger is not great. Of the stated functions of the council, three out of eight are ecumenical. Other churches, it is hoped, will be grateful for an Anglican Church that can respond to their questions more quickly. Among observers at Limuru will be representatives of the World Council of Churches and the Vatican Secretariate for Unity.

Subjects almost certain to be on the agenda include the major reappraisal of mission in the Anglican Communion called for in a Lambeth Conference resolution: union negotiations and ecumenical policies, women priests, racism, the church and society, the size of dioceses, world poverty, marriage discipline, and finance.

## WCC

### U.S. Declining in Development Assistance

The Scandinavian countries, especially Sweden, are doing the best job in aiding the developing nations, according to the director of the World Council of Churches' commission on development.

Chirapurth I. Itty of Geneva, Switzerland, said in Minneapolis, that France gives a higher percentage of its gross national product for world economic development, but the "quality" of its aid is not so high as that of Sweden. Economic aid given by the United States has been declining in both quality and quantity, Mr. Itty said. It totals about .47 percent of the U.S. GNP, he reported.

Mr. Itty was in Minneapolis to meet with church leaders on the need to make the man in the pew more aware of the

growing gap between poor and wealthy nations. Churches need to deepen Christian understanding of the development process, to prepare themselves for meaningful participation in national, regional, and worldwide action in development, and undertake specific church action in this field, he said.

Besides being head of the development commission, Mr. Itty is also secretary of the joint committee for Society, Development, and Peace (SODEPAX), a joint effort of the WCC and the Pontifical Commission on Justice and Peace of the Roman Catholic Church. He said SODEPAX has made its most important breakthrough in Asia. Nearly every Asian country has joint programs involving Christians of the major religious bodies. Most of their activity involves study and educational programs, but some national groups are moving into the field of joint action, he said.

## NCC

### President Supports Campus Report

Mrs. Theodore Wedel, president of the National Council of Churches, has endorsed the report of the President's Commission on Campus Unrest. In a letter to President Nixon, Mrs. Wedel, an Episcopalian, said that she was commending the report to the member churches of the NCC and that she hoped the report would have the full support of the Administration.

In her letter to the President, Mrs. Wedel said the report by the Commission on Campus Unrest is one of the most constructive statements that has been made to the American people in recent times: "When a nation has become so divided in feeling about the great social issues that confront us, it is both sobering and inspiring to read this report which assesses so forthrightly and with so constructive a spirit the issues underlying campus unrest today, and in particular the tragic events at Jackson State and Kent State last spring."

Mrs. Wedel noted that "Our nation faces 'a crisis of violence and a crisis of understanding.' The commission excuses neither the instances it found of intolerable violence on the part of students nor of inexcusable reactions on the part of law-enforcement officers. But it points beyond these to an alarming polarization of attitude that is splitting our nation into opposing camps and could lead to still further violence and, in its wake, counter-violence and repression. It affirms that only a fresh attack upon the basic causes of unrest in our society and among our youth, and a recovery of the common humanity and aspirations of all Americans, will keep us from further tragedy." Mrs. Wedel said: "Our national commitment to social justice, especially for blacks and other minorities, must be renewed and implemented, the ending of the war in Indo-china must be accelerated, nonviolent dissent must be encouraged, due processes of law enforcement must be followed and respected, the



#### READY FOR ORDINATION

Suzanne Hiatt, a suburban missionary of the Diocese of Pennsylvania; Carol Anderson, a chaplain at the Massachusetts General Hospital, Boston; and Betty Schiess, who is completing her theological training in Rochester, N.Y., (l to r) sought to have the Episcopal Church's regulations changed at General Convention, so that women may be ordained. All three claim substantial preparation for the ordained ministry. (Photo from RNS)

idealism of our youth must be affirmed, and the priceless freedom and service of our colleges and universities must be extended and given reinforced public support."

## TAIWAN

### Second Bishop Elected

The Ven. James Te Ming Pong, Archdeacon of Hong Kong and rector of St. Paul's Church, has been elected second Bishop of the Church in Taiwan. The election was held in St. Paul's Church, Kaohsiung.

The bishop-elect is the third person to be chosen to head a missionary district (now missionary diocese) under provisions approved at the Special General Convention held in South Bend in 1969. These provisions allow the Presiding Bishop, upon request of a missionary jurisdiction, to obtain the consents from the House of Bishops for an election by the convocation of the diocese, rather than by the House of Bishops.

Archdeacon Pong is a graduate of St. Paul's College, Hong Kong, and has a B.A. from St. John's University, Shanghai, an M.A. from Chicago University, and a diploma in theology from St. Augustine's College, Canterbury, England, with graduate study at Oxford University. The bishop-elect has been instructor in history and government at Lingnan University, Canton, dean of Chung Chi College, Hong Kong, and lecturer in theology at Union Theological College, Hong Kong. He has been vicar of various churches in Hong Kong, and from 1964 to 1969 was regional officer for South East Asia for the Anglican Church.

## MINNESOTA

### Bishop to Retire

The Rt. Rev. Hamilton H. Kellogg has announced his resignation as Bishop of Minnesota, effective Dec. 31st. The retirement has been accepted by General Convention. Bp. Kellogg, who is 71, was consecrated Bishop Coadjutor of Minnesota in 1952, and became bishop of the diocese in 1956. He succeeded the Rt. Rev. Stephen E. Keeler. Bp. Kellogg will be succeeded by the Rt. Rev. Philip F. McNairy, 59, who has been his associate for 12 years, first as suffragan and later as coadjutor.

In a letter announcing his resignation to the clergy of the diocese, Bp. Kellogg said: "During the 18 years I have had the pleasure of serving . . . this fine diocese, I have found every moment both a challenge and an opportunity. My episcopate has been brimful of relationships which I long shall cherish and treasure."

Before going to Minnesota, Bp. Kellogg was rector and then dean of Christ Church Cathedral, Houston, Texas. He was ordained to the priesthood in 1924 and served churches in Syracuse, N.Y.,



BISHOP KELLOGG

Greenwich, Conn., and Danbury, Conn., until 1941, when he became a chaplain in the U.S. Army. His final assignment was as senior chaplain of the First U.S. Army in Europe with rank of colonel. He was awarded the Bronze Star, Army Commendation Ribbon, and Belgian *Croix de Guerre avec Palm*.

## JAPAN

### Bp. Yashiro Dies

The Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Holy Catholic Church in Japan and Bishop of Kobe, died of cancer in Kobe on Oct. 10. He was 70 years of age.

Bp. Yashiro was born in Hakodate, Hokkaido. He was educated at St. Paul's University and then went on to complete his studies in Japan at the Central Theological College in Tokyo. He was ordained to the priesthood in 1927, and was consecrated bishop at Kobe in 1942. He was elected Presiding Bishop of the Nippon Sei Ko Kai in 1947.

During World War II he was an outspoken critic of the government's attempt to control and use the Christian Church for political purposes. He served several months as an army lieutenant in Korea. His foreign study and travel included two years of study at Kelham Theological College in England (1927-1929), a visit to China in 1938, attendance at Lambeth Conferences, and attendance at the World Council of Churches meeting in Amsterdam in 1948. He also attended General Conventions of the Episcopal Church.

## ENGLAND

### Bp. Huddleston May Leave

If the Rt. Rev. Trevor Huddleston, Suffragan Bishop of Stepney, possibly Anglicanism's most bitter critic of racism, suffers any more "misrepresentation and abuse" in Britain, he could well quit and

return to his beloved Africa, he had indicated.

Bp. Huddleston was assigned to Stepney, in London's tough cosmopolitan East End, two years ago, after the best part of 20 years service in Africa, over 12 years of this in South Africa. Almost every other day he addresses or attends meetings on racialism and is frequently asked his views on race subjects.

