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Around



& About

— With the Editor —

C. S. shares my fondness for laconicisms and submits this paradigm: "Have you been an Episcopalian all your life?" "Not yet."

Also this therapeutic benediction: "Fight the good fight."

Lacerated Latin. From E. S. S. these alternative renditions of *O salutaris hostia*: "Salute the army" and "Speak nicely to the host."

S. M. S. passes along Stephen Leacock's handling of J. Caesar's *Gallia est omnis divisa in partes tres*: "It takes a lot of gall to tree those parties."

Religious News Service reports from Hamilton, Ont., that the Rev. **Ted Mann**, an Anglican priest and sociologist, recently testified in court about an allegedly obscene film. There is a scene in which a priest simulates sexual intercourse, after visiting a young woman on a sick call. The witness told the court that he found the scene not distasteful at all, but amusing.

You wonder, after that, what the Rev. Dr. Mann would or could find distasteful. Such testimony from clergy of the Enlightenment is becoming quite routine. Human sexuality is in danger of destruction today, not from those who want to suppress it but from those who would work it to death, who say that we can never have enough sex anyplace, anywhere, anyhow, by or with anybody. *Lacerated Latin* provides a fine slogan for them: *Coito ergo sum*.

On page 9 of this issue, under "News in Brief" is a report on the Christian population of Japan—a very tiny minority. No statistics, however, can reflect the quality of a community of Christians and if statistics could tell that story the Japanese report would be much brighter.

Michael H. Yashiro is Presiding Bishop of the Holy Catholic Church in Japan (Nippon Seikokai). A newsletter from him has come to my desk, and I want to quote a few of this Anglican leader's comments on the troubles in his land which are so like our troubles:

"It is all right for people to say that we must stop the war because to kill one's neighbor is a sin whatever the reason for it may be. Yet when many of the soldiers in Vietnam have run away from the battlefield and taken refuge in Japan the young vociferous Christians have made no preparation to help them." Evidently big talk is easy in Japanese, as in English.

"One thing I am very guilty of is this:

not knowing how to get my good friends to become Christian. To make them Christians according to my experience should be done before becoming too friendly. I find it also difficult to get people of my own age to become Christians. It is hard for us who have a certain position in society and some reputation to bring friends to a decision. The main reason is shyness. Very often I wish I could become a member of the Holiness Church, or the Salvation Army, or were a Seventh-Day Adventist. I could do it then."

"I recall Dostoyevsky's warning in *The Brothers Karamazov* that whenever we talk about big topics we are likely to forget to love our neighbors."

"A certain leader of the church declared that the church may not exist more than 10 years. But we believe profoundly that 'Jesus Christ is the same, yesterday, today, and forever.' So the task of the church is to reform itself in the confidence that it is the Body of Christ."

Thomas Fuller (1608-61) was an Anglican clergyman who thought and wrote splendidly about the priestly office. Two paragraphs in his essay, "The Faithfull Minister," merit devout reflection by all who preach:

"*He (the faithful minister) will not offer to God of that which costs him nothing; but takes pains aforehand for his sermons. Demosthenes never made any oration on the sudden; yea being called upon he never rose up to speak, except he had well studied the matter: and he was wont to say, that he showed how he honored and revered the people of Athens because he was careful when he spake unto them. Indeed if our minister be surprised with a sudden occasion, he counts himself rather to be excused than commended, if premeditating only the bones of his sermon he clothes it with flesh ex-tempore. As for those, whose long custom hath made preaching their nature, he accounts their examples rather to be admired than imitated. Having brought his sermon into his head, he labors to bring it into his heart, before he preaches it to his people. Surely that preaching which comes from the soul most works on the soul. Some have questioned ventriloquism, when men strangely speak out of their bellies, whether it can be done lawfully or no: might I coin the word *cordiloquism*, when men draw the doctrines out of their hearts; sure all would count this lawful and commendable."*

Letters to the Editor

Lacerated Latin

"Lacerated Latin" is truly stimulating for those of us who are so misfit [TLC, May 10] that we do not truly understand all that goes on among the erudite clergy of our church. My one question, however, in regard to Fr. Ellis's letter is simply this:

Is *stupor mundi* that which follows the gifts of tongues on Whitsunday, or is it the Monday after Easter, or just every Monday in a cleric's life? I would like to know, for I think I am stupid but devout.

(The Rev.) H. M. RICHARDSON
Rector of Old Wye Church

Wye Mills, Md.

Religion in the 70s

I have just read your article *Religion in the 70s* [TLC, May 10], and want to say "Bravo!" It is one of the best statements I have seen in summary of our real situation.

Your distinction between "religion" and "Christianity" gives me some relief in that now I know of at least *two* persons who feel this way. I get to wondering sometimes if I am mad for failing to see true Christianity in so very much of what we are doing. As you say, officialdom shows very little concern about dealing with the roots of sin, self-idolatry, and unbelief.

May God grant us true repentance for this — or maybe our prayer should be, "even so, Lord Jesus, come."

(The Rev.) DUANE H. THEBEAU
Rector of St. Anne's Church

Oceanside, Calif.

I want to commend you for your incisive analysis of religion in the 70s. How true! However, I can say this as a priest who is more involved in civic and human affairs than in any of my own. But I go on only as a priest of the church and never miss any chance to bring God, the church, and Christ into the affairs.

What you say in this summation should be said more widely.

(The Rev.) HAROLD A. MCELWAIN
Rector of St. Paul's Church

Portland, Me.

As a Christian priest in Indian work (on reservations 7 years and in Indian work

The Cover

The Rt. Rev. Paul Moore, Bishop Coadjutor of New York, censures the oblations during one of the High Masses celebrated at the recent liturgical conference held at the Church of St. Mary the Virgin, New York City. With him are the Rev. Donald Garfield (l), deacon of the Mass and rector of St. Mary's, and John Headley, subdeacon and treasurer of the parish. Concelebrants are in the background. A complete report of the conference begins on page 5. This photo and that on page 5 are by the Rev. Winston F. Jensen.

now), I wish to say it is very difficult to be a Christian and not get involved in the war against poverty, racism, and paternalism (*i.e.*, to be advocate of self-determination). The despair and death, the defeated aging of teenagers that comes from being dominated and treated as sub-human, and the no-hope atmosphere, get to a Christian. I myself would wonder about how much a person believed in God and Christ if the person was not motivated to make attacking this sin his highest priority (if he saw what I have seen).

When I complete my hour-and-a-half devotions in the morning (OHC Priest Associate Rule) I come from it stirred to my bones, postured to fight poverty, paternalism, and racism. This is where I am anyway, and I suggest you take a peek at what is happening to God's children where you are. I believe 815 has. I am as sorry as anyone else that the walls of the world and our country are cracking, but man's God-given self-respect only can stand so much. The Episcopal Church is not the only thing that is going to disappear, unless the pride of "have" people is checked and their powers shared with the proud "have not" people — with no strings attached. The issue is, should "non-trapped" Christians help their "trapped" fellow brothers?

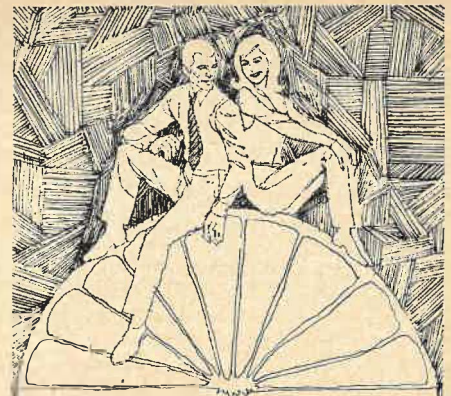
Furthermore, you make the following statement in a derogatory tone: "The money is to go to the politicians of the poor to finance their programs rather than to the poor directly for the relief of their needs." What is wrong with politicians? Thank the Lord politicians of the poor are beginning to emerge. They may be inexperienced, but they could not be anything but that, given the fact they have not been around much in the past. And, for you or me to administer to the poor directly is precisely the horrible, paternalistic mistake we have made for years.

The dynamics of growing political responsibility must be understood, and we must not be impatient. The funding of the Alianza creates political responsibility. The politicians of the poor more and more will represent the will of the majority, as the majority are given powers to be responsible about. The same is happening in Rapid City. The majority is waking up, because such and such "way-out" group got funded. And, of course, it is the bold "way-out" people who will lead first.

My wife believes in God and Christ, too, and she spends most of her free time reading Indian history and culture and writing curriculum that will give Indian children an education that tells them the truth about life and themselves, instead of brainwashing them about the American way of life, which implies that they and their way are no good. Does she need conversion, too?

(The Rev.) DONALD S. WALCH
Rector of St. Matthew's Church
Rapid City, S. D.

