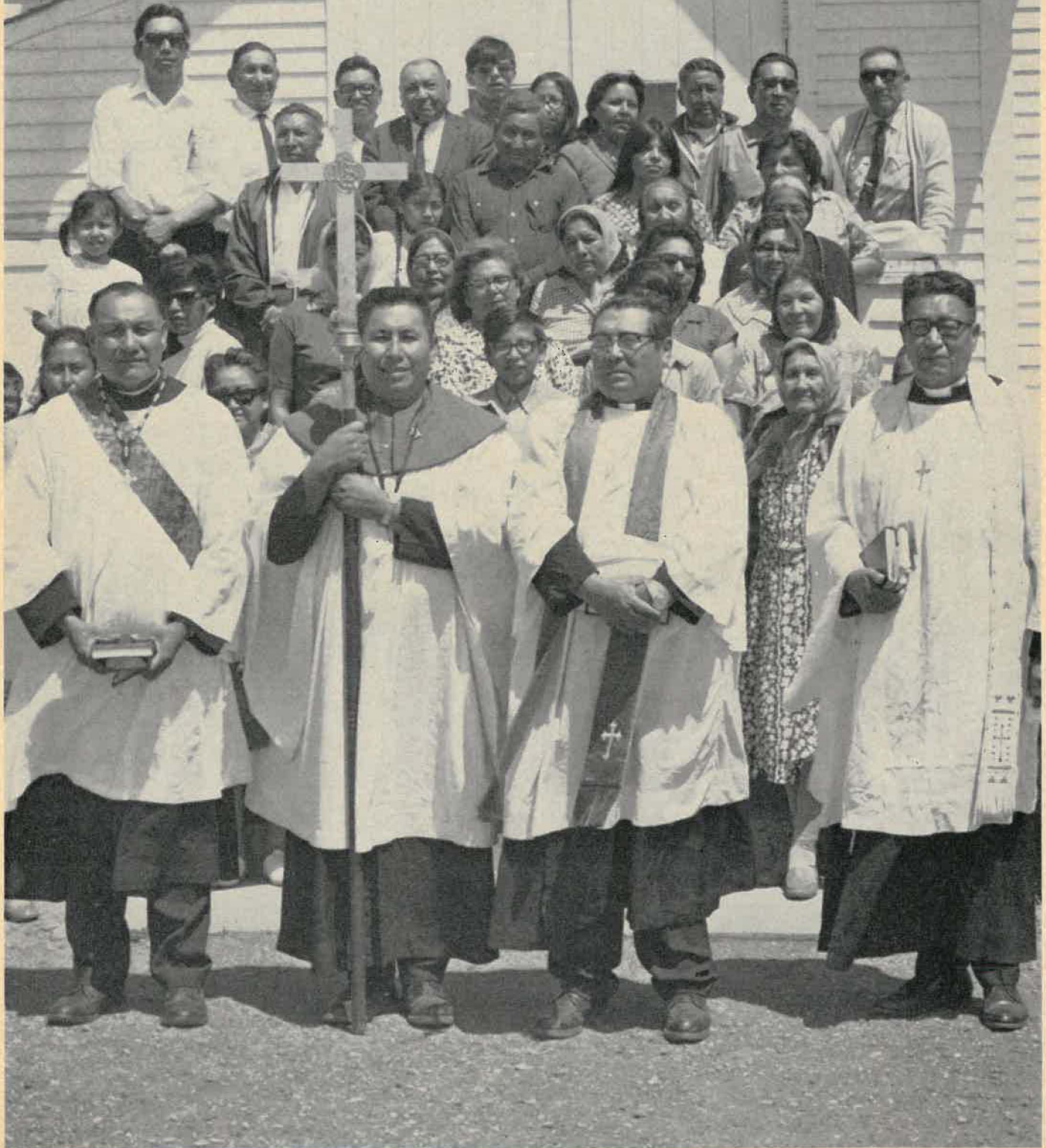


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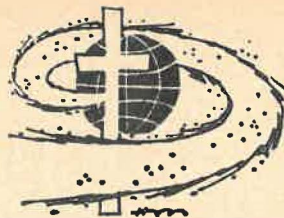
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# Around



# & About

— With the Editor —

In TLC of June 21 we published a guest editorial by Mrs. **Jane L. Vrbanac**, on the subject of "the new church." As our guest writer described "the new church" of her faith, commitment, and experience, it is the community of the converted and the spirit-born within the visible body of the faithful. I am surprised that nobody raised the cry of heresy, specifically the heresy of the "invisible church" commonly associated with Calvin's doctrine of the elect. A few did complain about what they called its "protestantism." I felt that Mrs. Vrbanac should be allowed a certain degree of rhetorical license to make her point, which was the very sound and vital one that the church is alive wherever people are alive in the Holy Spirit.

I have at hand a letter from a staunchly Anglo-Catholic priest, Fr. **Roy Pettway**, rector of the Church of Our Saviour in Atlanta. It is utterly unimaginable that he would stumble into a Calvinistic or radical-protestant ecclesiology. His letter:

*"We need more like 'the new church.' This is the big news in the church today! The big news is not the piddling stuff '815' and General Convention are worried about, but the new revival of the life of the Holy Ghost in the church, as we become open to him. We have about 20% more people at Mass today than we had last winter. Our weekly Missa increases every week, so that we have had to move it into the church. Our primary interest is loving God, but wonders of healing and problem-solving are continually happening.*

*"This has affected our regular services. The people listen more intently to the scripture lessons and sermons, sing more enthusiastically. When we have a pause in the Mass, as we do more frequently, there is no impatient shuffling, for everyone is in deep prayer. There is much embracing and kissing after the Masses. (The neighbors must wonder about all this going on on the front walk of the church!)*

*"The same thing, I hear, is going on in other places too, but we hear very little of it in the church news. I have never agreed with those who criticize you for publishing bad news, for that is news, but the pentecostal revival in the church is great good news, which needs to be spread throughout the church."*

We rejoice in this good news from Atlanta and in the realization that the pentecostal revival is by no means con-

finned to Fr. Pettway's parish. Wherever that revival is at work, there is joy and gladness in the Lord—also growth in grace and usually in numbers.

The revival is by no means universal, however, throughout the Episcopal Church. I'm afraid that the national church statistics reflecting church attendance and support are only too conclusive: the trend in attendance and support has been downward for several years, and so continues. But the revival can, does, will, must, come in any place where, as Fr. Pettway puts it, the "primary interest is loving God." Not the sole or exclusive but the primary interest: so honoring the First and Great Commandment that obeying the Second becomes a very part of it. Where that is the primary interest, the old church becomes the new one. This one way to renewal is also the only way.