Speaking about how he has recently been misrepresented, he told a meeting organized by a local Anglo-Israeli Friendship League at Southgate, North London: "During the past two years spent in England I have received more consistent abuse because of my well-known attitudes to race, color, and the arms (for South Africa) issue than ever I received in my 12 years in (the Union of) South Africa. I have often thought to myself that it would be more profitable to return to those parts of the world—the hungry world—than to remain here if one has to accept this kind of profitless abuse. There is much work to be done in the world, except that in England. It is work I love and work mercifully hidden from the public eye. I would vastly prefer to return to it if the work of this country remains so totally unproductive and unrewarding."

Lay newspapers throughout Britain seized on the 57-year-old bishop's statement, published it under such heads as "Bishop Huddleston May Leave Public Life," and followed up with interviews. In one interview he said that because of his commitments in Stepney—"a work I love"—he had not made any plans to withdraw at present. But being a "constant target in the communications media" is exhausting spiritually. "It would certainly be a relief not to be in the eye of the storm. Perhaps in view of my speaking out straight, with no attempts at diplomacy, I ought to have a chaplain—someone with a strong voice to protect me. I just do not know."

### Controversial Canon Consecrated

The Rev. Canon Hugh Montefiore was consecrated Suffragan Bishop of Kingston in Southwark Cathedral. Clergymen from many areas of England were present in London for the consecration which was presided over by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury. Bp. Montefiore succeeds the Rt. Rev. William Gilpin, who retired at 68.

Bp. Montefiore in 1967 speculated that Jesus might have had homosexual tendencies, but later said that his remarks were taken out of the context of an hour-long address and had been "sensationalized" by newspapers. When his appointment as suffragan bishop was announced in January, the Church of England Evangelical Council publicly expressed con-

cern about it. It called him, before his consecration, to affirm "his belief that the humanity of our Lord was perfect in every way." The bishop replied in May that Jesus was sinless, but that there was nothing in scriptural doctrine to suggest he was perfect in every other way.

The new bishop, born a Jew 50 years ago, was converted to Christianity when he was 17. Before becoming Suffragan Bishop of Kingston, he had been vicar of Great St. Mary's, the university church in Cambridge.

## GOVERNMENT

### Prober Has No Regrets

Now that it is all over, the Disciples of Christ layman, Dean William Lockhart of the University of Minnesota's Law School, has no regrets about his two-and-a-half years as chairman of the President's Commission on Obscenity and Pornography. This is his stand despite the fact that the commission's chief finding—that there should be no restrictions on the sale of so-called pornography to adults—has been disowned by the Nixon Administration, denounced by Congressmen, and attacked by some commission members. The dean is not surprised at the furor.

"It's such a controversial subject, that we would have been criticized by someone no matter what we did," he said. "In fact one commissioner said, 'Let's not make any recommendations.' I told him, 'That's irresponsible. We have to. That's why Congress created the commission.'"

The dean said he treasures the relations he had with commission members. Though he is less happy about two of the dissenters, the Rev. Morton Hill, a Jesuit who heads Morality in Media, Inc., and Charles H. Keating, Jr., founder of Citizens for Decent Literature.

"Fr. Hill is professionally engaged in smut finding, so I knew he didn't have an open mind, but he was the only activist on the commission at first. But when President Nixon put Keating on, it was a little too much," the dean said. "We had a very good Keating on the commission—Judge Kenneth Keating, who left to become ambassador to India. He's a conservative, but a solid thinker and a good lawyer. When the other Keating was named, we just lost a member. He attended parts of two meetings, said we should kill smut, and left. He never showed up for crucial meetings in July and August, when we made our recommendations."

Mr. Keating and Fr. Hill, among other charges, accuse Dean Lockhart of the same thing—of having made up his mind before he started. The dean denies this—emphatically.

An eye-opener to Dean Lockhart was the finding that the typical purchaser of pornography is a college-educated, middle-class or upper-class married man, 30-

45 years of age. He said another surprise, the result of a national survey of more than 3,000 persons, was that a majority of Americans believe that adults should be able to read or see explicit sexual materials if they choose.

The most controversial research took place at the University of North Carolina, where male students who were exposed to pornography 90 minutes a day grew bored with it after three weeks. There was nothing wrong with the experiment, the dean said. "It's the only way to measure satiation. How else are you going to measure it?" A reporter said that would suggest that after several years of stag films and erotic books, the commission must have reached its own level of satiation.

"I suppose we all got tired of it," the 64-year-old dean said. "I know I did. Not because I'm sick, but because it seems useless to me." Dean Lockhart feels that what was true for the North Carolina experiment and the commission will be true for the nation. He cited the current wave of sex films in many cities, as an example. "This is all curiosity stuff now, but there will always be an exhausting point. Then it won't sell. One commissioner visited Denmark (where laws against pornography were repealed) and said the pornography industry there is on the skids."

## CANADA

### Upswing Indicated

An increase in parish incomes and a slight upswing in membership of the Anglican Church of Canada was revealed in a preliminary compilation of diocesan and parish statistics for 1969. The Division of Administration and Finance cited parish income at \$33,582,696, an increase of \$1.3 million over 1968. It said diocesan income had increased about 10% to \$8,387,878.

An increase of 8,400 in membership reversed the trend of the last few years and brought total membership to 1,181,948. However, while records show increases of 5,600 confirmed members, both Easter communicants and identifiable givers continued a downward trend.

The number of clergy on leave and in secular work increased by 83 during the year, and a drop was reported in the number of deaconesses and in the number of deacons and priests ordained. Church schools reported a drop of about 26,000 pupils.

### Bp. Luxton Dies

The Rt. Rev. George Nasmith Luxton, Bishop of Huron, died at his home of a heart attack at the age of 69. Funeral services were held at St. Paul's Cathedral, London, Ontario, on Oct. 7. He had been Bishop of Huron for almost 22 years.

Bp. Luxton was famous for his radio

sermons of the '30s. He reportedly was the target of criticism by some of his colleagues at the 1968 Lambeth Conference when he suggested that Anglican bishops stop calling themselves "lords" and come down among the people. On his own responsibility in an effort to strengthen ties with the Roman Catholic Church in 1968, he approached the Vatican with a request that it reconsider the validity of Anglican orders, which a papal decree had ruled invalid in 1896. Much of the bishop's involvement with the Vatican was directly with Pope Paul VI, with whom he had an audience in 1965.

Grief at the death of Bp. Luxton was expressed in England in a statement by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury. The archbishop said: "I am grieved at the death of Bishop Luxton. He was a devoted servant of the wider Anglican Communion as well as of the Church of Canada."

[Bp. Luxton was a frequent contributor to THE LIVING CHURCH.]

## CALIFORNIA

### Bishop Addresses Lawyers

The urgent need for legal aid to the poor was emphasized in talks given by California's Chief Justice, Donald R. Wright, a Presbyterian, and the Rt. Rev. C. Kilmer Myers, Bishop of California, at the St. Thomas More Society's annual Red Mass held in St. Ignatius Roman Catholic Church at the University of San Francisco.

Justice Wright reported that as recently as 1965, less than 2% of the legal needs of the more than 20 million poor in the U.S. were being filled. But "after 50 years of neglect" the legal profession is becoming increasingly involved in providing legal services to the impoverished, and about 20% of the legal needs of the poor are being met now—"a tenfold increase in only five years," he said. He also mentioned a 1971 program which will bring up to 200 minority law students into private Bay-area firms as summer law clerks.

Bp. Myers stated that in pre-secular times there was reverence for law and state officials. "There was the belief that there was no justice without law and order and no law and order without justice. And the supreme law of love arched over all." He observed that this view seems to have been shattered and we are living "in the midst of tremendous crisis. Today, blacks, chicanos, even suburbanites have lost confidence in the administration of justice."

He also noted that in Britain it takes 6-8 weeks from the time of arrest to the final appeal—compared with 6-8 years for the same process in the U.S. He called on the lawyers "to acknowledge and repent" the inequalities in the coun-

try's legal system and to find new ways to bring about justice for all."

## ECUMENICAL RELATIONS

### Lutherans, RCs, Concelebrate Eucharist

Two Roman Catholic priests joined with the pastor of Immanuel Lutheran Church in Chicago in a concelebration of the Eucharist at the church's two morning services on World Wide Communion Sunday (Oct. 4).