It seems to me that the so-called frustration of youth is the modern way of expressing a deep yearning to have the great spir-



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itual vacuum filled. As you put it, "Christ-formation in the lives of people" is the only way that this can be done and, unfortunately, churches generally are not doing it although they are the only instrumentalities existing for that purpose. It is one of the real tragedies of our times that this only instrumentality appears to have forgotten what it was commissioned to do. Thank you for pointing it out and the best of luck in your efforts to replace the "golden calf" of sociological pertinency with Jesus of Nazareth, the Christ, in the center of his church.

F. H. NEISSER

Portland, Ore.

Count me as one in support of your position in your *Religion in the 70s* and of your stand in your editorial "815's New Order." It is high time that some good doctor of real religion used a sharp scalpel to cut away the cancer of humanism from PECUSA. The message and mission of Jesus Christ and the superb insight of St. Paul have been buried for too long under the well-meaning but specious theology of ecology. I wish your two articles could be read from every pulpit. What a resounding response would come from our laymen! And what better medicine for a very sick church than to have these two pieces as the opening address at Houston? Well, we can still dream — and hope — can't we?

(The Rev.) LAURENCE H. BLACKBURN, D.D.
Woodbury, Conn.

Armed Forces Budget

Many thanks for explaining what is done with our Armed Forces money [TLC, May 17]. Mr. Pierce's statement is one more example of a man's making sweeping statements without knowing the full meaning of what he says—here, why this budget exists and what is done with this money. Yes, it is used entirely for Episcopal clergy, certain employees of the church, and for the benefit of church members, and *not* for the United States' Armed Forces for the waging of war, etc. The latter comes out of tax money.

We prize the place of conscience in human life and its use in terms of the precious freedoms our democracy affords us. Several months ago I was asked to participate in a CYO panel discussion on war, peace, and pacifism. My pacifist opponent did not once appeal to holy scripture, theology, church, or civil discipline and law, but only to his individual personal conscience in the matter. How far can one go in that direction and not end up in absolute anarchy? This is my 35th year as a member of the Army Reserve and I am afraid of losing all sympathy for such people.

(The Rev.) FRANK W. MARSHALL, JR.
Rector of Trinity Church

Bayonne, N. J.

I would like to respond in part to your editorial "Should Service Chaplains Exist?" The issue raised was not simply the existence of military chaplaincies but the question of who shall pay for them and to what extent.

I am far from an expert on the matter although I do have experience as an army chaplain in the continental United States as well as Vietnam. I would very much like to

see this issue studied in depth from the perspective of a chaplain as minister *to* the military as differing from the concept of a chaplain *in* the military. The approaches are not identical and it would appear to me that the church's approach must be the former.

Further, I am somewhat in sympathy with those who would seek funding at the national level for a counseling service as part of the church's ministry to those facing induction. I must register disapproval of your blanket remark that "As pacifists use the word, 'counseling' means finding some way of evading military duty." Your facts may be neutral, but your method of expression is quite judgmental. I am sure that you are aware of the fact that the Selective Service laws provide legitimate, honorable, and thoroughly legal alternatives to normal military duty. Information regarding these provisions is most difficult to procure through the usual local draft board which is, in many cases, uninformed and in other cases quite hostile regarding such alternatives. Given these conditions, I see nothing wrong with the church performing that function and have done so myself when asked.

If I accept your judgment on the word "counseling," will you accept the following? As taxpayers normally use the word, "counseling" means finding some way of evading paying taxes.

(The Rev.) C. EDWARD CRESWELL
Rector of St. Andrew's Church

Emporia, Kan.

No deal. An income-tax counselor who counsels evading taxes is guilty of a criminal offense, and so this can hardly be normal procedure for professionals; tax avoidance is another matter. I should not expect most doctrinaire pacifists, believing as they do that military service is sinful in itself, to counsel mere service avoidance within the law. Ed.

TLC, May 3

I've subscribed to TLC for years and used to love it, but I was saddened by the issue of May 3 on three counts:

1. The cover: A bishop should appear in full canonicals and not be cute. The apron was revolting.

2. The pathetic letter about Bp. Pike: Reading it makes one blush for it apparently was the writer's only opportunity to have any contact with the near-great. I feel so sorry about James Pike but wonder why anyone who went to a theological school and was ordained a priest did not know the life of the world to come. It was so sad he had to go to a medium.

3. The editorial on St. Paul and women: I think I know that man through and through. Just think of Lydia to take one instance, and Priscilla for another.

MARY E. STEINMETZ

Philadelphia

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THE KALENDAR

July

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The Living Church

July 5, 1970
Trinity VI

For 91 Years,
Its Worship, Witness, and Welfare

CONFERENCE ON THE LITURGY

“Worship in Spirit and Truth” was the theme of a three-day liturgical conference held at the Church of St. Mary the Virgin in New York City, in which three new eucharistic rites prepared by the Standing Liturgical Commission to be presented to the 1970 General Convention for trial use were celebrated and evaluated by a galaxy of ten eminent authorities and an estimated 350 participants. The three new rites were presented to the conference in the triumphal magnificence of High Mass celebrated according to a conservative alteration of the Prayer Book rite, in a more extensively revised Eucharist in modern English, and in a very simple “house-church” assembly of the sort that is becoming more and more common in youth conferences and small groups meeting away from church buildings. From these, the participants came to understand a theme stressed by the Rev. Dr. John M. Krumm, rector of the Church of the Ascension, New York, in his dinner address — the desirability that many parishes use all three rites in order to ensure a greater variety in our ways of eucharistic celebration.

The conference opened on the evening of May 20 with the liturgy according to “Rite II,” an entirely rewritten Eucharist in modern English, which was concelebrated from a free-standing altar set up for the occasion and in which most of the congregation stood throughout the canon and for the distribution of communion. Principal celebrant was the Rt. Rev. Paul Moore, Jr., Bishop Coadjutor of New York, who wore a simple new mitre presented to him by the people of St. Mary’s. The wordings used for the *Gloria in excelsis*, Nicene Creed, *Sursum corda*, *Sanctus*, and Lord’s Prayer were those prepared by the International Committee on English Texts (ICET), which is composed of representatives from most English-speaking church bodies whose worship is of a liturgical sort. Traditional music was adapted for the new texts by a committee working with St. Mary’s director of music, James L. Palsgrove, and a new mass for the ICET wordings was composed by St. Mary’s organist, McNeil Robinson. Bp. Moore in his sermon, recalling his early days of worship at St. Mary’s as a teenager, declared that the role of a bishop is to encourage the widest possible variety in the liturgy, not restricting the response of creation to the

Creator but enabling people to be free to do “Christ’s thing” within the discipline of the church.

Following the “Rite II” liturgy that evening, the Rev. Dr. H. Boone Porter of the General Theological Seminary was the speaker. The major liturgical problem of the Episcopal Church, he said, is the celebration of the Eucharist in a new and adequate fashion. Although the service of Morning Prayer cannot, and was not intended to, give full expression to the doctrines of creation, resurrection, and new life in the Spirit, at present most Episcopalians still do not have a strong enough affection for the Prayer Book service of Holy Communion to want to celebrate it with the weekly frequency which our Lord and the church seem to have intended. Surveys taken by the Standing Liturgical Commission reveal that *The Liturgy of the Lord’s Supper*, published some three years ago as a first step toward eucharistic revision, is generally favored in its main structural outline but widely disliked in its language. The commission is accordingly proposing to the next General Convention a “package-booklet” of two new rites, one a conservative altera-

tion of the Prayer Book in traditional language and the other a more extensive modernization, and a third alternative order that provides a basic outline with several possible canons of thanksgiving. All three of these rites, Dr. Porter concluded, have the same structure as that of *The Liturgy of the Lord’s Supper*, which itself follows the classical four-fold shape of the Eucharist (taking bread and wine, giving thanks over them, breaking the consecrated bread, and distributing the consecrated gifts). This outline is the basic pattern being followed in all current liturgical revision both protestant and catholic.

On the next day, the conference was treated to a series of five speakers who set the Eucharist in deeper perspectives. The Rev. Dr. Reginald H. Fuller of Union Theological Seminary, whose topic was the calendar and lectionary reform, emphasized the original notions of Sunday as the eschatological celebration of our redemption and of the Paschal Feast as one single experience of the *transitus* from this age into the Kingdom of God. The concept of historical commemorations in the calendar, he explained, did



AN INFORMAL CELEBRATION
Holy communion is administered by four concelebrants

not develop until the fourth century, after the church had been recognized by the Emperor Constantine. Perhaps the most urgent related task in calendar reform, he indicated, is to restore at least some elements of the Paschal Vigil, "the most important service of the church year," which was excised from Anglican worship by our Reformation forefathers. Prof. Fuller then outlined the calendar and lectionary changes that the commission will propose, which follow closely the new three-year cycle of lections as recently revised by the Roman Catholics but adapted to Anglican usage.