Some words would be accepted by acclamation as holy writ if only they had been spoken by the right person. A good example would be **Barry Goldwater's** campaign utterance in 1964: "Extremism in the defense of liberty is no vice; moderation in the pursuit of justice is no virtue." The liberal ranks screamed outrage. But now the ultra-liberal *Commonweal* admits (June 26) that it wasn't really what Barry said that was outrageous but rather "their (the liberals') suspicions about Mr. Goldwater's notions of liberty and justice."

That's what we have thought all along. All that Mr. Goldwater really said is that one should never be less than all-out in defending liberty or in striving for justice. The only thing wrong with what he said is that it wasn't said by somebody else. If Ted Kennedy or Gene McCarthy or George McGovern had said it, it would now be awaiting inclusion in the next edition of the Book of Proverbs—along with John F. Kennedy's "Ask not what your country can do for you, etc."

The late Dr. **Walter Russell Bowie** was an eminent liberal leader of the Episcopal Church in the last generation and was certainly open to new ideas and new ways; so what he says in our guest editorial—written in 1935—is especially impressive, coming as it does from one who was no hide-bound traditionalist. Read it and see what I mean. The passage is from *The Renewing Gospel* (267) and is used by permission of the publisher, Charles Scribner's Sons.

# The Living Church

Volume 161      Established 1878      Number 9

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## THE KALENDAR

### August

- 30. Trinity XIV
- 31. Aidan, B.

### September

- 6. Trinity XV
- 12. John Henry Hobart, B.
- 13. Trinity XVI
- Cyprian, B.M.

**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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August 30, 1970

# Letters to the Editor

## Spontaneity Forever!

A communication from the Associated Parishes announces that that organization will, "when appropriate, stimulate spontaneous liturgical gatherings [at General Convention], beginning Sunday evening (Oct. 11) with a 'midnight' celebration in the park near the convention center, to be presided over by Bill Wendt of St. Stephen and the Incarnation, Washington, D.C."

It is nice to know in July what will spontaneously happen in October.

(The Rev.) JOHN W. ELLISON, *Th.D.*  
*Rector of the Church of St. Clement*  
*El Paso, Texas*

## Double Talk from the Top

The response [TLC, July 12] of Mr. Oscar C. Carr, Jr., to your editorial [TLC, Apr. 26] is a masterpiece of the double talk put out by officialdom in PECUSA and furthermore contains an untruth!

Mr. Carr says, "... We asked many thousands—all the bishops... all rectors, vicars, and wardens of parishes and missions." The rector and wardens of this parish were *not* asked to participate in the study and, I suspect, many others were not contacted.

The growing communications gap between the "talk" of the officers of this church and the "finances" of those of us at home has resulted from just such actions as this, where we are accused of not responding to what is sent out and thus giving a "mandate" to the powers that be to do what they please. I'm with TLC.

(The Rev.) LEWIS A. PAYNE  
*Rector of the Church of the Holy Trinity*  
*Peru, Ind.*

## Dr. Levy Replies

I find it depressing that my voice should have been muted in my review of *Sexuality and the Christian Tradition* by Joseph Blenkinsopp [TLC, July 12] before it had a chance of being heard. I was not aware that I was engaged in a debate. I was making several statements over my own name and would have appreciated spontaneous reader reac-

tion, not a rebuttal more than twice the length of my review which appeared on page 2 (my review was on page 26) and with the prestige of the editor's signature. The editor has not so much misread what I was saying as he has violently disagreed with it:

1. He does not comment on the first half of the review at all—the churches' over-emphasis on sex as a means of procreation. This is the center of the churches' failure in dealing with sexuality and one of the stumbling blocks which has destroyed their relevancy today.

2. Why should the editor restate the untenable Christian positions on masturbation, homosexuality, and "free love?" We all know them *ad nauseam*. I said that the unscientific biological knowledge in Old Testament times (for example, that sperm *alone* is a living seed of human life) renders the conclusions drawn from it obsolete.

3. I dislike being lectured on the Augustinian "Love God—and do what you like." I considered the readers of TLC beyond the point where one would add, as in a sermon, "Of course, if one loves God, one will do what He likes!" What else could Augustine have meant?

4. How could the editor have imagined that I was talking about the promulgators of these moralisms when I referred to "thinking persons" who have not been held in the churches?

5. The editor is saying nothing when he says sex should be reserved for "the right occasions"—unless he tells us what those right occasions are! And judging by his entire reaction to my review, the reader can well imagine the limiting nature of his statement.

I am unhappy to find that unfettered free expression of issues so obvious that they are dead issues by now for those who have taken a long, hard look at 20th-century established religion, is not available in the pages of TLC. It is understandable that I do not choose to continue to subject myself to legalistic rebuttals.

(The Rev.) WILLIAM TURNER LEVY, *Ph.D.*  
*Department of English*  
*The Bernard M. Baruch College of*  
*The City University of New York*  
*Arlington, Vt.*

## Prayer Book Holy Days

Perhaps one of the greatest joys to me as a priest is also a point of great despair. I know what is the right thing to do, and I try to do it, but parishioners in four cures have been tremendously indifferent. I refer to "Prayer Book Holy Days." Just Prayer Book; I've just about given up hope of arousing interest in *The Lesser Feasts and Fasts*.

When I call these days one of my greatest joys, I truly believe, as a relatively new "convert" to the Episcopal Church, these days contain some of the richest, most meaningful teachings in our whole Book of Common Prayer. There may be many reasons for this, but my personal opinion is that this is because we're mainly dealing with the way God worked in and through

## The Cover

Indian Episcopalians of North and South Dakota have launched a campaign for financial assistance from the church, to reopen St. Elizabeth's School, Wakpala, S.D. Spearheading the move is the Rev. Sidney U. Martin, seen on this week's cover (r), in front of St. Elizabeth's, along with (l to r) the Rev. Innocent Good House, deacon at St. Luke's Chapel, Fort Yates, N.D.; Capt. Leslie Bobb, C.A., of St. Elizabeth's Chapel; and the Rev. Clyde Estes, St. Peter's Church, McLaughlin, S.D. In the background are a number of the school's graduates and former students. A complete story on the project appears in this week's news section.

"job-lot" people, just as he works through us, if we let him. Virtually all these saints of the church had their individual hangups and one reason we venerate them (it seems to me) is that they did great things despite these very human foibles.

The days are a despair because, despite much effort to promote and to make these days meaningful, despite the fact every bishop with whom I've discussed the matter insists they should be observed, there is such a pitifully small number of people who take them at all seriously. Oddly enough, those who squawk the loudest over such innovations as the trial liturgy as "tampering with our precious Prayer Book" are those who fail to realize how much they are tampering with it by their neglect of some of its core teachings. One bishop urged me to keep the faith (which I do) and to try to find a time when people can attend. As a result, for virtually all such days I schedule services for 7 A.M., 10 A.M., and 7:30 P.M., not because of such abundant turnout but frankly because I am thereby scheduling times so anyone interested can make it at one or another of these services, *if they desire*; it's an out-and-out "put-up-or-shut-up" proposition. All too many people simply "shut up." I might add a distressingly large number of these people have expressed to me dismay because their children are indifferent to the church.