The Rev. Hugo Amico, OSB, associate professor of theology at the DePaul University, was celebrant of the service conducted according to the Lutheran liturgy. The Rev. Helmut Loiskandl, another Roman Catholic who is a native of Austria and assistant professor of theology and sociology at DePaul, and Dr. C. I. Curtis, pastor of the church and also associate professor of theology at DePaul, were concelebrants.

Fr. Amico said in an interview that he considered the concelebration, which is contrary to regulations of the Roman Church, a test case. He said that he had not informed his superiors of his participation in the service. "I think it can be justified theologically with the Swedish Lutheran Church," he said, "though the situation might be different with other groups." Immanuel, a congregation of the Lutheran Church in America, has its historical origin in the Swedish Lutheran Church, Dr. Curtis said.)

The Lutheran clergyman said he had not sought any permission from officials of his church for the unusual service and that he was "not concerned about it."

A total of about 600 people, including a significant number of Roman Catholics and members of other churches, as well as some Jews, attended the two services, Dr. Curtis said. It had been advertised in the parish, and several members had invited their friends. Everyone present, except Jews, received communion at the services, he said.

## SOUTH AFRICA

### Protest Deportations

A letter of protest, signed by 101 Anglican priests, has described the South Africa Vorster regime's deportation of two priests, the Rev. Robert Mercer and the Rev. Bernard Chamberlain [TLC, Oct. 25], from Stellenbosch as a "gross injustice."

The expulsion order was issued after the clergymen distributed a pamphlet commenting on the recent decision of the World Council of Churches [TLC, Oct. 4] to grant financial aid to anti-racist units in Southern Africa. Some of the groups have been described as "guerrilla movements" bent on overthrowing such white-minority regimes as Rhodesia and South Africa. Among signers of the protest letter, which was distributed to the Capetown press, were the Very Rev. E. L. King, dean of Capetown; the Rev. Canons C. T. Wood and F. Dindley; and 98 other clergymen throughout the western Cape area.

Charging that the government's deportation order was a "gross injustice," the letter said that neither Fr. Mercer nor Fr. Chamberlain had done anything more than "stimulate people, challenge their Christian presuppositions, and pose the

kind of question that real Christians always found proper to ask." An editorial in the *Cape Argus* declared that the protest letter constituted "a challenge to authorities to undo the harm done to the two priests, to the church, and to the whole community."

Meanwhile, Fr. Mercer's South African citizenship has been withdrawn by the Interior Minister. The government action countered the priest's claim that the deportation order was invalid because he is a South African citizen.

A letter from the secretary of the Interior Ministry to the priest's attorney stated that it had come to the attention of the ministry that Fr. Mercer had used a Rhodesian passport when he left South Africa on Apr. 30 and again on July 30. "This satisfied the ministry," the letter said, "that Fr. Mercer used his citizenship in a country other than South Africa —of which he is also a citizen. By so doing, Fr. Mercer failed to show the Republic of South Africa the undivided loyalty required of its citizens." For this reason, the letter continued, the ministry decided to deprive the clergyman of his South African citizenship "under the terms of the Citizenship Act. Accordingly, he is now an alien in South Africa."

The letter also stated that the ministry was withdrawing Fr. Mercer's "alien temporary permit," expiring Oct. 31, saying that the priest was required to leave the country "prior to the expiration date." Should Fr. Mercer be found in South Africa after the date of expiration, the letter warned, "he would render himself liable to prosecution." Further, if he should ever wish to visit South Africa again, he will have to obtain a visa, "without which he will be denied entry."

Fr. Mercer's legal advisers said he was not prepared to accept the "position" outlined by the Interior Ministry.

### Prime Minister Softens Stand on Churches

Prime Minister B. J. Vorster avoided direct confrontation with South Africa's churches over their affiliation with the World Council of Churches in what was regarded as a "comparatively conciliatory" speech before Parliament. It came short of his original address on the WCC in which he had demanded that member churches resign from the council.

He did attack the financial relationship of the churches and individual churchmen to the World Council. He said he would make every effort to insure that WCC funds do not enter South Africa to further aims he described as "bringing about a different order, even by violence."

The government, Mr. Vorster said, would do its utmost to prevent the transmission of South African funds to the World Council and would act against individual churchmen, particularly for-



CONCELEBRATION IN CHICAGO  
Father Loiskandl (l), Father Amico, and Pastor Curtis (r)



# NEWS in BRIEF

eign churchmen who go to South Africa under the "cloak of religion with aims other than preaching the Gospel." He also said representatives of the WCC no longer will be permitted to visit South Africa. (The Presbyterian Church had stated earlier that it would invite the WCC to send officials to South Africa to explain reasons for issuing grants which the South African Presbyterians oppose.)

The Prime Minister said that he wanted to make it clear that he seeks "no confrontation with any church. I've too much respect for my own church (Dutch Reformed) and the other churches to strike against the churches." But, he added, he would not permit "intimidation" to prevent him from acting against individuals when necessary.

## ORTHODOX

### Scholars Study Ecumenical Relations

Two inter-Orthodox theology committees met at the Center of the Ecumenical Patriarchate in Chambesey, near Geneva, to consider Orthodox relationships with the Old Catholic and Anglican Churches.

The committee dealing with dialogue with Anglicans discussed the way the Anglican Communion understands its union in faith with the Orthodox Church; effects of Anglican intercommunion with some Lutheran Churches and the Church of South India on Orthodox-Anglican relationships; and the validity of the Anglican Thirty-nine Articles and Book of Common Prayer.

The second committee, which met late in October, considered such questions involved in relationships with Old Catholics as the "filioque" clause of the creed and the primacy in the church. A step forward in the dialogue between the Orthodox and the Old Catholic Churches was made last July when a delegation of three Old Catholic theologians made a formal presentation of "The Confession of Faith" of their church to Ecumenical Patriarch Athenagoras.

## ALBANY

### Cathedral Front Dedicated

The west front of the Cathedral of All Saints, Albany, N.Y., which has had a temporary brick facing all its life, is now completed. The wall was blessed by the Rt. Rev. Allen W. Brown during outdoor services, Oct. 3.

Designed by Robert William Gibson, an English architect, the cathedral was begun in 1884, and dedicated in 1888, and has been in use since then. The red sandstone used to complete the front wall came from the same quarry in Pottsdam, N.Y., which furnished the stone for the cathedral almost 90 years ago. The cathedral also has a new entrance of Indiana limestone plus glass doors.

■ The Rev. Michael McKee, newly-ordained minister of the American Baptist Convention, is a full-time assistant on the staff of All Saints Episcopal Church, Pasadena. With the exception of the reading of the Prayer of Consecration in the service of Holy Communion, Mr. McKee functions as a full and equal member of the clergy staff, according to the rector, the Rev. George F. Regas.

■ From Venice comes word that Anglican and Roman Catholic Church leaders, meeting to discuss ways of promoting further ecumenical efforts, reportedly voiced a startling convergence of views concerning the doctrine of the Eucharist, according to a joint statement released following the sessions. Members of the joint commission set up by the Archbishop of Canterbury and the Pope also moved nearer agreement on the concept of papal authority in an eventually united church—the view was reportedly advanced that the Anglican ideal of "diversity within unity" might well be safeguarded if in a united church there was a twin focus of unity and final authority.

■ The Rev. Kenneth J. Woollcombe of Edinburgh has been named the new Bishop of Oxford to succeed the Rt. Rev. Harry James Carpenter, who will retire in December. Canon Woollcombe, 46, taught dogmatic theology at General Seminary, 1960-63, and since then has been principal of Edinburgh Theological College and Canon of Edinburgh. The Diocese of Oxford is one of the largest in the Church of England.