The Rev. Dr. Robert E. Terwilliger, director of Trinity Institute, in a stirring and controversial address on eucharistic preaching, declared that a sermon is "not just any utterance in the church," that liturgy is "not just the celebration of life or of man," and that the Eucharist is "not just a common meal of people who have found one another." On the contrary, he affirmed, the sermon is a proclamation of the Resurrection and of Christian hope, the liturgy is the celebration of the new life of new men in Jesus Christ, and the Eucharist is a feast in which Christians know themselves to be one in Jesus Christ—in which their communion with the Body and Blood of Christ should be "more real" than their exchange of peace with one another. Deploring the fact that places of liturgical worship seldom have "dangerous pulpits," Dr. Terwilliger stressed the concept of a sermon as the proclamation of the Gospel rather than as the judicious presentation of alternatives. The pulpit, he concluded, is one place of Christian martyrdom for today's priest, and the real problem with the dropout rate from the ordained ministry is that as yet there have not been enough clergy leaving.

The Rev. Dr. James A. Carpenter of the General Seminary, speaking on the eucharistic sacrifice, took the position that, in this age when the term "love" has become rather trivialized, the concept of sacrifice is the very "meaning of the church's message." Sacrifice, he said, is the form by which God's love is known and made to appear; worship is our participation in the one sacrifice of Christ, and the presence in the Eucharist is a presence of the sacrificed Lord. From these bases, Prof. Carpenter went on to question whether the commission's proposed eucharistic canons present an adequate notion of Christian sacrifice, and he concluded with a plea that "liturgy remain conservative of the radical nature of the Sacrifice of the Gospel itself."

The next speaker, the Rev. Dr. John Macquarrie who has just left Union Seminary for a position in England, advocated a "personal" view of the eucharistic presence. This view, in the sense of a "personal encounter," would sum up the older temporal and spatial views and yet allow for a multi-dimensional understanding that does not restrict the presence to

beginning at one precise moment of consecration. We encounter the person of Christ as present, for example, in the ministry of the Word, in the eucharistic action, in the community of the faithful, and in the bishop or president of the assembly, and yet Christ is still preeminently encountered as present in the consecrated bread and wine. Transubstantiation, however, which did at least have the merit of ruling out magical theories that located the presence in the changing accidents, is less satisfactory today as an explanation of personal presence than transignification, which implies a change in sign-reality and a new depth of meaning. The presence or being of a person, therefore, in this case the person of Jesus Christ, is constituted not only by time and space but also by meaning. Adoration or contemplation before the sacrament reserved, concluded the new Lady Margaret Professor of Divinity in Oxford University, is but an extension of the encounter in eucharistic presence and thus a proper and deeper appreciation of its depth of meaning.

The final speaker on May 21 was the Rev. Canon Don H. Copeland, director of the World Center for Liturgical Studies at Boynton Beach, Fla. The real question raised by the present crisis in worship, he stated, is the question of God: Is He met primarily in prayer and sacrament, or only in human relations? Speaking from his long parochial experience, Canon Copeland warned against excesses of liturgical individualism and the possible loss of vertical dimension, but he lauded the multiplication of small-group masses, the growing recovery of eucharistic centrality in Sunday worship, and the increased possibilities for ecumenical cooperation. In perhaps the most creative suggestions made during the conference, Fr. Copeland proposed that dioceses of the Episcopal Church memorialize the General Convention to authorize—together with the commission's three new rites—the entire new Roman Mass Ordo in English translation for occasional trial use among Episcopalians, and he called for work to begin on a common eucharistic rite to be shared by Anglicans and Roman Catholics.

On the second evening of the conference High Mass was celebrated according to the commission's proposed "Rite I," which has already been briefly described. The preacher, the Very Rev. Samuel Wylie, dean of General Seminary, spoke of the need for a harmony between spontaneity and order in our understanding of the activity—including liturgical activity—of the Holy Spirit in this present time. The conference dinner then followed

at the Harvard Club. The after-dinner speaker, Dr. Krumm, raised serious questions about the doctrines of justification by faith and the centrality of the Gospel in the commission's new rites and about the quality of language in the translations prepared by the ICET.

On the final morning, the Rev. Dr. Leonel L. Mitchell, rector of St. Luke's Church, Beacon, N.Y., discussed the relationship of the Eucharist to Christian Initiation. He said that the commission is proposing the re-unification of three elements which logically, theologically, and historically belong together: Baptism, Confirmation, and First Communion. His talk was followed by some useful general remarks on the setting of the Eucharist by Captain Howard E. Galley of the Church Army, who assists the commission in coordinating Prayer Book revision. And at midday on May 22 the conference concluded with a very simple celebration of the third, alternative eucharistic order in St. Mary's parish hall, with Dr. Porter presiding.

Overall, one may say that the conference was a significant pointer towards many areas of liturgical renewal and certainly achieved the purpose set for it by the Rev. Donald L. Garfield, rector of St. Mary's—"to learn how to worship God in ways faithful to changeless Truth" that are at the same time "expressive of the renewing Spirit." The addresses, which are to be published later this summer, will make an excellent compendium of contemporary Anglican eucharistic theology. If any significant areas of concern were not explored deeply, they lie in the questions of liturgical desacralization, the proper place for music and ceremony in an age of simplification, the implications of the Eucharist for Christian secular witness, and the meaning of the liturgy itself as our passage into the Kingdom of God. But these are questions that demand yet another such conference.

(The Rev.) J. ROBERT WRIGHT, *D.Phil.*

EPISCOPATE

Election, Appointment, Resignation

The Rt. Rev. George E. Rath, Suffragan Bishop of the Diocese of Newark, has been elected coadjutor of the diocese. He will succeed the Rt. Rev. Leland Stark when Bp. Stark retires in 1973.

The Rt. Rev. Stephen Bayne, Jr., former vice president of the Executive Council, has been named assistant to the rector of Trinity Parish, New York City. Bp. Bayne also plans to teach at General Seminary.

The Suffragan Bishop for the Armed Forces, the Rt. Rev. Arnold M. Lewis, has announced his resignation from that post effective Dec. 31.

The Rt. Rev. Daniel Corrigan has been named dean of Bexley Hall, the Episcopal



seminary affiliated with Colgate Rochester since 1968. Bp. Corrigan who has been acting dean this past year, said, "There's a great movement in theological education going forward here, and I'm pleased to have some small share in helping it along." Before going to Bexley as acting dean, he was bishop in residence at Amherst College. From 1960 through 68, he served as head of the Home Department of the Executive Council. During the years 1958-60, he was Suffragan Bishop of Colorado.

CHURCH ARMY

Volunteer to Alaska

The first volunteer for the Church Army's Volunteer Corps went to Alaska for the summer. Richard Stevens of University Park, Md., son of the late Rev. Merrill A. Stevens, a former chaplain at the University of Maryland, in the spirit of adventure, set out to hitchhike to Seattle then planned to fly to Alaska. His base is to be Fort Yukon, where he will work with the Rev. David Salmon and Capt. Tom Tull of the Church Army.

Mr. Stevens, 22, a graduate of St. John's College, Annapolis, expects to return to the New York area after his summer in Alaska, to begin training for a Church Army officer. Not only is he a charter member of the Volunteer Corps, but he designed the promotional material for the corps before he left on his trip.

NEW YORK

Regional Assembly Meets

Parishes in Dutchess, Orange, Sullivan, and Ulster Counties, N.Y., held their first regional assembly in St. Luke's Church, Beacon, and ratified the designation of the four-county area as the first of several regions to be established within the Diocese of New York.

The diocese of New York has a major reorganization program underway in order to decentralize its over-all operation and to create stronger ties among congregations in each area. The mid-Hudson region is the first to emerge from this process. This new region will be responsible for planning, personnel recommendations, program development, and advice on expenditures from the diocesan budget within the area.

The Rt. Rev. Paul Moore, Jr., Bishop Coadjutor of New York, presided at the assembly. One of his responsibilities is the developing of new regional organizations throughout the diocese.

RHODESIA

Bishop to Leave

The Rt. Rev. Kenneth Skelton, Bishop of Matabeleland, one of Rhodesia's most outspoken critics and a champion of the

native African there since his election in 1962, has accepted the post of Assistant Bishop of Durham, where he will also be rural dean of Wearmouth. He plans to leave Rhodesia in August. His three children live in England and he emphasized that he is leaving "because of personal and domestic reasons."

In 1965, preaching at a service in Westminster Abbey, Bp. Skelton declared that Christianity was being rejected in Africa because of a "kind of blasphemy" spoken by Ian Smith, Prime Minister of Rhodesia. He also described Rhodesia as a land where freedom of expression, association, and movement were severely curtailed, "where people can disappear without a trace." In 1966, Bp. Skelton was described by a Rhodesian Front M.P. in the Rhodesian Parliament as "the Devil's advocate."

WASHINGTON

Methodist Ordination Held in Cathedral

The Rt. Rev. William Creighton, Bishop of Washington, joined Methodist Bishops John W. Lord, Earl Ledden, and Edgar Love in the laying on of hands during ordinations of men and women of the Baltimore Conference of the United Methodist Church, assembled in Washington for its annual meeting. Of those ordained, 31 men and 2 women were made deacons, and 15 others, elders. It was the largest group in years to be ordained in this conference which is comprised of Washington, Maryland, and parts of West Virginia.