More, I'm as fully prepared for any Eucharist, including a sermon, even when I expect no one, or very few, to be present, as I am for a Sunday when I reasonably expect more people. No credit is due me for this; it is my simple duty. Strangely, some of the best encounters I've had as a priest have been reactions of individuals who came to a service alone, and got the whole service—period. So, it hasn't been entirely wasted effort.

I'm prompted to write this after reading the Rev. H. Boone Porter's *Convenience and Inconvenience* [TLC, June 28]. My own wife has suggested that since I have a Wednesday morning healing service and communion, I just move feast days that week to Wednesday and observe them then. Whenever I read how sad many people are so many parishes and/or priests neglect these holy days, I don't see words of woe over priests who try to do their privileged duty, but do it in splendid isolation. If this letter has a "sorry for myself quality," you might be right, or maybe it's really sorry for the people.

(The Rev.) WILLIAM M. HUNTER  
*Rector of the Church of the Holy Innocents  
Highland Falls, N.Y.*

### Use of Church Data

About a month ago our parish secretary (who is not an Episcopalian) received a letter from the Episcopal Church Foundation describing "how you can make a gift now to the church." The letter was addressed "Dear Fellow Episcopalian." The form of the address on the letter caused me to suspect that it had been obtained from our annual parochial report. An exchange of letters with Mr. W. Nelson Bump, executive vice president of the Episcopal Church Foundation, indicates that my suspicion was correct "in all probability" (his terminology).

I, for one, object strongly to the use of names and addresses obtained from the annual parochial report for purposes of so-

licitation—no matter how worthwhile the cause. This information is submitted under the compulsion of canon law. It is, presumably, confidential in nature and necessary for the ongoing administrative work of the church. It does not seem to me the solicitation of funds comes within this category. I, therefore, regard such use of these data as highly improper, without the express permission of the individuals involved.

I have written to the Episcopal Church Foundation, my bishop and the Presiding Bishop, expressing my unhappiness. I hope other parish clergy who have had similar experiences will do likewise. If enough of us write perhaps we can have such improper use of names and addresses from the annual parochial reports stopped.

(The Rev.) BAYARD HANCOCK  
*Vicar of the Church of the Holy Spirit  
Plymouth, N.H.*

### Methodist Ordination

I have just read the account of Bp. Creighton of Washington taking part in the Methodist ordination recently held in the National Cathedral [TLC July 5]. I have no doubt that the bishop and those Methodists participating were acting in good faith.

Frankly, my initial reaction was a very negative one. It seems to me that such obvious disregard for the doctrine, polity, and worship of the Episcopal Church bodes ill for the future of the ecumenical movement, especially in regard to our relations with non-apostolic, non-episcopal groups. It almost seems that certain bishops, other clergy, and laity of our church wish to commit us to a parity of orders that many of us just do not accept. The ultimate result of such lawlessness may cause the rending of the Episcopal Church. I, for one, want no part of such practice.

(The Rev.) DAVID C. KENNEDY  
*Vicar of the Church of the Guardian Angels  
Lantana, Fla.*

### TLC, June 14

I should like to respectfully disagree with the Rev. Frederick R. Isacksen, who, in his "open letter" to our Presiding Bishop, suggests that a warning be issued prior to the Houston General Convention, that police protection will be used, if necessary, to prevent "violence and disturbance."

First of all, is this not in the nature of threat-for-threat? Secondly, are we not all children of God, and cannot differences be resolved within the family? Thirdly, outside help to settle our problem suggests this to me: an unbiased person like Douglas Steere might well moderate discussion of different points of view, at scheduled times, both prior to and during the convention.

MARION SLATCHER  
*Philadelphia*

### Age of Sham

Your editorial entitled "One Prexy Speaks Up" [TLC, July 19] helped me to overcome my impatience with the mistaken logic of Nathaniel W. Pierce as expressed in his letter in the same issue. In my opinion, a religion that teaches that in the defense of something it is wrong to fight—whether by fisticuffs between two persons or by war between two nations—is a false religion and worthy only of those persons who escape in it from *life* as well as from death.

I wonder why pacifists cannot see (perhaps some do see) that they are ammunition for the arsenals of the anarchic New Left—the kissin' cousin of communism, both of the latter having no fear of "violence." Let us hope that the pacifists who imagine themselves Christians will read I St. John 3:13 with the gift of understanding from the Holy Spirit. Once they are able to view their symbolic emasculation merely as an expression of self-love, they may rejoin the true believers—brothers before a noble army of saints and martyrs.

This is without question an age of sham, as evidenced not only in religion but in the arts. I agree with *The London Daily Telegraph* regarding its unfavorable criticism of Abp. Ramsey's portrait, reproduced in black and white on the cover of TLC, same issue as the above. I wish the archbishop would commission Helen Hoffman, an American artist, to paint him in the traditional (in the Roman as well as the Anglican Church) cassock and cap, the cope being depicted more often in stained glass and carving than in portraiture.

EDWIN D. JOHNSON  
*Washington, D.C.*

### Youth and Age

I am sick and tired of our elected federal public officials and our church officials allowing the country and church to be run by teenagers, hippies, yuppies, know-it-all college freshmen, Black Panthers, "Manifesto-ists," immature teachers and preachers, or what have you. They cannot add one iota to the betterment of either church or state. It is high time these trouble makers be put in their place. I have never in my life seen such complete abdication of responsibilities by adults, and I may add, a more cowardly bunch of adults.

What I have said cannot be construed to mean I am anti-youth because for over 40 years I have worked for and with young people as counselor at their meetings, camps, etc. But I do speak from experience. While the young people know more today than former generations, due to their exposure to the news media, I can see in them the same immaturity and lack of wisdom that existed in other generations. It is perfectly normal that this is so. It is also perfectly normal, as any parent knows, that young people are cursed by an exaggerated opinion of their own importance.

They have many years ahead of them when they can run things. In the meantime, let them mature before we adults give them the reins of country and church. Let us allow them to mature normally, and not push them so hard. The trouble is they have been pushed ahead so hard that, feeling their lack of responsibility, they have flung tantrums like children.

NORA G. STONEY  
*Talladega, Ala.*

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The Living Church

# The Living Church

August 30, 1970  
Trinity XIV

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## GENERAL CONVENTION

### Proposals, Possible Problems, Programs

Three colleges in the south associated with the Episcopal Church and dating back to the late 19th century will share in one of the important budget proposals to come before the 63d General Convention meeting in Houston, in October.