■ A United Methodist minister and the director of the Episcopal Peace Fellowship were among six persons given jail sentences in Tacoma, Wash., upon conviction for trespass in connection with an anti-war rally in a city park. The Rev. Milton Andrews, 50, of Seattle, was sentenced to 90 days in jail, as was David Vance, 21, formerly leader of a group known as "The Resistance" and now a national staff member of the Episcopal Peace Fellowship. The six were arrested Apr. 15 after they defied a city regulation and conducted a rally in Wright Park. A large crowd of demonstrators was led into the park by Mr. Andrews, who was chained to Mr. Vance.

■ Pope Paul VI has appointed Jean Cardinal Villot, Secretary of State, as "Camerlengo" or Chamberlain of the Holy Roman Church. Cardinal Villot succeeds to the post held by the late Cardinal Aloisi Masella, who died Sept. 30. The chamberlain takes over the administration of the affairs of the church after the death of a pope and before the election of a new pope.

■ The boat-building training center which the Church in New Zealand operates at Taroniara on the Island of Gela, 20 miles from Guadalcanal in the Solomons, is about to tackle its biggest job. A 64-foot vessel, the "Fauaba Twomey III," will be built for the Lepers' Trust Board to replace a boat wrecked in the New Hebrides last April. Building such a boat in Australia or in New Zealand would have cost at least \$90,000 but by building it in the islands it is hoped to reduce the cost to \$65,000, the amount received from the insurance on the wrecked boat. The Taroniara center is maintained by the church's Melanesian Mission Board.

■ Historic Southwark Cathedral, one of Anglicism's most talked-about, most "with-it," edifices, is financially "in the red" and may have to sell some of its "valuables," according to the Rt. Rev. Mervyn Stockwood, Bishop of Southwark. There are no immediate plans for national or international monetary appeals for the cathedral, however. The bishop has already suggested that a voluntary choir replace the costly paid choir now engaged. He is considering other economies or fund-raising.

■ A 38-year-old Canadian, the Rev. John Erb, has been appointed youth secretary of the United Society for the Propagation of the Gospel, one of the Anglican communion's largest missionary societies. The society has worldwide interests, with increasing emphasis being placed on the role of youth. Mr. Erb, once a curate in Toronto, was named by the Church of Canada to be the first diocesan youth director in the Diocese of Guyana. He has served in Guyana three years.

■ Virginia Diocesan Homes, a corporation of the Diocese of Virginia, has obtained a tract of 25.4 acres from the Westbrook Psychiatric Hospital in Richmond as a building site for a new retirement residence. The facility will be called the Cary Montague House, in honor of the late Rev. R. Cary Montague, who for many years was City Missionary of Richmond.

■ The Very Rev. Robert W. Woods, dean of Windsor and domestic chaplain to Queen Elizabeth since 1962, will be the new Bishop of Worcester in western England. He will succeed the Rt. Rev. Mervyn Charles-Edwards, who has retired at the age of 68. Dean Woods, who is 56, is the son of a former Bishop of Lichfield, and brother of the Most Rev. Frank Woods, Archbishop of Melbourne, Australia. He became chaplain to the Queen when he was appointed Dean of Windsor in 1962.

Paul B. Anderson

## The Heritage of Bishop Scaife

The Rt. Rev. Lauriston L. Scaife, retired Bishop of Western New York, who died in Buffalo on Sept. 19 of this year, "will be missed—not only in his own church in America, but also throughout the globe wherever the historic faith of Anglicanism and Orthodoxy is known. *Rest eternal grant unto him.*"

POSSIBLY no person in this generation of Episcopalians has had closer relationships with the Orthodox and other Eastern Churches than the Rt. Rev. Lauriston L. Scaife, retired Bishop of Western New York, who died in Buffalo on Sept. 19, 1970. He gained or earned the confidence of Orthodox hierarchs; he cared deeply and sympathetically about their domestic problems and was a counselor to eastern bishops and other clergy and a personal friend to many of their young theologians.

Bp. Scaife's name is known and respected in the mother countries of these ancient churches. It was characteristic that when, in 1955, the Patriarch of the Church of Ethiopia sent seven young priests to study in America, they were instructed to go to Buffalo, where they were assured, that even without advance word or request, they could count on the bishop's receiving and helping them, which he did. Some 15 years later, Bp. Scaife and Mrs. Scaife were invited to Addis Ababa as guests of the patriarch and church, introduced to His Imperial Majesty, Haile Selassie, and taken to visit the astonishingly beautiful ancient monasteries and mountainside churches in which the Christian faith has been maintained unchanged almost from apostolic times.

Other visits of significance took Bp. Scaife to the churches of the Soviet Union

and the Balkan Countries, to Greece and to Turkey. In 1962 he was a member of the official delegation of the National Council of Churches in the exchange program with the Orthodox and other churches of the Soviet Union. As the ranking Anglican bishop, he was accorded special attention at Moscow by His Holiness Alexei, Patriarch of the Russian Orthodox Church, at Etchmiadzin, by Vasken II, Supreme Catholicos of the Armenian Church, and at Tbilisi by His Beatitude Efrim, Patriarch of the Orthodox Church of Georgia, the foundation of which dates from the year 301.

Bp. Scaife and the late Rev. John Jay Post took part in the 1900th anniversary of the apostleship of St. Paul, travelling on a cruise ship set aside for a large company of pilgrims invited by the Greek Church on the proposal of the late eminent Prof. Hamilcar Alivisatos. They held services at the ports and islands where the earliest and greatest of Christian missionaries had laid the foundations of faith in the hearts and minds of men and women whose steadfastness is inherited by the Greek church to this day. These experiences abroad combined with daily Orthodox contacts in America for 35 years gave him an unsurpassed position in these relationships.

I DO not know whether it was the late Dr. Frank Gavin who first interested Lauriston Scaife in Eastern Church affairs, but I recall that the future Bishop of Western New York and the present Professor of Eastern Church History at Cambridge, England, Dr. Edward Roche Hardy, were special students, and in fact protégés, of Dr. Gavin when I spent

several weeks in 1934 as a guest of Dean Fosbroke at the General Theological Seminary in New York. The teacher not only taught but instilled Orthodoxy in these students. This was no academic exercise, but an involvement of the whole being in the faith and worship of the Eastern Churches. After Dr. Gavin's untimely death, Laurie Scaife, Ed Hardy, and Ed West, now acting dean of the Cathedral of St. John the Divine in New York City, and I, used to meet informally several times a year to review experiences and work out recommendations for the Presiding Bishop and others involved in relations between the Episcopal and Eastern Churches. When possible for him, Dr. Floyd W. Tomkins, then counselor to the Presiding Bishop on ecclesiastical relationships, met with us. These conversations led to the establishment by General Convention, 1944, of a Joint Commission on the Russian Church.

This leads me to go back a bit earlier to pick up another strand that has gone into the strong cord which not only bound this little group together but tied up our interests and efforts with the strivings of the Eastern Churches as well. I refer to the establishment, in 1927, of a committee for assistance to the Russian Orthodox Church, aiming particularly at raising money for the Orthodox Theological Institute, St. Sergius, in Paris. The Rt. Rev. Henry Knox Sherrill, then Bishop of Massachusetts, was the first chairman of this committee, with Rear Admiral Reginald Belknap as its treasurer, and Mrs. Ralph Adams Cram, one of its most devoted members. Dr. Frank Gavin was, of course, a member, and probably he and Admiral Belknap, both being at

Paul B. Anderson, Th.D., is a member of the General Convention's Joint Commission on Ecumenical Relations, specializing in Orthodoxy. He is also editor of the National Council of Churches publication, Religion in Communist Dominated Lands, and serves as an associate editor of this magazine.

General Seminary, had both academic and practical reasons for drawing these young theologians into the enterprise claiming their special interest. The aptness, thoroughness, and devotion with which they entered, led them to become not only worthy successors to these modern pioneers in Orthodox-Episcopal relations, but creators in their own right of the diversified undertakings which have done much mutually to strengthen the life of both churches. Each one deserves a chapter in the book which I hope will some day be written to recover the work of these men and of their predecessors in this field: the Bishop of Harrisburg, Dr. James H. Darlington; the Bishop of Fond du Lac, Dr. Charles C. Grafton; the Bishop of Eau Claire, Dr. Frank Wilson; the Bishop of New York, Dr. William Manning; and many others who, in widely separated cities and entirely on grounds of their own sense of Christian brotherhood, brought Orthodox and Episcopal Churches into spiritual and practical fellowship.