Bp. Lord said of Bp. Creighton's participation: "His joining with us in this ordination tonight makes this service one of unprecedented ecumenical significance."

The Very Rev. Francis Sayre, dean, read the epistle and gospel. Massed choirs of seven local Methodist churches presented music for the service. The Bible used in the rites belonged to John Wesley and was loaned by the Wesley Theological Seminary in Washington.

Holy Cross Begins Work

Since March, four monks of the Order of the Holy Cross have been working with an experimental non-institutional ministry sponsored by Convocation Six of the Diocese of Washington. The Rev. Edward Waldron, rector of St. Timothy's, one of the six parishes in the convocation, had worked with Holy Cross monks and brothers in a similar project in Augusta, Ga.

The Rev. Samuel Frazier, of St. Philip's, obtained a house for the monks to use as headquarters for their work. A second house was donated by a member of Calvary Church. Members of St. Timothy's have provided furniture for the two

houses and the convocation churches are contributing to operational costs.

Fr. Connor Lynn, and Brothers William, James, and Simon have spent these intervening weeks in learning the neighborhood, and in coming to know its leaders and existing agencies. The most urgent problem is drug addiction. Their project is to be run in cooperation with other area organizations and with St. Theresa's Roman Catholic Church.

GENERAL CONVENTION

More from Agenda Committee

The Agenda Committee making plans for the 63rd General Convention, Oct. 11-22, in Houston, will propose a schedule for the first week (of convention) which calls for legislative sessions in the morning and an assembly on convention issues each afternoon. The assembly would be followed by work group sessions from 4-5:30 P.M. in which bishops, deputies, delegates to Triennial, and additional representatives would participate. Seventy such work groups are planned with a chairman for each.

Evening sessions during the first week, with the exception of Thursday, Oct. 15, would be given over to open hearings by committees and other committee meetings. The evening of Oct. 15 has been set aside for the Presiding Bishop's Evening at the Symphony, one of the convention's principal social events.

A training session for work committee chairmen will be held all day Oct. 10, under the direction of Dr. Thomas Bennett. The subcommittee on work committee chairmen has suggested that the following be invited to serve as chairmen of work committees at Houston:

Bishops and their dioceses: Appleyard, Pittsburgh; Atkins, Eau Claire; Cole, Central New York; Davidson, Western Kansas; Elebash, East Carolina; Folwell, Central Florida; Fraser, North Carolina; Frey, Guatemala and Honduras; Hall, Virginia; Leighton, Maryland; Marmion, Southwestern Virginia; Masuda, North Dakota; Millard, California; Murray, Alabama; Ramos, Costa Rica; Reus-Froylan, Puerto Rico; Wolf, Maine; and Wyatt, Spokane.

Clerical deputies and their dioceses: Avery, Massachusetts; Capon, Long Island; Casson, Delaware; Devik, Olympia; Fenhagen, Washington; Gray, D., Mississippi; Gray, John A., North Carolina; Green, Southern Virginia; Gillett, New Hampshire; Hartley, Western North Carolina; Hoffman, Northern California; Hungerford, Northwest Texas; Larson, Wyoming; Mac Millan, Erie; Maxwell, Chicago; McAllister, West Texas; Parks, Florida; Reed, Springfield; Robinson, Newark; Swift, Kansas; Trelease, Ohio; Tucker, Southern Ohio; Vogel, Milwaukee; West, Western Michigan; Winters,

Tennessee; Wylie, New York; and Yamasaki, Los Angeles.

Lay deputies and their dioceses: Attwood, Connecticut; Auchincloss, New York; Bailey, Atlanta; Bateman, Pittsburgh; Causey, Virginia; Ellison, Upper South Carolina; Foster, Massachusetts; Gilbert, Michigan; Haase, Chicago; Katz, Milwaukee; Kauffman, Pennsylvania; Kellogg, Pennsylvania; Kintner, Northern Indiana; Leidy, Newark; Lindstrom, Ohio; Masquellette, Texas; McLeery, Central New York; Myers, Oregon; Neuwoehner, Missouri; Robinson, Chicago; Shipman, Olympia; Slingluff, Alabama; Smith, Florida; Waller, Georgia; and Weymouth, Maine.

CHURCH AND STATE

Bishops Oppose Proposed Cut in Assistance

Pennsylvania's five Episcopal Church bishops expressed opposition to a proposed 75% cut in public assistance benefits for some 96,000 persons on general assistance.

Gov. Raymond P. Shafer directed the reduction in payments to be effective with the start of the fiscal year. He ordered the Public Welfare Department to pay one-quarter of the former rate to general assistance cases, citing a legislative failure to raise funds to finance payments at existing levels. The four other categories of aid recipients—aid to dependent children, the blind, the disabled, and the aged—will not be affected by the change.

In a letter to the governor, the bishops contended that people on general assistance are those "whose successful functioning in society is marginal" because "over 90% of the recipients in this category are clearly unsuited for employment due to physical and mental incapacity or advanced age. . . . They are the first to be laid off and the last to be hired." General assistance is not part of the federally-aided relief program as are the other categories, and is financed entirely by state funds.

Signing the letter were Bishops Warnecke of Bethlehem, Crittenden of Erie, Stevenson of Harrisburg, DeWitt of Pennsylvania, and Appleyard of Pittsburgh.

ENGLAND

Mayflower Anniversary Celebrated

The Most Rev. Michael Ramsey, Archbishop of Canterbury, called for a new Mayflower spirit when he spoke in Plymouth at a civic service commemorating the 350th anniversary of the Pilgrim Fathers' sailing to America. Americans and Britons attended the service in St. Andrew's Parish, one of the high points of summer-long celebrations which began in May.

The Anglican primate called on present-day Christians to make Britain a better country in the same spirit that the Pilgrims sailed to America in 1620 in search of a better land. Urging greater respect for home life, a greater concern for the country's homeless, and for hungry and starving people in other parts of the world, he said: "If all our countries can be like that, there will be less selfish and irresponsible violence and fewer wars."

Dr. Ramsey said the true message of the Mayflower, "which crosses all matters of geography, is that there is indeed a heavenly land to which alone man is called to journey, and in which man will find his true and lasting home. How can our country become a little more like heaven? That, and nothing less, must be our ambition as Christians. Our country can become a little more like heaven only by being greatly changed and made very different."

The church was packed for the service, but it was not just an Anglican affair, for those who sailed to America were Puritans who had set up independent Congregationalist churches in the eastern English County of Lincolnshire at the beginning of the 17th century. One of the lessons at the civic service was read by the Rev. A. Duff Stevenson, a Baptist pastor and president of the Plymouth Free Church Federal Council.

After the service several Americans in the congregation attended another service outside the church at what is called the Door of Unity, a medieval door to the Prysten House (Priests House) which was opened with the aid of the American Daughters of 1812. At the Door of Unity service, Prebendary J. K. Cavell, vicar of St. Andrew's, explained that the service has been held annually for 40 years to recall Plymouth's act of chivalry to two American naval officers. The officers were injured when their brig was in battle with a British brig in 1812. They were brought to Plymouth but, despite great medical care, died. They were buried there with full military honors. Later the Daughters of 1812 had the gravestone restored and paid for the opening of the Door of Unity.

In London, the Mayflower anniversary was commemorated by a special program at the annual assembly of the Congregational Church in England and Wales. This included a recitation of many of the actual words and writings of people directly involved with events surrounding the sailing. The readings concluded with the singing of the hymn, "We Limit Not the Truth of God," based on Pastor John Robinson's words of farewell in 1620.

Controversy Over "40 Martyrs" Subsides

Pope Paul VI declared that in proposing to canonize 40 English and Welsh

martyrs who were slain during the persecution of Roman Catholics in the 16th and 17th centuries, he did not intend to give rise to mutual recriminations between Anglicans and Roman Catholics. Rather, he said, the canonization will give members of both churches an "outstanding opportunity" to acknowledge past errors and look forward to "the restoration of Christian unity." The pontiff said that canonization ceremonies will be held in St. Peter's Basilica on Oct. 25.

When the proposal to canonize the martyrs was first made public, controversy developed in Britain. Some Anglicans, among them the Archbishop of Canterbury, expressed the fear that the canonization would re-open historic old wounds. The martyrs suffered during the reigns of Henry VIII and Elizabeth I, as Roman Catholics in a land where their church was proscribed because of its political opposition to the Anglican monarchy. More recently, the Archbishops of Canterbury, York, and Wales have expressed a calm and conciliatory reaction to the pope's announcement of his intention.

COCU

Presbyterian Raps Plan

A Detroit clergyman and ecumenical leader has called upon the national committee of the Consultation on Church Union (COCU) to declare unequivocally that "in Christ we recognize ourselves as one" or face the fact that unity may never come. Dr. Carl G. Howie, minister of Westminster Presbyterian Church and United Presbyterian chairman of a local COCU committee, commented in an interview on the plan to unite the nine member churches in COCU. He has been working with COCU for the past ten years.