Predominantly-Negro in faculties and student bodies, the three colleges — St. Augustine's, Raleigh; St. Paul's, Lawrenceville, Va.; and Voorhees College, Denmark, S.C.—would receive \$800,000 for further development according to the budget proposal. The funds would be used to upgrade the faculties, to provide for student scholarships, and to finance new approaches to higher education for black students. An additional \$200,000 for the same purposes will be proposed to the convention for approval, to be included in "Opportunities for Beyond Quota Support," over and above the base budget requirements for 1971.

#### GCSP

Perhaps foremost among issues that will be settled is the future of the General Convention Special Program (GCSP) authorized by the 62d convention in 1967. Grants totalling almost \$5 million to minority groups of poor have been made. Most of the projects have caused no controversy but a few have. The 63d convention will study plans to strengthen the GCSP program with more funds, and ways of gaining better diocesan support of the grants.

Other parts of program and budget for the triennium 1971-73 which will come to more than \$13 million per year will include discussions on the development of new ministries to youth and the developing hippie and new life style communities of the nation.

#### Schedule

The first showdown on the first day of convention will be on the matter of additional representatives, whether they will be accepted by the deputies. Some dioceses have refused to send the extra non-voting delegates.

Proceeds from the "Feed the Hungry" dinner to be held Oct. 14, with soup and crackers on the menu, will be set aside for world relief.

The opening service will be held Oct. 11, with the Presiding Bishop giving his



AT THE SOUTH DAKOTA CONSECRATION  
From left to right, Bps. McNairy, Gesner, Jones, and Smith.

convention address. The United Thank Offering from the women of the church will also be presented at this service.

The Liturgical Commission will present for experimental use, alternatives to most of the services in the Book of Common Prayer. Also to be discussed is the Consultation on Church Union (COCU), and convention will be asked to support a two-year study of the plan at the grassroots level, with a final decision by the church on the COCU proposals to come at a later convention.

The Women's Triennial will meet Oct. 12-16, in the Music Hall adjacent to the Convention Center where official General Convention meetings will be held. One of the questions facing the delegates is the future of the Triennial, as it is expected that women will be given seat and vote by action of deputies to General Convention.

The Gathering Place will provide three centers where informal groups can meet for refreshment and entertainment with "name" musicians being featured. Daily celebrations of Holy Communion will be held in Christ Church Cathedral, Houston, and a chapel at the convention site will be open for services and meditation.

#### SOUTH DAKOTA

### New Bishop Consecrated

The Very Rev. Walter Heath Jones, dean of Calvary Cathedral, Sioux Falls,

was consecrated Bishop of South Dakota during the 98th annual Niobrara Convocation at Pine Ridge, S.D., July 25. Some 1,800 persons attended the service.

The crowd stood in the outdoor church sheltered from the sun by a roof of pine boughs. In procession were representatives of all possible church groups, visiting civic and clerical guests, Church Army personnel, bishops, and South Dakota clergy. Most of the hymns were sung in the Dakota language. The sanctuary was bright with red and white flowers, cloth banners made by children, and a new star quilt on the altar. The sermon was given by the Rt. Rev. Philip McNairy, Bishop Coadjutor of Minnesota.

Attending presbyters were the Rev. Wilbur Bearshart of Porcupine, S.D., and the Rev. Canon J. G. Gibbons of Winnipeg. Presenting Bishop-elect Jones were the Rt. Rev. Lyman C. Ogilby, who had been Bishop-in-Charge of South Dakota, and the Rt. Rev. Reginald J. Pierce, Bishop of Athabasca. Consecrator was the Rt. Rev. Gordon Smith, Bishop of Iowa. The Rev. Noah Brokenleg of Mission, S.D., led the reading of the Litany.

Others taking part in the services included Bishops Conrad Gesner, retired of South Dakota; George T. Masuda, of North Dakota; Russell T. Rauscher, of Nebraska; and William Davidson, of Western Kansas.

Bp. Jones, a native of Canada, was

ordained to the priesthood in 1952 by the Bishop of Brandon and served the Church of Canada until 1958 when he was received into the Episcopal Church. His ministry in this country has been entirely within the Missionary District of South Dakota.

## Indians Seek to Re-open School

Indian Episcopalians of North and South Dakota have launched a campaign for financial assistance from the church to reopen a school which served these tribes for 97 years but was closed in 1969. Needed is \$50,000 annually for 10 years for repairs to buildings and operating expenses. The school is St. Elizabeth's at Wakpala, S.D., one of four such schools established in the early 1870s by the late Rt. Rev. William Hobart Hare, first Bishop of the Dakota Territory.

Spearheading the move is the Rev. Sidney U. Martin, in charge of the Santee Mission at Niobrara, Neb., part of the South Dakota district. Fr. Martin has appealed to the Presiding Bishop and to Kent FitzGerald, Executive Secretary of the National Committee on Indian Work of the Executive Council, to seek favorable action by the General Convention in Houston. A memorandum accompanying his request stated that St. Elizabeth's was closed "because of what appears to be an unjust way of spending missionary funds."

Fr. Martin and other graduates of St. Elizabeth's contend non-religious education available to Dakota Indians is inadequate and is leading to disintegration of families, which causes discontent and strife. "We need," he wrote the Presiding Bishop, "to bring again a God-fearing belief in the Lord Jesus Christ to Dakota Indian people who will acknowledge Jesus as Lord and Saviour and live according to his will once more. Only God can bring just peace to the Indian country."

### PERU

## Missionaries Scold U.S. for Foreign Policy

Twenty North American Christian missionaries living in the area of Lima, Peru, sent Mrs. Richard Nixon a letter during her recent visit to Peruvian earthquake victims, to assert that her visit would lack meaning unless it was accompanied by a "radical change" in U.S. foreign policy. "This gesture lacks meaning unless the foreign policy is channeled in such a way that the injustices are corrected in the economic relations which impoverish the underdeveloped nations and increase the wealth of the developed ones," the letter said.

Jane Hahne, a United Methodist missionary, and Sr. Helen Midhalm, a Roman Catholic missionary, tried to visit

Mrs. Nixon at the U.S. Ambassador's residence to give her the letter and a bouquet of roses and carnations. When they were denied entry, they gave an embassy staff member the bouquet with the letter concealed in it. The staff member promised to deliver the bouquet.

"We are proud of the help which you have brought," the letter said, "for its proof of the generosity, concern, and love of the North American people for the victims of the earthquake tragedy." But it went on to say that the First Lady's visit could not be "divorced from its political implications" and therefore could take on meaning only if the U.S. changed its "concept of aid."

"True aid," it said, "would be to offer loans with low-interest rates, or none at all, and donations which have no strings attached. Above all, true aid is not given in a paternalistic way in order to enhance the world image of the United States." The letter concluded: "In other words, you cannot distinguish between the dead in Peru and the dead in Vietnam, between the hunger caused by an earthquake and the hunger caused by war, between the suffering caused by a natural disaster and the suffering caused by foreign policy which takes away with one hand what it gives with the other."