One of Lauriston Scaife's earliest experiences in this field came when he was invited by the late Archbishop Anthony Bashir, head of the Syrian Antiochian Orthodox Church in America, to be his chaplain while attending the conferences on Life and Work, at Oxford, and Faith and Order, at Edinburgh, in 1937. This novel experience of an Episcopal priest's being chaplain to a ranking Orthodox prelate introduced Lauriston Scaife to Eastern Church ways as no other apprenticeship could have done.

**T**HERE has been mutual and reciprocal recognition of the canonical discipline of the two churches, which forbids intercommunion until the whole body of each church—in a great synod for the Orthodox and Provincial ratification of the Lambeth Conference recommendations for the Anglicans—has officially declared that the two communions are one in historic faith and order. Bp. Scaife and the others mentioned have realized that such unity will not come of itself. To quote the eminent Orthodox theologian, Prof. Georges Florovsky, writing when he was at St. Sergius in Paris: "The future is not something to be waited for or to be hoped for, but something to be created." The act of church union must be a creative act, drawing upon the bountiful power of the spirit of Him who is the source of all creation. Orthodox and Anglicans have thus worked to fit their efforts at intercommunion into the stream of God's creative power, knowing that in the end it will come because of his will.

It is in this spirit that both sides have shared in studies and work aiming at greater mutual acquaintance, honestly dealing with points of difference and revealing areas of common approach to eventual union. This was especially noticeable at the Lambeth Conference of

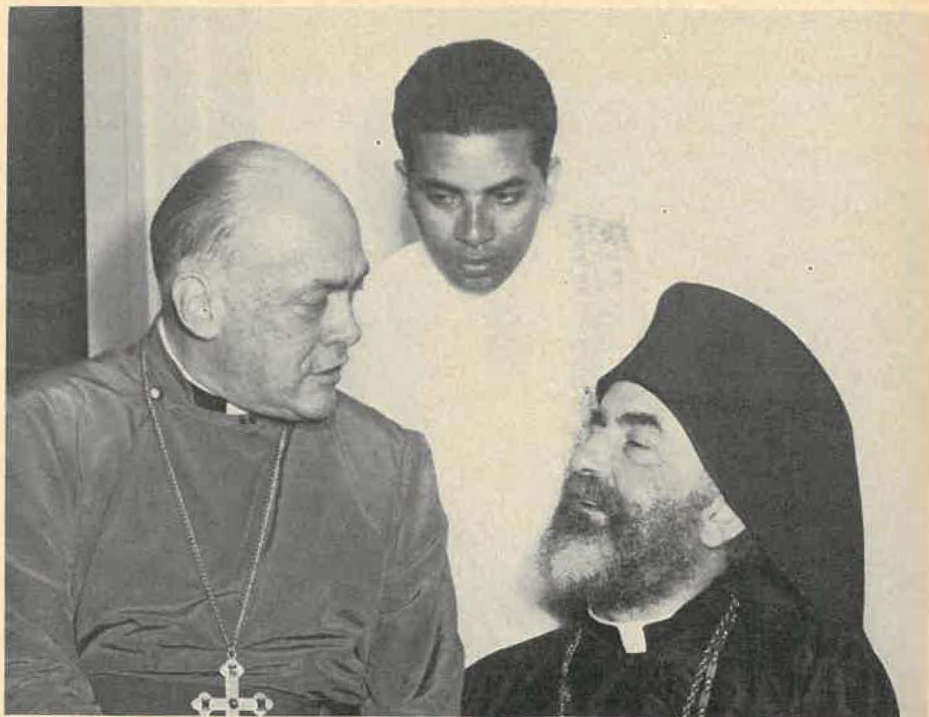
1968, where Bp. Scaife was chairman of the Committee on Relations with Eastern Churches, which brought forward recommendations of far-reaching importance. In the Episcopal Church in the United States, Bp. Scaife was a natural and effective leader in many reunion endeavors. Following Bp. Sherrill he became chairman of the Joint Commission on Assistance to the Russian Church, later named the Council on Relations with the Eastern Churches, a unit of the Joint Commission on Ecclesiastical Relations. With Archbishop Iakovos, Exarch of Patriarch Athenagoras of Constantinople and head of the Greek Archdiocese of North and South America, he was co-chairman of the Anglican-Orthodox Consultations, which were initiated by the latter, together with Bp. Lichtenberger, in 1961. He was member or head of every joint action in this area, notably the Russian Church Assistance Fund, and was a trustee of St. Vladimir's Orthodox Theological Seminary. He enjoyed rare friendship with leaders of the Armenian Church, who, in 1961, held a banquet in his honor and presented him with gifts from the Supreme Catholicos.

Of outstanding significance has been his editorship of the biennial directory, *Parishes and Clergy of the Orthodox and Other Eastern Churches in North and South America, together with Parishes and Clergy of the Polish National Catholic Church*, issued by the council referred to above. Each of these jurisdictions, of which there are 21 listed in the directory, has its own list of parishes and clergy, but only in Bp. Scaife's edited directory will they all be found. Intended to be a measure for informing Episcopal bishops about Eastern Churches in their respec-

tive dioceses, the directory has become the handbook for all churches and scholars interested in Orthodoxy. The preparation and printing of this publication was no small task. Bp. Scaife had to write, telephone, write, and telephone again, to secure from each head of jurisdiction its most up-to-date listing, with photographs of the hierarchs, and then came the problem of handling clergy changes during the printing process. A delicate but essential aspect has been decisions on the inclusions or exclusions in the listings. Here the canonical discipline so thoroughly insisted upon by the Orthodox and understood by Bp. Scaife was the ruling factor.

The title of this publication leads to mention of the wide range of connections maintained by Bp. Scaife. Not only the American bodies representing the 14 autocephalous churches in communion with His All Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch, but the 5 Ancient Orthodox Churches, *viz.*, those which have been separated from this fellowship since the Fourth Ecumenical Council, at Chalcedon, in the year 451, are included. So also is the Assyrian "Holy Apostolic and Catholic Church of the East." The Polish National Catholic Church is there, being an American expression of the Old Catholic Movement, which binds together bishops, other clergy, and faithful who separated from Roman Catholic jurisdiction at the time of Vatican I.

Lauriston L. Scaife will be missed—not only in his own church in America, but also throughout the globe wherever the historic faith of Anglicanism and Orthodoxy is known. *Rest eternal grant unto him.*



"He gained or earned the confidence of Orthodox hierarchs . . . and was a friend."—Bishop Scaife, Ethiopian Bishop Partheny, and a priest who stayed with the Scaife's.

# A Tale of Two Letters

By ENRICO S. MOLNAR

**E**ARLY in July we moved our institution—which one of our students calls affectionately the “sane asylum”—from Pasadena to Claremont. A few days later my wife and I moved to a nearby community and then went away for a month’s vacation. After my return to duty I began filing away what I had postponed a month before. And among the items to be put into cold storage I rediscovered a news release which was followed up by a brief correspondence. I reread the three documents and concluded that the issue raised hasn’t been settled yet. And herein lies the tale of two letters.