Dr. Howie said he has become disillusioned with COCU which has published 100,000 copies of its proposed merger plan adopted last March by representatives of the member churches. He called the present strides toward union a "futile struggle" and directed some sharp comments to the national COCU committee. He described the plan of union, to which participating churches are to respond by 1971, as a "patchwork." He said that "after believing for a decade that God has made us one, the equivocal message now arrives that she shall be one—after the details can be worked out."

He asked: "How can the church be a spiritual catalyst if it is bogged down constantly in organizational matters? It may just be that God is marching on and the church is standing still."

Dr. Howie suggested that COCU should "cease trying to organize God according to the traditions of man." He added that "if we are not serious about the oneness that God has given us, then

NEWS in BRIEF

all the church-organized staff cannot put Humpty Dumpty back together again." He contended that the prestigious COCU national committee ought to say that Christian oneness is "not our doing, it is God's gift," and then seek ways to manifest unity. He said the leadership will have to come from the top since he finds "little interest and no opposition or support" at the grass-roots level.

Without a statement on unity in Christ, the minister continued, the COCU plan "gives the impression that the church is still playing games. If the Consultation churches are not willing now to make such a firm commitment, we may be quite certain that the union is not to be and the charade should end."

Dr. Howie arranged for Dr. Eugene C. Blake to preach his now-famous sermon in Grace Cathedral, San Francisco, in which the consultation was first proposed. After the sermon, Dr. Howie recalled, members of four church bodies joined in intercommunion. "In word and in sacrament we declared ourselves one and proclaimed to the world that God had made us one," he said. He fears now that COCU is developing an "organization crutch." Union of the nine churches, he added, is still a worthwhile and laudable goal. "However, that union must not be an end in itself, nor must church unity," said Dr. Howie.

GCSP

"Alianza Is Spending Wisely"

Leon Modeste, director of the church's special anti-poverty program, said in Albuquerque, that the militant Mexican-American organization, Alianza Federal de los Pueblos Libres, is spending wisely the funds granted it by the Executive Council. He was in New Mexico to survey the activities of the Alianza involving the \$40,000 special grant given by the church last December despite considerable local opposition.

"The Alianza people are doing the work with the poor and powerless as our criteria mandate," Mr. Modeste said. "It is time the local churches began working also." He noted that the Alianza has set up a publishing operation and begun "disseminating information to awaken poor Spanish-American New Mexicans to the oppression under which they labor. New Mexico is really a bad scene," the Episcopal official told *The Albuquerque Journal*. "There is this arrogance on the part of the white racist community." Mr. Modeste said that he had met with the Bishop of New Mexico and Southwest Texas, the Rt. Rev. C. J. Kinsolving.

When the church made the grant to the Alianza, an organization criticized by many Southwesterners for alleged use of violence, the diocese withdrew its mone-

Continued on page 10

■ Ember Saturday, September, is the date requested for the consecration of the Rev. Alexander Stewart as fifth Bishop of Western Massachusetts.

■ In a very much delayed communication from Africa, the Most Rev. Oliver Green-Wilkinson, Archbishop of Central Africa and Bishop of Zambia, reported that the Rt. Rev. Robert Mize, Assistant Bishop in Matabeleland with special responsibility in Botswana, and working under the Rt. Rev. Kenneth Skelton, Bishop of Matabeleland, has resigned, expressing the wish to return to the United States. (Editor's note: At press time for the story on the rededication of St. Francis Boys' Home [TLC, May 10] the above information was not available.)

■ The Rt. Rev. Felix R. Arnott, Bishop Coadjutor of Melbourne, has defended current student protests and demonstrations "over world affairs," saying such actions indicate students are "thinking deeply on many points." Chairman of several independent schools in Victoria, he made his remarks in Tasmania while there on church business. He also said that in his opinion university students today are generally "harder workers" and "more responsible" than their counterparts of previous generations, although "unfortunately there was a tendency among some students to use drugs." He expressed belief that drug use is "a temporary phase" now given "far too much publicity."

■ An Anglican Church committee of South Africa has denounced the government's move to ban Africans from certain jobs. Following a resolution adopted by the committee, the Rt. Rev. Edward G. Knapp-Fisher, Bishop of Pretoria, and the Rt. Rev. Leslie E. Stradling, Bishop of Johannesburg, sent a message of protest to Minister of Bantu Administration and Development of Bantu Education, M. C. Botha. The government had announced plans to forbid Africans to hold such jobs as clerk, typist, and telephone operator in any of the designated white areas. The bishops in their message said the church regards the government proposal as "clearly unchristian, since it limits the human rights and freedoms of a large and voiceless section of the community." So far, there has been no reply from the government.

■ A German writer, Bernt Englemann, brought suit against the organizers of the famed Passion Play at Oberammergau, charging that the "scarcely-revised text" is likely to stir anti-Semitic hatred. Mr. Englemann, whose suit went before the Munich public prosecutor, said the Passion Play's passages arouse blind anti-Semitism and are more suited to Nazi

propaganda than the professional Christian stage. The Oberammergau producers have come under heavy criticism from many quarters, including several Jewish organizations and Christian theologians, for failing to delete or revise controversial passages in the text. The play is now showing. It is performed in the Bavarian village of Oberammergau every ten years and runs through the summer.

■ Greece's highest court, the Supreme State Council, has rejected the appeal of the Roman Catholic Archbishop of Corfu against a government decision banning Greek Orthodox children from attending an RC elementary school. The decision of the Greek Ministry for Cults and Education was issued on the ground that the elementary school was part of a complex of buildings, including a church, maintained by the Roman Catholic archdiocese. The state council said in its verdict: "According to the Greek constitution, it is not allowed to operate a private school in buildings belonging to non-Orthodox establishments. The reason for this is to safeguard the education of Greek Orthodox children within the framework of Greek-Christian civilization, and to avoid the danger of proselytizing at the expense of the Orthodox Church."

■ The Anti-Defamation League of B'nai B'rith has charged that most social studies textbooks used in secondary education today continue to present a "WASP" (White Anglo-Saxon Protestant) view of America, "with the nature and problems of minority groups largely neglected." The ADL, which conducted a similar study in 1960, reported that not one of the 45 textbooks examined presented "a reasonably complete and undistorted picture of America's many minority groups."

■ The Rev. William R. Laws, Jr., 53, of Columbus, Ind., was elected moderator of the 182nd General Assembly of the United Presbyterian Church. The moderator is presiding officer of the assembly and titular head of the 3-million-member body. One of five candidates, Mr. Laws was chosen on the second ballot after having received a substantial lead on the first.

■ Baptized Japanese Christians numbered 803,615 in 1968, the last year for which statistics are available, out of a national population of 101,090,000, thus comprising about four-fifths of one percent. The figure was reported by the *Japan Christian Yearbook*, a joint project of the National Roman Catholic Committee of Japan and the Japan National Christian Council. The Roman Catholic population was reported at 348,422, other Christians at 455,193.

tary support of the national church for the last of 1969 and for the year of 1970. Mr. Modeste said that at his meeting with the bishop there was no discussion on whether the diocesan support of the national church would be resumed in 1971. He did say that the diocese is primarily a missionary diocese, receiving more support from the national church than its normal donation totals, so that the cutting off of diocesan gifts is less damaging than it might be in other dioceses.

Commenting on the Alianza program, Mr. Modeste said: "From what I can see, the Alianza grant is moving in the direction it was to take when we funded it. We have to educate our own folk on their oppression. . . . This saying that anyone can make it in this country is a myth—especially if you are non-white. The chicanos are being programmed out."

He also visited a farmers' cooperative in Penasco, which received \$10,000 from the Episcopal Church for the cooperative marketing of apples.

The Alianza, founded as an organization to restore Spanish land grants to their owners, has shifted its emphasis to civil-rights activity and economic betterment for Mexican Americans during the past two years.

Procedures Audited

Price Waterhouse and Co., New York auditing firm, has completed a review of grant procedures of the General Convention Special Program of the Episcopal Church. The review found "no deviation from the procedures outlined by the General Convention."

CANADA

Anglican Heart to RC Priest

The heart of dead 14-year-old Marlene James of Lindsay, Ont., an Anglican Girl Guide, beats in the chest of 50-year-old Rev. Edward Madigan of St. Monica's Roman Catholic Church, Toronto. (At press time he was reported to be in good condition.) The donor died of brain damage after being hit by a car a day earlier. Her parents, Mr. and Mrs. Robert James, donated Marlene's eyes to the local eye bank.

Fr. Madigan had suffered from heart trouble since 1963 and had been incapacitated this past year. Mrs. James said that Marlene had been especially interested in transplants, particularly those involving the eyes, because she had a blind girl friend in the Girl Guides. She said Marlene would have wanted her heart and eyes donated.