The letter was released to the press in Lima and received prominent coverage.

### CHURCH OF ENGLAND

## Funds Invested in Developing Countries

The church commissioners—who manage the Church of England's hundreds of millions of dollars worth of assets—are making available \$2,400,000 for investment in developing countries. An announcement made in London revealed that this sum is not being invested directly by the church but by the commissioners who will buy stock from the government-backed Commonwealth Development Finance Company. This company has the equivalent of \$65 million invested for development purposes in 27 countries.

The announcement also said that in making \$2,400,000 available, the commissioners were supplementing a total of some \$43 millions which is regarded as being invested indirectly in the "poorer" developing countries. This total represents 8.7% of the commissioners total stock exchange investments.

### EXECUTIVE COUNCIL

## Program and Budget Prepared for GC

The Executive Council has prepared a program and budget report for General Convention consideration that proposes the expenditure of \$13 million for 1971, a figure about the same as the budget for 1970. The funds would be provided

through apportionments on each of the dioceses and missionary districts of the church. This method would be intended to raise \$12 million. An additional \$1 million would come from investment and trust fund income.

An important new factor in program and budget will be a proposal for additional support of national church programs through "second mile" giving, above and beyond assigned apportionments. The council report emphasizes that "a diocese should not plan to move into the beyond quota area until it has been able to pledge its full quota."

The report will contain a section suggesting "Opportunities for Beyond Quota Support" which come to more than \$9 million. These for the most part parallel base budget proposals and provide an opportunity for strengthening them through additional funding.

At the \$13 million level, the program budget should include the following (figures shown do not include fixed costs for operating the Episcopal Church Center and some salary costs which together are in excess of \$3 million):

- (✓) Overseas Work: Reduced assistance in some areas; assistance in other phases . . . . . \$4,900,000;
- (✓) Experimentation and Development: Continuation of work and grants for programs in Latin America and the Philippines; experimental use of church-held trust funds for social purposes \$252,000;
- (✓) Special Ministries: Continuation of such as Appalachia South, Baltimore Street Ministry, etc., and a small amount of new funding for similar projects . . . . . \$153,000;
- (✓) Youth Work and Higher Education: Assistance to predominantly Negro colleges; new ministries such as in the Haight Ashbury drug rehabilitation; support on a decreasing basis of college chaplaincies . . . . . \$990,000;
- (✓) Professional Leadership . . \$50,000;
- (✓) Christian Education: Consultative services in C.E.; operation of program resource center; publication of educational materials . . . . . \$9,500;
- (✓) Diocesan Service Officers: Travel and program support to maintain liaison between the Executive Council and dioceses and to "provide a link for provision of special needed services to dioceses" . . . . . \$28,500;
- (✓) General Convention Special Program: Slightly reduced grant capacity of \$1,200,000 (as against \$1,500,000 in 1970) will provide continuation of grants to community organizations; provides necessary administration, staff, travel, field evaluations, and dissemination of interpretive material . . . . . \$1,500,000;
- (✓) Work Among Indian and Eskimo People: Continuation of work of the National Committee on Indian Work . . . . . \$184,000;
- (✓) Communication: Includes press service, radio and TV production, publi-

cation services, and development of audio-visual resources . . . . . \$492,000;

Additional financial needs for *The Episcopalian* magazine, Consultation on Church Union, Prayer Book revision, and the support of General Convention boards and commissions totalling nearly \$700,000 will also have to be acted upon by the 63d General Convention. These items were not included in the Executive Council report.

#### **NARCOTICS**

### **Specialist Urges "Get Tough" Policy**

Dr. Robert W. Baird, director of Haven Clinic in New York, has called for a "get-tough" policy in America which would include economic sanctions on nations producing opium.

Since synthetic agents are now available for pain killers in medical cases, the harvesting of opium poppies is no longer necessary, Dr. Baird told a seminar on drug abuse at the College of St. Elizabeth in Convent Station, N.J. He said he will soon meet with Vice President Agnew to ask for U.S. economic sanctions on Iran, Turkey, and other countries producing opium, from which heroin is made, unless these countries voluntarily cease harvesting.

Dr. Baird said he is "fed up with experts" at the national and state level who advocate relaxing laws on possession and use of marijuana. He expressed "disillusionment" with a New Jersey proposal to remove marijuana from the "dangerous drug" category.

A specialist in endocrinology and the treatment of diabetes, Dr. Baird devotes his off-hours to running the Haven Clinic in Harlem. "Haven" stands for "Help Addicts Voluntarily End Narcotics." He urged more clinics and hospitals to treat drug-using children and said that the U.S. is "20 years behind the times in training drug counselors." Dr. Baird called for long prison terms for drug pushers.

#### **ORTHODOX**

### **Patriarch on Ecumenism**

In an audience at the Theological School of Halki, located near Istanbul, Ecumenical Patriarch Athenagoras, Archbishop of Constantinople, discussed what he called his "ecumenical program." The patriarch said his goal was unity, not union, among the Christian churches, and he foresees the possibility of Orthodox unity coming first with the Roman Catholic Church.

Patriarch Athenagoras said that Eastern and Western Christianity have never been in organic union and he does not seek that now. He does look toward the restoration of mutual participation in Holy Communion which existed before 1054. In that year, the Patriarch of Con-

stantinople and the pope in Rome, issued bans of excommunication against each other. The bans were in effect until 1965 when Patriarch Athenagoras and Pope Paul lifted them and opened the way for restoration of Orthodox-Roman Catholic relations.

The patriarch noted that once a joint commission on the ending of schism convened, it took only two days to work out the centuries-old difficulties. Love for one another and the ability to call one another "brother" is what is needed in inter-Christian relations, the patriarch said. Once the common cup of communion has been established with Rome, the Orthodox hierarchy wants to see a similar relationship with other churches including the protestant and Anglican traditions.

#### **ORGANIZATIONS**

### **Churchmen Urge Recognition of Mao Regime**

Several prominent churchmen are serving as national board members for a Committee for New China Policy that calls on the U.S. government to recognize the People's Republic of China as the "sole legitimate representative of China." The committee also urges the U.S. to recognize that Taiwan is Chinese territory, withdraw all forces from Taiwan and the Taiwan Strait, and terminate all aid to Chinese Nationalist authorities.

Formation of the committee, which includes many professors, was announced at a press conference held in New York City. Prof. Hans J. Morgenthau, who made the announcement, said that normal relations between Communist China and the U.S. will be impossible as long as the U.S. keeps its 7th Fleet between China and Taiwan. "Mao Tse-tung and Chiang Kai-shek agree on one thing," he said, "that Taiwan is an integral part of China." He said the present American policy would be comparable to the British government establishing a government headed by Jefferson Davis on Long Island following the Civil War, and protecting it with the British Navy.