Item: On Jan. 20, 1970, Mr. Robert Lear, communications officer of the Consultation on Church Union, Princeton, N.J., sent out a mimeographed memorandum with the note, “For Release on Receipt.” It began with this paragraph: “BOSTON, Mass.— ‘Church of Christ Uniting’ has been chosen as the proposed name for a new Protestant church that could be formed during the 1970s through the Consultation on Church Union (COCU).” The rest of the news release has been published throughout the American religious press quite adequately, and we need not comment upon it. But it was the first paragraph which bothered me a bit and so on Feb. 3, 1970, I wrote Mr. Lear the following letter:

*As a member of the Episcopal Joint Commission I have received your press release regarding the new suggested name for the future COCU Church. While, at the writing of this letter I am not concerned with the proposed title, I wish to protest vigorously the designation in the second line of the first paragraph referring to a “new Protestant church. . . .” If you wish to scuttle the COCU work among Episcopalians you could not have chosen better words. The majority of Episcopalians do not consider themselves Protestant and they would not wish to*

*surrender their heritage for a super-Protestant church. Secondly, to speak of a “new” church is contrary to the avowed COCU intentions. We Episcopalians do not wish to give up our catholicity for some newness. This is a contradiction in terms. You may wish to speak of a “renewed” church, but not a “new” church. Finally, I object to the words “new” and “Protestant” because, as a member of the Anglican-Orthodox Consultation, I know that the Orthodox brethren would lose all interest in further consultations with us, should we suddenly become “new” and “Protestant.” I sincerely hope that you will choose more carefully the words describing the proposed church in your future news releases.*

On Feb. 13, 1970, Mr. Lear sent me the following answer:

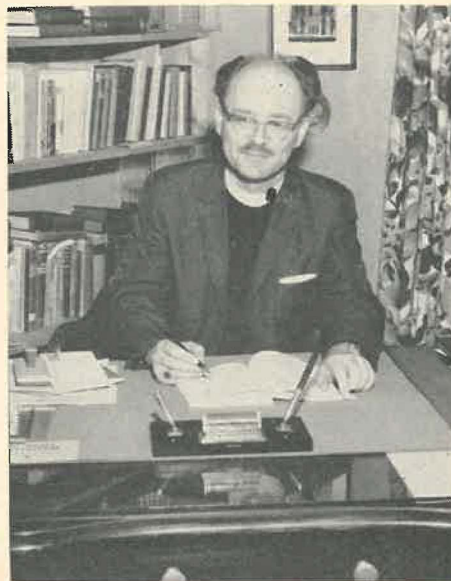
*Thank you for your letter of Feb. 3. I very much appreciate the thoughts you have expressed and the frankness with which you spoke. I’m sorry that the phrase “a new Protestant Church” has been misunderstood. What was meant was that it would be “new” in the sense of its uniting the nine denominations, but this obviously did not come through. I must say also,*

*that I did not know that the majority of Episcopalians do not consider themselves Protestant. Obviously the story calls renewed attention to the need to be careful with words. This I shall try even harder to do.*

I have appreciated Mr. Lear’s courteous reply and obvious sincerity. But what has bothered me when I first read his reply is still bothering me. It is the closing sentence of the second paragraph: “I must say also, that I did not know that the majority of Episcopalians do not consider themselves Protestant.” It is a frank admission by a member of the staff of COCU that ought to be a matter of real concern. If some non-Episcopal members of the COCU staff are at this late stage still ignorant about the Episcopal concept of the nature of the church, what assurances can we have that the broad spectrum of grass-roots members of the protestant bodies would have a better grasp of this essential matter than the communications officer?

Now do not misunderstand me. I would hate to see myself in the role of an ecumenical killjoy. I believe in ecumenism. If I did not believe in ecumenism I would not have favored the move of the Bloy House Theological School, an Episcopal institution for training late vocations and auxiliary (“worker”) priests, to the campus of the School of Theology at Claremont, which is a Methodist institution with Disciples’ participation. The trustees and faculty of the Claremont School of Theology know fully well where we stand. We are not surrendering our identity or heritage. We do not want to hide it under a protestant bushel, nor do our Claremont colleagues expect us to do so. I have heard it repeatedly said by the Claremont hosts: “We welcome your catholic witness on our campus.”

I would not be teaching a course on ecumenics at the Claremont School of Theology were I not convinced that true ecumenism is man’s response to the guidance of the Holy Spirit. I am also sure that the Holy Spirit does not want us to bury our talents. The proposition is simple: not until *all* the responsible leaders in the Consultation on Church Union realize that the hoped-for union when consummated, will result in a catholicizing of *all* participants, will there be any chance of success. As Episcopalians I am certain we are ready to accept the protestant elements of the union, but we must be equally certain that our protestant brethren will accept the catholic elements of our tradition. This is a simple theological *quid pro quo*. Our protestant colleagues in the Consultation must realize that we cannot build the bridge uniting us with them in such a fashion that would remove stones from the bridge leading from our shore to that of the Orthodox and Roman Catholics. One Avignon bridge is enough. It leads nowhere.



Dr. Molnar: “A theological *quid pro quo*.”

*The Rev. Canon Enrico S. Molnar, Th.D., is warden of Bloy House Theological School, at the School of Theology, Claremont, Calif.*

# EDITORIALS

## The Bishops' Pastoral Letter

THIS General Convention provides a unique time and place for the Episcopal Church to face the reality of our situation with courage, faith, hope, and humility. In this setting the members of your House of Bishops would like to speak to the church as chief pastors, and especially to those representatives of the church meeting here in General Convention, and we would like to speak simply and directly.

It is evident to most of us that we are meeting in an atmosphere of contention, and some distrust. The world seems to be re-enacting the story of the Tower of Babel as we move deeper into a crisis in communication where emotion-packed words make it difficult for us to understand one another.

In the minds of some people it is scandalous to see the conflicts and polarizations of the world reflected within the church, which we know as the Body of Christ. To others it is a cause for rejoicing, because it shows that as the church labors in and for the world, for whose redemption our Lord gave his life, it embraces the full range of the ambiguities and agonies of our times and deals with reality. Whichever view we take, each of us must face this situation with full acceptance of the fact that we are responsible people—responsible Christian people—responsible to Almighty God under whose ultimate judgment we stand every day of our lives.

With this understanding, it is not necessary or desirable that everyone within the church should agree on all social philosophies and programs. We must never try to impose upon ourselves a kind of papered-over uniformity or consensus. That would be dishonest! What we *do* need, and without which the church can not exist as Christ's Body, is the Holy Spirit. Christ is crucified anew every time a liberal churchman sees in his conservative brother nothing but a fool. And Christ is crucified every time a conservative churchman sees a communist agent or a dupe in his liberal brother. Essentials that can hold us together and make it possible to act as the redeeming Body of Christ are mutual love, trust in one another's integrity and goodwill, a spirit of generous forgiveness, and forbearance which is of the very nature of God.

In our common devotion to Jesus Christ, which is the only ground that has ever held Christian people together, we can live with our tensions and our disagreements without fear and with a freedom born of faith in God who has led our fathers through the past, who walks with us in the present, and who leads us into the future. Let us rejoice in working with God in this period of history in which he has appointed us to live.

Christ Jesus has work for all of us to do, according to our insights and temperaments, and we need to rejoice and give thanks for the God-given diversity which exists in his church. In revolutionary times like these it may seem to some people that the revolutionary Christian is the authentic disciple. But in times of mighty upheaval there is also urgent need for the Christian

who struggles to save and strengthen whatever is good from the past. Our Lord has given us diversity because it is only with all our insights united in love that we approximate truth. Therefore he demands that we be united. He demands that we love, respect, and trust one another even when we can not always agree.

Each one of us knows that the church stands today where it has never stood before, and that the revolutionary nature of change in the world sometimes requires decisions to be made quickly. We share a fallible humanity and we make fallible judgments. No person or group of persons should be foolish enough to believe that it alone is the bearer of God's truth. Instead, we commend our fallible decisions to God in the sure knowledge that we cannot, and even need not, make perfect ones. He is there to forgive our mistakes and empower us to move on with his business.

God's church is the bearer of redemption in the world, because in it are the resources for healing which cut across all lines of age, political philosophy, race, intelligence, economic condition, and nationality. The church has only one Lord into whom every member of this convention has been baptized. He is the Lord who continues to welcome to his one altar the motley crew that turn to him. He is the Lord who heals and unites.

Destructive and daemonic forces of division are tearing the world apart because it does not know or believe in the healing power of God's love and forgiveness. Some of these forces have been brought to this General Convention. The greatest task before us in this convention is to say a resounding "Yes" to the healing power of God's love and forgiveness, a power which he has entrusted to us. He calls us to use this power in the healing and remaking of his world, rejoicing in the power of the Spirit.