Mr. James, a millwright, is the district commissioner of the Boy Scouts and leader of the Cub Pack at St. Paul's Church, Lindsay. There are four other children in the family.

The University of Toronto committee has ruled that transplant operations would continue in Toronto in "appropriate

cases." Among the limitations are a top age limit of 60 for a recipient and 40 for a donor, who must have a good health history.

ANGLICAN CONSULTATIVE COUNCIL

To Meet in Kenya

Mixed marriages, women priests, and racism are among the wide range of subjects to be discussed at the first meeting of the Anglican Consultative Council next spring.

Creation of the Council was first recommended at the 1968 Lambeth Conference. The recommendation was approved by the 22 provinces of the communion late in 1969, and the council will now meet Feb. 23-Mar. 5, in Limuru, near Nairobi, Kenya. The announcement, made in London, said representatives of the 22 provinces, whose total baptized membership is estimated at 47,143,000, would attend the meeting with the Archbishop of Canterbury as the first presiding officer.

The official agenda is not yet known, but will be made public after a questionnaire being sent to the provinces is answered later this year. However, the 1968 Lambeth Conference agreed that a number of subjects should be referred to the council when it came into being and these are known.

In addition to the above-mentioned topics, it is likely that the council will also discuss lay training and training of bishops, inter-Anglican structures, marriage discipline, baptism and confirmation, admission to Holy Communion, the Thirty-nine Articles, and future Lambeth Conferences. The council, it was stated, will also take up the Lambeth Conference's urgent call for a reappraisal of the policies, methods, and areas of responsibility of the Anglican Communion in discharging its share of the mission of Christ, together with a review of the worldwide Anglican policy known as MRI—Mutual Responsibility and Interdependence.

METHODISTS

\$23 Million to Blacks

The United Methodist Church acting through its General Conference meeting in St. Louis, voted \$23 million over two years as its response to appeals from Black Methodists for Church Renewal (BMCR). The caucus had asked for about \$20 million per year for minority development and higher education.

Debate and discussion on how much to allocate for blacks and how to do it occupied most of the closing day of the four-day conference session. However, the meeting was broken off abruptly the last day when it was discovered that many of the delegates had left and no quorum was present.

The General Conference voted \$2 million annually for the next two years to be administered by the church's commission on religion and race. This amount will be taken from the basic budget of the boards and agencies of the church by adjustments and reallocations of funds. The action means that every other agency of the United Methodist Church will operate on less money for the next two years.

Many agencies received a percentage cut in their allocations and some took a larger cut, including American University, Washington, D.C.—from \$300,000 to \$150,000—and the American Bible Society—from \$179,500 to \$79,500. The black churchmen had requested \$5 million per year from this source and had asked that their group be allowed to spend the money.

The conference also voted \$4 million for each of the next two years to support 12 black Methodist colleges. This money will be raised through the annual Race Relations Sunday offering and other appeals. A \$500,000 annual fund for scholarship grants for high-school seniors and college students in minority groups was also approved by the General Conference. This money will be sought in the annual Worldwide Communion Sunday offering.

A higher education loan fund of \$10 million will also be made available to minority groups in the church through the board of education. Methodist boards and agencies have about \$100 million in invested funds, and they have been directed by the General Conference to make at least 10% of these funds available to the board of education, on a loan basis.

MINNESOTA

Churches Respond to City Appeal

Minneapolis churches and other owners of tax-exempt property are responding with less than missionary zeal to a request for contributions in lieu of taxes to help support city government. Nine of the replies received included six polite refusals, two promises of \$100 each, and one "maybe."

The request was mailed in late April to 421 churches, private schools, hospitals, charitable organizations, and cemeteries in an effort to ease the city's financial bind. Contributions from such tax-exempt properties would help offset the "heavy demands" on taxpayers for police, fire, street paving, and other services, the city said.

One church and one Roman Catholic high school suggested instead that the city help relieve their financial problems. Several Roman Catholic clergymen replied by referring to the financial aid their schools save the city's taxpayers, much more than any "token contribution," one wrote.

EDITORIALS

To The Class Of 1970

ONLY God knows whether more sense than nonsense was spoken at college commencement exercises throughout the land this year, because only he heard them all and only he could endure them all. *The New York Times* for June 9 devoted a page to excerpts from addresses on various campuses.

1. Robert H. Finch, speaking as still the Secretary of Health, Education, and Welfare, told Arizona State University graduates that it is time "to begin engaging in the compassionate criticism that leads to constructive action."

2. The Rev. Jesse L. Jackson, national director of the Southern Christian Leadership Conference's Operation Breadbasket, said at Oberlin College: "We must develop some philosophical depth to our protest. We cannot be just like the people we are trying to transform."

3. Speaking at American University, Nicholas von Hoffman, columnist for *The Washington Post*, criticized Vice President Agnew's opposition to lowering entrance standards for minority groups. These groups pose no threat to education, he said, but they do challenge the "indefensible practice" of focusing educational emphasis on "tests, grade-point averages, senseless rules, and the awarding of degrees."

4. Secretary of Transportation John A. Volpe, at Niagara University, defended some of Mr. Agnew's "pretty strong language" about students, saying that "in some cases it was needed." He urged that both the Administration and the students try listening as well as talking to each other — for a change.

5. At the University of North Carolina Clifton Daniel, associate editor of *The New York Times*, warned revolution-minded students: "Don't imagine that, if our present system is demolished, you will necessarily inherit the wreckage. History tells us that, all too often, dictators and tyrants pick up the pieces." He said also: "Our institutions have not failed us. We have failed them. We do not need new ideals — we need to be more devoted to the old ones."

6. Secretary of Defense Melvin R. Laird told the fledgling officers at the Air Force Academy graduation: "We must end the war and solve our domestic problems." He expressed optimism about the future of professional military service in this country, saying that as all Americans came to understand the nation's "new strategy for peace" they would have renewed respect for men and women in uniform.

7. Dr. George Wald, Harvard biology professor and Nobel Prize winner, told Wellesley College graduates that they were going out into "the shambles we have made of this country." He delivered a tirade against America's national defense system and military activity in Indochina.

8. At Texas A & M University, Dr. Durward B. Varner, chancellor of the University of Nebraska, said that a "dangerous dimension" has been added to campus turbulence in the use of the university as a political instrument. When university administrations voted to

endorse student strikes and to abandon their fundamental educational purposes as a form of protest, "then we entered a totally new era," he said. He left this question with his audience: "If we take the university from its traditional search for truth and knowledge and commit it to the arena of political manipulation, what then is the future of the university?"

9. Dr. Barry Ulanov, professor of English at Barnard College, contributed some histrionics to the exercises at Clarke College in Dubuque, Ia., contending that rebellious students are trying to identify themselves to the adult world around them. "This is my name!" the students on strike are yelling at us," he declared. "I'm not just part of the mob! they're telling us. 'Look!' they're shouting, 'we're here. We're alive! *We Are* — damn it! *We Are* — damn you!" Dr. Ulanov hailed this as a happy omen: "What is so good about all this is that they have given themselves and the rest of us another chance to get at them, to establish values again, to make them — and us — really know that they exist, that they have identities, that they are people, that they really *Are*."

Thinking back over these bits of commencement oratory we cannot resist the temptation to hand out grades with a few comments.

A, *magna cum laude*, to numbers 1, 5, 8. Let's make it A-plus to 5 and 8.

B to number 2. It's true that protesters need to develop some philosophical depth to their protest, but they must beware of assuming, as the Rev. Mr. Jackson evidently does, that they are already better than the people they are "trying to transform." We hope he had something to say about the terrible temptation to self-righteousness which peculiarly besets all protesters and reformers. If he did, he rates a B-plus.

C to numbers 4 and 6.

FF (flat flunk) to numbers 3, 7, and 9, all for ranting. It is true, as Mr. von Hoffman said, that minority groups pose no threat to education; but neither Mr. Agnew nor anybody else we have ever heard of said that they do. People who are not ready for college, but are there, or people who do not want or are not up to higher education, but are there, constitute a very grave threat to education. And in true education, as in life, there is no substitute for excellence of achievement. It is depressing to hear a professor of English maundering about the young folks' identity crisis. Dr. Ulanov has been reading psychological penny-dreadfuls — last year's.

We come back to Clifton Daniel's statement as the one that best says what most needs to be said to the Class of 1970: "Our institutions have not failed us. We have failed them. We do not need new ideals — we need to be more devoted to the old ones."

Paradox

The white man
thinks he is right on all counts,
but the black man
would like to count on all rights.

Robert Hale

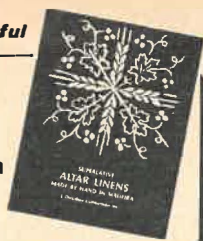
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CONVENTIONS

Oregon

Work of restructure in the Diocese of Oregon took a step forward when the recessed 1969 convention was reconvened for three days in Trinity Church, Portland. When the convention was recessed last October, delegates, both clerical and lay, were divided by lot into interim commissions to study administrative areas within the diocese. The convention sat again as a committee of the whole to consider reports of the study commissions.