When asked about taking into account the desires of the people living on Taiwan, Dr. Morgenthau replied that that was a "technical question" that could be worked out after the main issue was decided. "Once you have decided that you cannot force the separation of Taiwan and China," he said, "formulas could be found." He suggested that a plan might be devised giving Taiwan some relative autonomy while recognizing the ultimate sovereignty of Peking.

Among clergy serving as board members of the committee are: Episcopal—the Rev. David Hunter; United Methodist—Bps. John W. Lord and James K. Matthews, and Dr. Carl Soule; United Church of Christ—Dr. Francis X. Pirazzini, Dr. George W. Shepherd, Jr., and Dr. John C. Bennett.

The committee will issue public statements, lobby in Washington, and try to organize a "large mass" of citizens in favor of its policies, Dr. Morgenthau said. "We will make it known that there is a large and responsible group of American citizens who will support a new policy if the government decides to follow it. . . . I find it a moral duty to speak out on certain issues regardless of the chances (of success) in the short run," he said.

### **SPC Goes International**

The School of Pastoral Care, Inc., has recently been reorganized on an international basis with the election of six regional directors to represent the areas. The Rev. A. Raymond Smith, rector of St. James' Church, Woodstock, Vt., the eastern states; the Rev. J. H. W. Rhys, School of Theology, University of the South, Sewanee, Tenn., the southeast; the Rev. Laurence Christensen, San Pedro, Calif., the western states; the Rev. Herbert G. Nabb, South Haven, Mich., the midwest; the Rev. Ross C. Crighton, Toronto, all of Canada; and the Rev. John Simmonds, London, for England. These regional directors have the responsibility of promoting Schools of Pastoral Care in their areas as well as leading sessions and extending the ministry of prayer and healing.

The School of Pastoral Care, founded by the late Rev. Edgar L. Sanford and his wife, Agnes, who is still active in the work, is planned to prepare clergy and special church workers for a more effective ministry of prayer and healing in cooperation with doctors and psychiatrists in ministering to the entire person. President of the organization is the Rev. A. Leonard LePoidevin, Springfield, Mass., and executive secretary is Mrs. Walter V. Lewis, of Northboro, Mass.

#### **PERSONALITIES**

### **Mass Held for Orthodox Saint**

A Solemn Votive Mass in honor of Fr. Herman of Alaska, who was canonized by the Orthodox Church in America marking the first official canonization ever held on American soil, was celebrated Aug. 9, in St. Francis Chapel of St. James' Church, Capitol Hill, Washington, D.C. Celebrant was the rector, the Rev. William L. Goodrich. The service coincided with the final rites of canonization in the historic Russian Orthodox Church in Kodiak, Alaska.

Fr. Herman, born in Russia in 1756, went to Alaska in 1794 with the first Russian Orthodox mission ever sent out of Russia. He was a champion of the native Alaskans and their rights against the policies of the Russian-American Trading Co., whose leader, Alexander Baranov, opposed the work of the mission in this regard.

Francis C. Lightbourn

## Issues for Houston: CANONS

"It is an ironical and somewhat disheartening fact that a General Convention which placed so much emphasis on minorities and their rights should have enacted legislation that is an affront to a clergy minority neither officially represented nor, to the best of my knowledge, polled in advance," writes one priest in a call for repeal of some SGC II actions.

IN the seemingly endless discussion that has raged over Special General Convention II, certain legislation of that body that runs against the interests of an unrepresented minority of the clergy has all but escaped notice. I refer to Canon 44, New Section 4, and to some of the changes in Canon 63, notably the addition of Sec. 2(d). These will be found in the 39-page *Summary of General Convention Actions 1969*, released some months ago and available ("so long as the supply lasts") from the Secretary of the House of Deputies, the Rev. Canon Charles M. Guilbert (815 Second Ave., New York, N.Y. 10017).

Canon 44, New Section 4, gives explicit recognition to clergymen desiring to enter secular employment without relinquishing the ministry. With the approval of the bishop and standing committee, such a transfer may be made, on the following conditions:

(1). *The Minister shall report annually, in writing, in a manner prescribed by the Bishop, his occasional services, as provided in Canon 5, Section 1.*

(2). *The Minister shall, on his own initiative, present himself to the Bishop semi-annually, at a time to be mutually agreed upon, to receive the Holy Communion with his Bishop and to satisfy the said Bishop concerning his ministerial activities.*

THE first of these requirements merely

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*The Rev. Francis C. Lightbourn, a priest of the Diocese of Maine and former literary editor of THE LIVING CHURCH, now serves as librarian for the University Club of Chicago.*

—and quite rightly—lays upon the clergyman who has gone into secular work the same duty that rests upon "every Minister not in charge of any Parish or Congregation" (Canon 5, Section 1) of reporting annually to his bishop. This will be referred to in this article as "making (or failing to make) the annual report." I find little to criticize in Canon 44, New Sec. 4(a) through (1) cited above. In regard to (2)—requiring the Minister to receive Holy Communion with his bishop twice a year—I wonder if this isn't overdoing it just a little, and if it is the sort of thing to put into a canon. New Sec. 4(b) provides that such a minister who neglects "for a period of two years" to comply with provisions (1) and (2) quoted above may be removed from the clergy roll of his diocese and "transferred to the special list maintained by the Secretary of the House of Bishops"—hereinafter referred to by its popular title, "The Presiding Bishop's List."

The canonical legislation setting up this list—legislation included in the canon now numbered 63—was first adopted by the 1928 General Convention. The list has served as a kind of trash barrel for clergy regarded as dead wood, into which bishops have been able to toss the names of clergymen on their diocesan rolls who have "been absent from the Diocese or Missionary District for a period of more than two years, and [have] failed to make the annual report, so that [their] whereabouts are unknown. . . ." Strictly speaking it would appear that all three of these conditions from Canon 63, Sec. 2(a), (absence from the diocese, failure to make the annual report, and unknown

whereabouts), or at least the first two, must prevail if a bishop is to place a clergyman's name on the P.B.'s List. However, to avoid prolixity and because of uncertainty of interpretation, I have sometimes referred in this connection merely to failure to make the annual report. This, I believe, is the operative factor in many, if not most, instances. Having one's name on this list carries with it, I understand, something of a stigma. Indeed, Sec. 2(c) of Canon 63 states that "While a Minister's name remains upon the List of the Secretary of the House of Bishops he shall not be considered as canonically connected with his Diocese"—which certainly implies that he is a clergyman without a diocese.