## At Moments

I am shredded  
into life  
in my time—  
I hang,  
Many particled,  
in mid-air;  
Out there &  
In here.

If I but  
make a  
proper turn  
toward  
Ingatherness  
He awaits me.

Judy T. Sternbergs

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# Book Reviews

**CHURCHES ON THE MOVE.** By Gunnell Vallquist. Fortress Press. Pp. 183. \$3.50 paper.

*Churches on the Move* is just the book for those who are vitally concerned with the church's role in today's society, as it presents itself in the ferment in the various religious groups in Europe—East and West. The author has done an excellent job of reporting the many signs of ferment and revitalization within the churches; and this "new life" in the various religious communions of Europe is often cropping up in spite of any help or approval of "the Establishment."

Since Vatican II there has been a very real struggle within the Roman Churches of Italy and Spain to give the people a voice and active participation in the revitalization of a largely stagnating setup that has little meaning for the great mass of the population. The efforts of isolated individuals and small groups within (and without) the present framework of the Roman Church have met with various responses — mostly reactionary and repressive — on the part of the hierarchy. A few progressive bishops in Italy have managed to bend with progressive tendencies but most of the efforts towards a renewal of the church's life have met with strong opposition. The conservatism of a great majority of the aged leaders has managed to strangle the voices of the younger clergy, who are for the people's struggle to really be "the people of God," having a voice in the church's government and future direction. There are some hopeful signs of progress in these two strongholds of the Church of Rome but they are all too few—too little and too late (?). Let's hope not.

The situation of all churches in communist countries is, on the whole, grim. Many are "sore let and hindered" on every side as they try to meet the peoples' needs and spiritual longings. In Poland, which is predominantly Roman Catholic, the communist government is making little progress in alienating its people from their historic faith. For instance, in a new industrial town of 100,000 souls a church was badly needed; but the government stalled and gave no permit for a building, so a crude roof was built over an altar in an open field, and virtually the whole population turns out (rain, snow, or shine) and stands in the open field to attend mass. The church, however, is conservative, if not reactionary. It is understandable that this is so because the church is fighting for its very life; and the people are loyal to the church despite the very real dangers of reprisal and deprivation.

"The church in West Germany is dying

from obesity; the church in East Germany is dieting itself back to health" (page 133). This statement neatly sums up the general picture in post-war Germany. There are many instances of cooperation among the various groups in an effort to move from preaching to practice of the Christian faith.

Of all the countries Gunnell Vallquist visited and studied the most exciting and progressive movements are taking place in the Netherlands, especially in the Roman Catholic Church. The lines of demarcation are being blurred; and the "separated brethren" are coming together simply as followers of Christ. Much of this movement is the result of two things. First, Vatican II (the Roman Church is putting the progressive ideas into practice with some amazing results); and second, the sufferings of World War II brought the various divided groups together in a common cause to meet their common needs.

This is an exciting book; and the churches in the USA may well learn some lessons from the experiences of the churches of Europe. I heartily recommend this brief but important report.

(The Rev.) DONALD O. WEATHERBEE  
*Retired priest of Western Massachusetts*

## Booknotes

By Karl G. Layer

**SPINOZA: A Life of Reason.** By Abraham Wolfson. Philosophical Library. Pp. 347. \$6. A warmly appreciative study by a life-long student of Baruch Spinoza. This is a biography, and a fine one, rather than a presentation of the philosophical system of Spinoza.

**MARRIED LOVE: A Modern Christian View of Marriage and Family Life.** By Bernard Häring. Peacock Books/Argus Communications. Pp. 127. \$2.45 paper. Here are the views of the noted RC theologian, Bernard Häring, that incorporate his thinking on marriage—since Vatican II and after *Humanae Vitae*. Fr. Häring presents a positive view of Christian marriage that sees it not only as a sacred sign and symbol but also as a source of wholeness and salvation. He also points up the responsibility of Christian couples in shaping the milieu in which they and their children live, for that milieu in turn shapes their own physical, intellectual, and spiritual well-being. He urges active cooperation with all men of good will through various associations to establish the necessary conditions for healthy marital and family life and ultimately for a sound society. Indeed, Fr. Häring sounds very much like an Episcopalian writing on the subject of Christian marriage.

# PEOPLE and places

# CLASSIFIED

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## Appointments Accepted

The Rev. Robert Burrows, former assistant, St. James', Birmingham, Mich., is rector of St. David's, 27600 Marquette, Garden City, Mich. 48135.

The Rev. Clarence E. Butler is on the faculty of Brown University, Providence, R.I., as an instructor in German.

The Rev. A. Chandler Crawford, former rector of Trinity Church, Hannibal, Mo., is vicar of Trinity Church, 2d and Miller Sts., DeSoto, and St. Peter's, Bonne Terre, Mo.

The Rev. John G. Dahl, former rector of Church of the Messiah, Detroit, is rector of St. Stephen's, 105 Cedar Ave., Wyandotte, Mich. 48192.

The Rev. Kenneth W. Davis, former rector of All Saints', Loveland, Texas, is teaching in the Buena Vista, Colo., public school system.

The Rev. Robert L. Ford, former assistant, St. John's, Tulsa, Okla., is on the staff of the River Parishes Regional Ministry in northeast Missouri. Address: 702 Georgia St., Louisiana, Mo. 63353.

The Rev. Gus L. Franklin III, former curate, Cathedral Church of St. Paul, Springfield, Ill., is a math instructor, Lincoln Land Community College, Springfield. Address: 913 N. 6th St. (62702).

The Rev. Richard M. George, former priest associate at Christ Church, 5655 N. Lake Dr., Whitefish Bay, Wis. 53217, has been rector of the parish for some time.

The Rev. Gary Goldacker, former curate, St. George's, Belleville, Ill., is assistant priest, Christ Church, Springfield, Ill. Address: 81 Interlacken Dr. (62704).

The Rev. Roger Henshaw is rector of Zion Church, Charles Town, W.Va. Address: 221 E. Washington St. (25414).

The Rev. Joseph H. Jeffcott, former assistant, St. Matthew's, Charleston, W.Va., is rector of St. John's, Heiskell Ave. at Maple, Wheeling, W.Va. 26003.

The Rev. Charles F. Keen, former vicar of Resurrection, Limon, and St. Paul's, Byers, Colo., is rector of All Saints', 3448 Taft Ave., Rt. 1, Loveland, Colo. 80537.

The Rev. Jerry W. Kolb, former curate, St. Timothy's, Littleton, Colo., is in the chaplain intern program, Presbyterian Hospital, Denver, Colo. Address: 636 Ivanhoe St., Denver (80220).

The Rev. John Lovatt is rector of the Church of the Nativity, Cincinnati, Ohio. This is a part-time position with a parish that cannot afford a full-time priest.

The Rev. C. Norman Middleton, former rector of St. Paul's, Lakewood, Denver, Colo., is rector of Trinity Church, 3800 W. 20th St., Greeley, Colo. 80631.

The Rev. William N. Malotke, former rector of St. John's, Charlotte, Mich., is rector of Trinity Church, Jacksonville, Ill. Address: 925 Grove St. (62650).

The Rev. John P. Meyer, assistant chaplain, Southern Illinois University, Carbondale, Ill., is also vicar of St. Anne's, Anna, Ill. No change of address.

The Rev. Robert O. Miller, former rector of St. Wilfrid's, Marion, and priest in charge of Holy Cross, Uniontown, Ala., is curate, Holy Comforter, 2911 Woodley Rd., Montgomery, Ala. 36111.

The Rev. Richard H. Moses, former rector of St. Peter's, Canton, and vicar of St. James', Lewistown, Ill., is rector of St. Michael's, Hays, Kan. Address: 2900 Canal Blvd. (67601).

The Rev. Marc Oliver, former priest in charge of Good Shepherd, Orland, Calif., is now at the Church of the Transfiguration, 165 Pine St., Freeport, L.I., N.Y. 11520.