At the end of three days of deliberations, the committee of the whole reported back to convention which referred the mass of resolutions and recommendations to the restructure committee headed by the Rev. Dan Ferry of St. Paul's Church, Salem, for consolidation and reporting to the 1970 convention which will meet in October at St. Mary's, Eugene. Some of the recommendations included:

- (✓) Newly ordained men be named as curates rather than missionaries;
- (✓) Self-employment tax on clergy salaries be paid by the congregations;
- (✓) A housing and utilities allowance be made to clergy rather than a house furnished;
- (✓) "Commission" organization of vestries be "encouraged";
- (✓) Elected diocesan officers be limited to one office.

The report of the interim committee on the convention itself, which recommended that the convention be considerably reduced in number of members and meet four times a year to do the work of the diocesan council, was the subject of "heated debate." The proposal suggested that two members be elected from each congregation, that the clergy need not be members, and that the presiding officer should be elected by the convention.

The committee of the whole voted to retain the conventional structure of clerical and lay delegates presided over by the bishop although it recommended that some consideration be given to representation proportioned, with maximum and minimum limits, to the size of the individual congregation.

During a consideration of diocesan funding, a proposal that diocesan investments be re-evaluated in terms of "peace and ecology" was dismissed by the committee as not eligible for consideration.

After the committee of the whole dissolved and the convention reconvened, a resolution was introduced expressing concern with the entrance of U.S. forces into Cambodia. The Rt. Rev. James W. F. Carman, diocesan and as presiding officer, ruled that the recessed convention had met only to consider the reports of the

interim commissions and that the motion was not in order. He added that no one was ignoring the Cambodian situation but that there are vast differences of opinion and that he felt that as bishop to all the people of the diocese, he would prefer that no resolution or memorial to the President be added to the flood of resolutions that must at that moment be pouring into the White House.

In the closing litany the bishop, at the request of one of the priests, added a suffrage in behalf of conscientious objectors as well as for the men in combat.

Easton

Financial matters and constitutional amendments were prominent in the sessions of the 102nd annual convention of the Diocese of Easton. With a thought that a 1970 decline in giving might result in a lower income for 1971, it was proposed to cut the national church donation from an expectation of \$45,000 to \$35,000. This matter was defeated and a substitute proposal was adopted: In the event of lower acceptances from parishes than indicated in the proposed 1971 budget, the department of finance was instructed to reduce support to the national church and to the diocesan program, on an equal basis.

Delegates heard the Rt. Rev. David Rose, Bishop Coadjutor of Southern Virginia, preach at Evensong held in the cathedral.

In routine business matters, convention adopted a resolution that vestries undertake to pay insurance premiums covering clergy wives and families.

The Church of St. Alban's, Salisbury, was admitted to convention as a parish and this action will go before the 1971 convention for final approval.

No new deputies or special representatives to General Convention 1970 were elected or appointed.

The meeting place for all future conventions was set for Trinity Cathedral, Easton, abolishing the need for each convention to decide on "next year's locale." This will require a second reading at the 1971 convention for final passage.

Fond du Lac

At the 96th annual council of the Diocese of Fond du Lac meeting in St. Paul's Cathedral, Fond du Lac, Wis., delegates took action that will allow the quota to the national church not only to be paid but to be overpaid as has been the case for the previous 13 years. Delegates also adopted an increased diocesan budget for 1970. The following resolutions were accepted by the council:

- (✓) "Whereas, the Diocese of Fond du

Lac endorses the policies laid down by the General Convention of 1967, the diocese feels an obligation to express concern for the administration by the Executive Council of these policies that has led to the curtailment of the Domestic and Foreign Missionary work of the Church. Therefore, be it resolved by this 96th annual council . . . that the Executive Council of the Episcopal Church be asked to re-examine its administration of these policies that is creating a lack of confidence in the leadership of the Church."

(✓) "That the council commend and endorse the attempt to negotiate arms control and urge the negotiating parties to recognize their common interest in curtailing the armament race at this time."

(✓) "That all parishes and missions of the diocese be urged to confront their people with the crisis of ecology, preserving the God-given order of life upon which we ourselves and our planet depend for life on this earth, and that all members of the diocese be encouraged to engage in prayer, study, and political action to encourage proper stewardship of life and natural resources."

New Jersey

The 186th annual convention of the Diocese of New Jersey opened with a service of Evensong in Trinity Cathedral, Trenton, following which the Rt. Rev. Alfred L. Banyard, diocesan, gave his charge to the delegates. He used the feeding of the five thousand as the basis of his address. He stated that "during the presentation of my state of the diocese address and throughout the sessions of this convention, I urge every clergyman and lay person to keep uppermost in his or her mind that slogan: 'In the Diocese of New Jersey spiritual progress is our most important product.' This will require on the part of all of us reverence, respect, and restraint. This slogan will be a goal for the entire diocesan family in 1970."

During elections Mrs. Walter Salmon of Trinity Church, Moorestown, and president of the ECW, was elected to the standing committee, and Mrs. Homer Harrington of St. Paul's Church, Bound Brook, and president of the diocesan CPC, was elected a delegate to provincial synod. Mrs. Salmon also presented a report on the work of the ECW in the diocese. Youth was represented by Miss Susan Fanjul, president of the diocesan youth commission, marking the first time young people were in attendance at convention.

Another type of presentation was given by the Rev. Canon William H. Paul, dean of the Atlantic Convocation, who spoke on the work being done by the Narcotic Rehabilitation Center in Atlantic City, as an asset to the community in cutting the crime rate in that area.

Work being done in the urban areas of Plainfield, New Brunswick, and Elizabeth, was discussed by the Rev. Robert Bizzaro, dean of the Northern Convocation of the Diocese of New Jersey.

New Mexico and SW Texas

Nearly 200 clerical and lay delegates attending the 18th annual diocesan convention of New Mexico and Southwest Texas voted to withhold 1970 quota payments to the national church and to place portions of the funds in escrow until after the 1970 General Convention is held. Delegates supported their bishop, the Rt. Rev. C. J. Kinsolving III, who late last year said he would ask the convention to decide on the 1970 national church payments. The bishop withheld the final 1969 quota payments after a GCSP grant had been awarded to the Alianza late in the year. By resolution the delegates asked the Executive Council not to make the second payment of \$20,000 to the Alianza.

Delegate William Ikard, a member of the Executive Council, made a motion that the quota payments not needed for Indian and Spanish work within the diocese be placed in escrow until after the Houston convention. His appeal suggested that General Convention delegates might bring about changes which would give this diocese reason to reestablish its quota payments for the year. His motion carried. About \$50,000 will be held in escrow. About \$30,000 is required for ongoing Indian and Spanish missionary work.

A resolution which would have placed the diocese on record in strong support of conscientious objectors was tabled. Other resolutions included:

(✓) Withdrawing from COCU—defeated, but adopted action asking General Convention "to go slow" on COCU action;

(✓) Asking General Convention to straighten out the GCSP—adopted;

(✓) Giving the local bishop the right of veto over GCSP—adopted;

(✓) Sending special delegates to Houston—adopted.

In other action, delegates adopted a 1971 budget of \$375,912 and \$16,423 for MRI.

The Rt. Rev. Colin O'Brien Winter, Bishop of Damaraland, was guest of the convention to speak on the MRI projects in his diocese supported by the Diocese of New Mexico and Southwest Texas. Offered \$17,000, he refused even consideration of the money, owing to his feelings that it belonged to the Executive Council. One observer remarked: "An act of courage, perhaps a parable to the convention, and a dilemma for us all."

Host parish for the convention was St. Clement's, El Paso, Texas.

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THE LIVING CHURCH

Book Reviews

WHILE MEN SLEPT. By L. Nelson Bell. Doubleday. Pp. 249. \$4.95.

Dr. L. Nelson Bell, the father-in-law of Billy Graham, has expressed cogently in the language that a layman can understand, the position of the vast number of church folk who believe that the Bible is God-inspired, who believe in God's supernatural and miraculous power expressed in and through Jesus Christ, who believe in the spiritual and theological basis of our faith, and who dare to challenge the secularist humanist position. Under attack from the "in" people of the church of our day, Dr. Bell says that "the evangelical Christian is accused of being a person more concerned about a book than about a person, even though his concern is for the honesty of the book which tells about the person. Others are silent because their livelihood is at stake. But unless there is a concerted stand, protestant power and witness in America is doomed."

Dr. Bell's chapter headings are most provocative. Short chapters are easier to read than long chapters and each chapter goes right to the point of its title. A splendid diagnosis is contained in "Unrest in the Church"; another fine chapter is entitled "The Supernatural and Miraculous." The chapter entitled "Spiritual versus Secular" is splendid. All of the chapters hold one's interest partly because they state in simple, definite language what they set out to prove, which is good writing. The chapter, "The Great Counterfeit," is the clearest exposition I have read yet on what Dr. Bell has called the giant hoax which is the substitution of humanism for Christianity. In this chapter he outlines the 15 points stating the position of the humanists exceedingly clearly. If we know with whom we are contending we will know with what armor and with what weapons to fight.