In the light of all this the really objectionable feature of Canon 44, New Section 4, stands out in all of its brazen injustice. This is Sec. 4(c), which provides that, if a minister thus permitted by his bishop to engage in secular work moves to the geographical confines of another diocese, and the bishop of that jurisdiction is not willing to place his name on his clergy roll, then the bishop of the man's original diocese may—if he so wishes—retain his name on his clergy roll, but may—if he prefers to be rid of the man—transfer it "after one year" to the Presiding Bishop's List.

Hitherto, a man could get on the Presiding Bishop's List only by being absent from his diocese "for a period of more than two years" and failing to make the annual report. Now, however, if he goes into secular work he can be put on this list merely because he moves to another part of the country and neither the eccle-



siastical authority in that area nor his own bishop wants to carry him on his clergy list. The clergy have thus been deprived of a right which has traditionally been theirs—the right which every clergyman acquires at ordination of belonging (so long as he makes the annual report) to a diocese, *i.e.*, to the diocese of his last canonical residence until transfer, by letters dismissory, to another. Thus arbitrarily to make a man, in effect, a clergyman without a diocese is, I submit, inherently, patently, and grossly unjust. I say “in effect” because, while this is what the canon implies and is also, for most practical purposes, the net result, White and Dykman’s *Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America* makes this comment:

*The full effect of the maintenance of such a list [i.e., the P.B.’s List] has never been tested. It is very doubtful if the procedure prescribed results in the extinction of canonical domicile, since the absent priest [or deacon] can scarcely be deprived of either the rights or freed from the consequences of domicile by such procedure. Every clergyman must have a canonical domicile somewhere which letters dismissory alone can change.* [Vol. II, p. 391; 2nd ed., rev. 1954]

Either way, however — whether the clergyman can actually lose canonical domicile by being placed on the Presiding Bishop’s List, or whether this procedure is *ultra vires*, as White and Dykman appear to think, the injustice of this legislation should be obvious to anyone with any sense of fairness whatsoever.

Callous as this legislation is toward any clergyman in secular work affected by it, its injustice is compounded if the man has been forced into such work by circumstances beyond his control. What if he suffers from some physical handicap regarded as an impediment in the active ministry but quite compatible with some types of secular occupation? Or suppose that he is a mission priest and his bishop “fires” him, refusing to transfer him to another mission in the diocese or to recommend him to another bishop. Most bishops claim this right. What can the man do? Particularly if he has a wife and family, he may feel that he must take such work as he can get—in such a situation almost certainly (if he requests it) with the consent of the bishop and standing committee. But then suppose his company moves him to another part of the country. Ah! thinks his bishop, Bishop Easygoing will take him off my hands. But Bishop Easygoing doesn’t want any more problem clergy. So, after a year, the man lands on the Presiding Bishop’s List. He is without a chief pastor either to confer with or to report to. Need one say more about this kind of legislation?

THE other action by Special General

Convention II that has all but escaped notice in the church press consists mainly of the addition to Canon 63 of another paragraph, namely, Sec. 2(d), though this has to be read in relation to Sec. 2(b) above it. Sec. 2(d) reads:

*Any Minister whose name shall have been added to the said List, as aforesaid [i.e., to the P.B.’s List for failure “for a period of more than two years” to make the annual report, or, if he has gone into secular work, “for a period of two years” to comply with the provisions of Canon 44, Sec. 4(a)(2)], and whose name shall not, at the end of ten years, have been removed as provided in paragraph (b) above [“On application either by the Bishop or the Minister himself, or at the discretion of the Presiding Bishop, such a Minister may be placed again on a diocesan clergy roll, with the approval of the Bishop of the said jurisdiction.”], shall be considered to have abandoned the Ministry of this Church. The Presiding Bishop shall, in the presence of two Presbyters, pronounce sentence of deposition upon such Minister, and authorize the Secretary of the House of Bishops to strike the name from the List and to give notice of the fact as provided in Canon 64, Section 3(b).*

This canon (63) applies not only to clergy who have taken up secular work, but to all clergy whose duty it is to make the annual report, *i.e.*, to every clergyman “not in charge of any Parish or Congregation.” (The report of a clergyman in charge of a “parish or congregation” is included in the annual parochial report of the “parish or congregation.”) Through absence from his diocese, “for a period of more than two years,” and failure to make this report, any seminary professor, retired clergyman, assistant minister, or perpetual deacon, and (merely through not making the report “for a period of two years”) any clergyman who has gone into secular work, could land on the Presiding Bishop’s List. The difference in grace period for the man who has gone into secular work is noted for the sake of accuracy. If he stays on it for ten years—if, that is to say, within that period no bishop can be persuaded to take him into

his diocese—then the Presiding Bishop is to depose him, without summons, without trial, without notification. It is as simple as all that—and as merciless. Presumably he would be notified, but I cannot find positive requirement for this. The reference in the canon to giving notice has to do with notifying other persons concerned (*e.g.*, the Secretary of the House of Bishops).

It is an ironical and somewhat disheartening fact that a General Convention which placed so much emphasis on minorities and their rights should have enacted legislation that is an affront to a clergy minority neither officially represented nor, to the best of my knowledge, polled in advance.

This legislation, together with other proposals—some of which were adopted by the convention [*i.e.*, the amendments to Canon 26 and Canon 32: See *Summary of G.C. Actions*, pp. 23, 24f. The changes adopted in Canon 32, Section 2, make it now possible, in some situations, to ordain to the diaconate (and six months later to the priesthood) men who have had less theological training than certain lay readers—cf. Canon 49, Section 2. This must surely mark the all-time low in formal training required of ministers of the Episcopal Church.]—appears to have originated at the 1969 conference on the self-supporting ministry held in Columbus, Ohio, during April. The first I heard of them was at a meeting of the clergy in secular work of the Diocese of Chicago, July 22 of the same year—less than six weeks before the opening date (Aug. 31) of General Convention II. The man who read the proposals to us had obtained the material somewhat accidentally and casually (I gather) from someone else. He was kind enough to have copies made, which he later mailed to the members of our group.

I wrote about the matter to all of the

## Is It Contagious?

Sweat  
me  
out,  
Lord.  
I’m  
beginning  
to  
like  
people.

Judy Sternbergs

## CANON 44, NEW SECTION 4. (Page 117)

Sec. 4 (a). A Minister of this Church desiring to enter other than ecclesiastical employment, without relinquishing his Ministry, shall make his desire known to the Bishop or the Ecclesiastical Authority of the Diocese in which he is canonically resident. The Bishop, with the advice and consent of the Standing Committee or Council of Advice, after satisfying himself and them that the applicant will have, and use, opportunities for the exercise both of the sacramental and pastoral functions of the Ministry, may give his approval, on the following conditions:

(1). The Minister shall report annually, in writing, in a manner prescribed by the Bishop, his occasional services, as provided in Canon 5, Section 1.