The Rev. Clifford Ott, former priest in charge of St. John's, Hallock, Minn., is rector of Grace Church, Jamestown, N.D. Address: 411 2d Ave. N.E.

The Rev. John M. Palmer, deacon, is curate, St. Stephen's, Miami, Fla. Address: Box 33 318, Miami (33133).

The Rev. David L. Parrish, for the past year training for accreditation as a hospital chaplain at Fairview Hospital, Minneapolis, is protestant chaplain at St. Mary's Roman Catholic Hospital, Minneapolis. Address: 209 S. Meadow Lane, Golden Valley, Minneapolis.

The Rev. Theodore H. Patrick, an instructor at North Carolina Agricultural and Technical State University, Greensboro, and former priest in charge of Christ Church, Walnut Cove, N.C., continues with his teaching and is also assistant for adult education, Holy Trinity, Greensboro. Address: 216 S. Park Dr. (27401).

The Rev. James A. Peck, former canon of Calvary Cathedral, Sioux Falls, S.D., is rector of Christ Church, 301 N.W. 3d Ave., Austin, Minn. 55912.

The Rev. DeWolf Perry, former rector of St. John's, Waterbury, Conn., is priest in charge of Good Shepherd, Fitchburg, Mass. Address: Princeton, Mass. 01541.

The Rev. William H. Petersen, former curate, Church of the Transfiguration, San Mateo, Calif., is a teaching fellow at the Church Divinity School of the Pacific, Berkeley, Calif., and continues with his doctoral work at the Graduate Theological Union, also in Berkeley. Address: c/o CDSF, 2451 Ridge Rd. (94709).

The Rev. Richard Phelps, OSB, is on leave of absence from St. Gregory's Abbey to be vicar of the Church of the Holy Family, Rt. 2, Box 279B, Angola, Ind. 46703.

The Rev. Christy W. Plank, former worker priest in the Diocese of California, is rector of All Saints', 437 Rogers Ave., Watsonville, Calif. 95076.

The Rev. George Poffenbarger II, former vicar of the Church of the Incarnation, Roncerverte; St. Michael's, Salt Sulphur Springs; and All Saints', Union, W.Va., is rector of Heavenly Rest, Princeton, W.Va.

The Rev. Edward B. Pollanick, former rector of All Saints', Rhawnhurst, Philadelphia, Pa., is rector of All Saints', 535 Haws Ave., Norristown, Pa. 19401.

The Rev. Edward C. Raffetta, Jr., is rector of St. Thomas', Croom, Md. 20780.

The Rev. Grady W. Richardson, former curate, Christ Church, Tuscaloosa, Ala., is vicar of Grace Church, Cullman, Ala. Address: Box 645 (35055).

The Rev. William H. Rohner, former curate, Grace Church, Plainfield, N.J., is priest in charge of St. Andrew's, Plainfield. Address: 825 Park Ave. (07060).

The Rev. Harvel R. Sanders, former rector of St. Paul's, St. Louis, Mo., is rector of Grace Church, Jefferson City, Mo. Address: 217 Adams (65101).

The Rev. Jack S. Scott is rector of St. John's, Olney, Md. 20832.

The Rev. Arthur M. Sherman is rector of St. John's, Lancaster, Pa. 17603.

The Rev. Charles W. Taylor is chaplain to Episcopal students, Howard University, 2400 6th St. N.W., Washington, D.C.

The Rev. Herbert A. Ward, Jr., former senior curate, St. George's, New Orleans, La., and headmaster of the Parish Day School, is executive director of St. Jude's Ranch for Children, Boulder City, Nev. Address: Box 985, Boulder City (89005).

The Rev. Barrie Wilson of the Anglican Church of Canada is on the faculty of St. Louis University and a priest associate, Trinity Church, St. Louis, Mo. Address: 9140 N. Swan Circle (63144).

## Schools

St. Mark's School, Southborough, Mass.—The new headmaster is Edward T. Hall.

Cathedral School for Boys, San Francisco—The Rev. H. David Sox, former chaplain of Trinity School, New York City, is chaplain of Cathedral School, 1275 Sacramento St. (94108).

Episcopal University Center, University of South Florida—The Rev. William B. George, Ph.D., is chaplain of St. Anselm's, a part of the EUC. A former Presbyterian minister, he was confirmed in the chapel some time ago, and ordained there as well. Prior to his present position, he taught at New York University, Oswego, and assisted at Trinity Church, Syracuse. Address: 3134 Sunnyside Rd., Temple Terrace, Fla. 33617.

## Seminaries

Berkeley Divinity School, New Haven, Conn.—The Rev. J. C. Michael Allen was installed as the 8th dean of the seminary, Sept. 26, in Christ Church, New Haven.

## POSITIONS OFFERED

CHAPLAIN for Juvenile Center, Department of Probation, New York City. Accredited CPE supervisor preferred but others with some CPE will be considered. City salary \$8,000. Will be supplemented by Episcopal Mission Society for supervisor beginning at \$10,000 plus pension fund payments and medical insurance. Contact the Rev. George H. Hann, Director of Chaplaincy, Episcopal Mission Society, 38 Bleecker Street, New York, N.Y. 10012.

PRIEST NEEDED by small mission (102 communicants), in fine small town. All Saints' Episcopal, 107 S. Curry, West Plains, Missouri.

## POSITIONS WANTED

BUSINESS EXECUTIVE (lay) desires position as business manager for parish; home; etc. Write Fr. Richard Elting, St. Anne's, Washingtonville, N.Y. 10992.

CONSERVATIVE RECTOR, small parish, desires change. Reply Box A-750.\*

EXPERIENCED, ENERGETIC married parish priest with family seeks change with a strong challenge. Atlantic, north-central or mid-west only. Extensive resumé and references upon request. Reply Box S-756.\*

LOOKING for a responsible and dedicated priest? Looking for a pastor who preaches the faith and not socio-political activism? Looking for an accomplished writer, family man, and clergyman who is proud of his country? Excellent background and references. Reply Box C-757.\*

## RETIREMENT SPECIAL

SENIOR CITIZENS CENTER with living accommodations. Write or call Sewanee, Tennessee 37375. Tel. 598-5658.

## TRAVEL

CANTERBURY SUMMER SCHOOL, England, July. Cost low, outstanding lecturers include Archbishop of Canterbury. Write for Prospectus. CANTESS, 209 Greaves, Kane, Pa. 16735.

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

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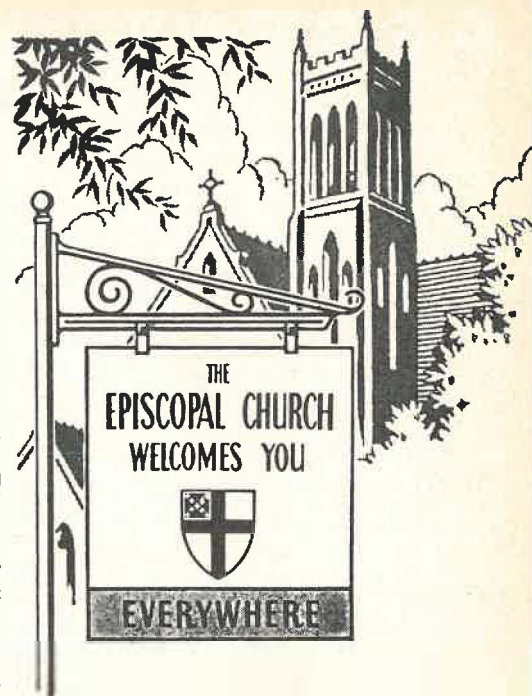
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THE LIVING CHURCH

# CHURCH DIRECTORY

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



## 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

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. T. P. Ball  
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

## 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

**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; P, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## EVANSTON, ILL.

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

## FLOSSMOOR, ILL.

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

## 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

## 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. 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

**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

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

### 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  
Español 2S monthly, 12 noon. Weekdays & other  
services as anno

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Caquiati, 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

## 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

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