I would strongly recommend that *While Men Slept* be read by all young secularists and humanists in the church as well as all those who are attempting to hold the faith in the unity of the spirit and the bond of peace. I am grateful to Dr. Bell for daring to state his position so clearly and so eloquently.

HELEN SMITH SHOEMAKER
Anglican Fellowship of Prayer

THE ART AND THOUGHT OF JOHN. By J. Edgar Brunns. Herder and Herder. Pp. 152. \$4.95.

Recent years have seen a great revival of interest in the Fourth Gospel among scholars, and some major works have appeared. Some have been short studies, such as the attempts by Kaesemann and Martyn, to discover the environment

against which the evangelist wrote, and others have been full-length commentaries such as those by Roman Catholic scholars Brown and Schnackenburg. *The Art and Thought of John* is a short study of background by a Roman Catholic scholar, J. Edgar Brunns, head of the graduate department of theology of St. Michael's College, Toronto.

Brunns has clearly stated and forcefully argued theories about the authorship of the gospel (and the epistles, too, since he thinks they are by the same man). The author was named John, he was a priest or Levite from Jerusalem or nearby, from the upper social echelons, possibly a Sadducee, was the beloved disciple and thus a witness of Jesus's ministry and death, was familiar with Gnostic and Indian thought, he was not the son of Zebedee, nor an apostle, and he died at an advanced age. From all of this Brunns concludes (as Wellhausen, Pierson Parker, and J. N. Sanders have before him) that the evangelist was John Mark. As author of the Fourth Gospel, John Mark was not the author of the second.

The evangelist is seen to be a literary artist who composed his book on a Jewish liturgical scheme, but under the influence of Greek literary forms. The book as we have it is incomplete, having been constantly revised over a long period. In it we see not only two eschatologies but two Christologies as well as indications of the unfinished state of the work. The theology of the gospel revolves around the questions of what Jesus gives (eternal life), what he takes away (sin, as defined by John), and who Jesus is. The latter question is answered in terms of the two Christologies. The most interesting suggestion made by Brunns is the possibility of the influence of Mahayana Buddhism on the thought of John, although the suggestion is not absolutely new and is not presented in enough detail here. All in all, a provocative study.

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

Booknotes

By Karl G. Layer

THE CHURCH AND THE BLACK MAN. By John Howard Griffin. Pflaum Press. Pp. vii, 132. \$2.95 paper. In this volume the author of *Black Like Me* looks at the church in general, and at the Roman Catholic Church in particular, to focus on the unconscious racism which he sees to be a part of organized Christianity as an institution. Included with the volume is a recording of the Rev. James Groppi's (a Roman priest) "*Pacem in Terris*" address, and the Rev. Albert Cleage (a UCC minister) addressing the Black Priests' Caucus in Detroit.

PEOPLE and places

Retirement

The Rev. Raymond P. Black, rector of Christ Church, Rockville, Md., 1930-70, retired Mar. 31, and was named rector emeritus. He continues to live in Rockville.

DEATHS

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

Milburn P. Akers, Ph.D., president of Shimer College, Mt. Carroll, Illinois, since

1968, and retired editor of *The Chicago Sun-Times*, was killed May 27, in a head-on collision of his auto with a truck, near Lincoln, Ill.

He retired as editor of the *Sun-Times* in 1965, having been with *The Chicago Sun* since its founding in 1941. Earlier he had served as secretary to the Governor of Illinois in 1937, and in 1940 was an assistant to the U.S. Secretary of the Interior.

The Rev. William Leslie Hallett, 76, retired priest of the Diocese of Minnesota and father of the Rev. Leslie Hallett, the

Rev. Paul Hallett, and the Rev. Timothy Hallett, died Apr. 17, in Rochester, Minn.

A native of Canada, he was ordained in the Diocese of Duluth and served in Minnesota parishes until his appointment as Episcopal chaplain of the Rochester hospitals, retiring in 1965. At one time he was a member of the diocesan standing committee and served a term as president. He was also a veteran of WW I, having been in the Canadian Army. In addition to his sons, he is survived by his widow, Rosa Dell, four daughters, nineteen grandchildren, and one sister. Services were held in Calvary Church, Rochester, with the rector officiating and the Bishops of Minnesota participating.



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Sun Masses 8, 11, MP 10:30, EP & B 5:30

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Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30
Mon, Wed, Sat

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
The Rev. Edward F. Ostertag, r
Sun H Eu 7:30, 9 (Sung); 6

DANBURY, CONN., CANDLEWOOD LAKE

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The Rev. Fr. Henry Newton Herndon, r-em; The Rev.
Fr. Clayton Kennedy Hewett, r & counselor; The Rev.
Fr. Walter E. Frieman, Th.D., S.T.D., priest-
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., S.T.D., r
Sun HC 8, Service & Ser 10:30; 8 & 10:30 15; Daily
10 HC Wed; HD 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.

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The Very Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 7

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ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 10 & 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
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ATLANTA, GA.

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Litur-
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
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by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

SPRINGFIELD, ILL.

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(5 min. from I-55) The Rev. William E. Krueger
Sun High Mass 10:15

SKOWHEGAN and PALMYRA, MAINE

ALL SAINTS', Pleasant St., Skowhegan
ST. MARTIN'S, US Rt. 2, Palmyra
The Rev. Richard Simeone, v
Skowhegan: Sun H Eu 7:30 & 11
Palmyra: Sun H Eu 9

KENSINGTON, MD.

CHRIST CHURCH Conn. Ave. & Franklin St.
The Rev. William M. Moore, r
Sun 8 HC, 10 MP; 15 HC

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. JOHN THE EVANGELIST

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Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30

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Sun HC 8 & 10:30 (music)
July 26, 4 — Bach: St. John Passion
(the David Hewlett Singers)

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Sun HC 8 & 10 (MP 25 & 45)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

(Continued on next page)

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

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(Continued from previous page)

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Sun Eu 7:45 & 10; EP 5:15

NEWARK, N. J.

GRACE CHURCH Cor. Brood & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Mon 7, Tues 7:30, Wed &
Thurs 12:10, Fri 9:30, Sat 9

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, MP & HC 10; Daily HC 7:30 ex Fri 9:30

STONE HARBOR, N. J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-
days, MP); Daily MP & Mass 8:30 (ex Mon &
Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

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

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

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; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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

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.

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 11 (High); EP B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 10; HC 8, 10:30; Weekdays MP 7:45, HC
8 and 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

The Living Church

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

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

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

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, ass't r; the Rev. Lawrence C.
Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

BEAUFORT, N. C.

ST. PAUL'S 209 Ann St.
The Rev. John E. Gilchrist, r
Sun 8 & 11, Ch S 9:45; Wed 10

BLOWING ROCK, N. C.

ST. MARY'S OF THE HILLS S. Main St.
The Rev. George D. Stenhouse, v
Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser
2S & 4S

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms of 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; 10 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

LYNCHBURG, VA.

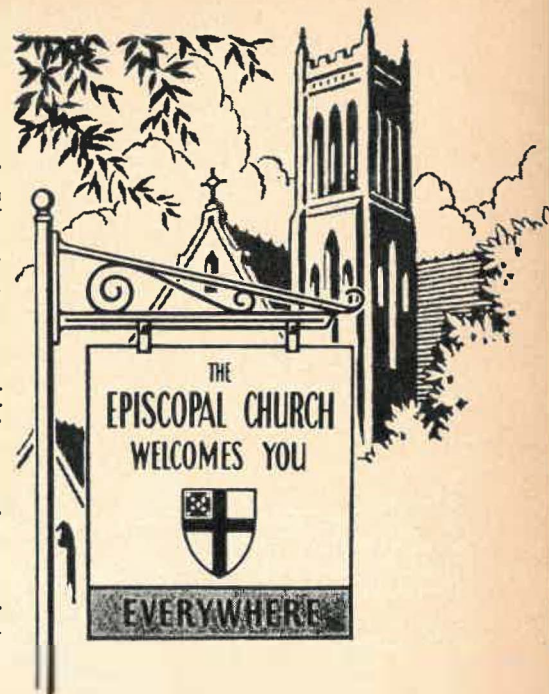
ST. JOHN'S Elmwood Ave.
The Rev. George Bean, r
Sun 8 HC; 10 MP (HC 1S)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
The Rev. Carroll E. Simcox, r
Sun H Eu 9



GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL (Moose, Wyo.)
Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30
HC; Thurs 4:30 HC

SAO PAULO, BRAZIL

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

NICE, FRANCE

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

PARIS, FRANCE

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

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Garnett E. Foster, Assoc.
Sun 8 HC, 10 MP & Ser (HC 1S)



TRINITY CHURCH
RENO, NEV.