(2). The Minister shall, on his own initiative, present himself to the Bishop semi-annually, at a time to be mutually agreed upon, to receive the Holy Communion with his Bishop and to satisfy the said Bishop concerning his ministerial activities.

(b). Any such Minister who omits, for a period of two years to comply with the above provisions, may be removed by the Bishop from the roll of clergy canonically resident in the said Bishop's Diocese and transferred to the Special List maintained by the Secretary of the House of Bishops, as provided in Canon 63, Section 2.

(c). Any such Minister, removing to another jurisdiction, shall, before requesting Letters Dimissory, secure a statement, in writing, from the Bishop of such jurisdiction (who may consult with his Council of Advice in the matter) that he is willing to receive such a Minister and to enroll him among the clergy of his Diocese; and NOTE, that the provisions of Section 5(d) of this Canon shall not apply in such a case. If the said Bishop be unwilling to receive Letters Dimissory in respect of such a Minister, the said Minister shall so notify the Bishop of the Diocese of his canonical residence. It shall be competent for the said Bishop, at his discretion, either to retain the said Minister on his roll of clergy, or, after one year, to transfer him to the Special List of the Secretary of the House of Bishops. If the Bishop chooses to retain oversight of a Minister so removed geographically from the Diocese, the provisions of paragraph (a)(2), above, may be modified as the circumstances may require.

## CANON 63, SECTION 2. (Page 166)

Sec. 2(a). Whenever a Minister of this Church shall have been absent from the Diocese or Missionary District for a period of more than two years, and has failed to make the annual report, so that his whereabouts are unknown, or who, being a Minister in secular employment, has omitted for a period of two years to comply with the provisions of Canon 44, Sec. 4(a)(2), the Bishop may send the name of such Minister to the Secretary of the House of Bishops of this Church, who shall keep a list of such Ministers, noting in each instance the date when each such name was added to the List.

(b). On application either by the Bishop or the Minister himself, or at the discretion of the Presiding Bishop, such a Minister may be placed again on a diocesan clergy roll, with the approval of the Bishop of the said jurisdiction.

(c). While a Minister's name remains upon the List of the Secretary of the House of Bishops he shall not be considered as canonically connected with his Diocese.

(d). Any Minister whose name shall have been added to the said List, as aforesaid, and whose name shall not, at the end of ten years, have been removed as provided in paragraph (b), above, shall be considered to have abandoned the Ministry of this Church. The Presiding Bishop shall, in the presence of two Presbyters, pronounce sentence of deposition upon such Minister, and authorize the Secretary of the House of Bishops to strike the name from the List and to give notice of the fact as provided in Canon 64, Section 3(b).

*From the Summary of General Convention Actions 1969*

Chicago deputies, and discussed it over the telephone with all but one. I wrote, I think, to five bishops, including the Presiding Bishop. This was within a week or so before the convention. I seem to recall that some of the deputies said at that time that they had not received this material. Were the proposals first sprung on the deputies at the convention? Could this, perhaps, have been intentional? Was the whole matter so timed that discussion and possible opposition would be at a minimum? My copy of the proposals is headed "A Self-Supporting Ministry: A Memorial and Petition to Special General Convention II, from a Number of Interested Churchmen Whose Names Are Appended Hereto." But no names are attached to my copy, which does, however, mention "thirty bishops and other clergy" (p. 6) as having been present at the conference in Ohio. It would be interesting to know how many of these were clergy who had gone into secular work.

**T**HIS legislation — specifically Canon 44, New Sec. 4(c), and Canon 63, Sec. 2(d)—should be repealed by the forthcoming 1970 General Convention. I hope that before this body meets, opposition to these canonical changes will become widespread and energetic. I hope that clergy groups throughout the church will discuss the matter and take appropriate action. I hope that clergy who have made the move spelled out in Canon 44, New Section 4, will let their bishops know how they feel about this legislation. It would be fine if, in every parish benefitting from the ministrations of one or more such clergy, "rector, wardens, and vestry" were to write to the bishop of the diocese formally protesting these two actions of the last convention. And I would like to think that there might even be some bishops who would urge their repeal. And having repealed this legislation, General Convention should then appoint a committee charged specifically with two related tasks:

1. *To make a study in depth of why so many clergymen, apparently, are leaving the active ministry for secular employment;*

2. *To consider, in the light of the large number of clergy in secular work, whether any amendments are called for in the canons governing the relationship between bishops and their clergy, and to offer such suggestions in this area as the committee may think desirable.*

On this committee clergy in secular work should be adequately represented, including those who have made the move into such work from the active ministry. Its report should be released no later than six months from the opening date of the 1973 convention; and a copy should be mailed at that time to every clergyman of the church engaged in secular employment.

# EDITORIALS

## Needed: Better Communication

WE haven't met a single Episcopalian who will not be relieved to know that the Executive Council's proposal of a special offering in September for the support of student strike activities has been quietly scrapped. But it has been scrapped so quietly that unless you are a bishop you probably haven't heard about it at all as of now (July 27), despite the fact that the decision was made last June 24.

On that date the council's executive and finance committee voted to suspend further action on the matter, referring it to the council for reconsideration at its next meeting in October. We hope that this will take the form of dropping the whole idea once and for all.

The committee was advised by lawyers that donors to such a student-strike offering could not claim tax exemption for their gift. The lawyers suggested also that such an offering "with political implications" would be "inappropriate" for members of the council, since it is a tax-exempt organization. We should hope so! What is appalling is that the council itself saw no such inappropriateness when it passed the resolution. We suggest to the members of the next General Convention the desirability of electing some new members of the council who don't need to be told by lawyers where religion ends and ideological politics begins.

It is to the credit of the executive and finance committee that it put the quietus on the proposed offering (although of course the council might revive it, if hysteria prevails again). But why the secrecy? The decision was made on June 24. On July 14 a letter went out—to bishops only—over the signature of the council secretary, Canon Charles M. Guilbert, telling them about it; a delay of three weeks. Parish clergy are being given a long, hot summer by many aroused parishioners, about the national church pronouncements they find unpalatable. The proposed student-strike offering is one of the most offensive. The clergy need all the help they can get from headquarters, and it would have helped them immensely to know of this decision as soon as it was made. And why inform only the bishops? Are they the only ones with a right to know?

We feel, frankly, that this has been a very serious failure in communication at the top. We call for a policy of telling the whole church what its leaders are thinking, planning, and doing, as fast and as fully as possible.

## Helping Hand Snapped

THE letter from the missionaries in Peru to Mrs. Nixon was wrapped in a bouquet, but the sweetness was all in the wrapping. (Story in news section.) These people—American citizens in Peru—snap at the hand of Uncle Sam as it reaches out to help Peruvian disaster victims. Because of what is going on in Vietnam, they say, the U.S. is morally disqualified from being a good neighbor to the victims of natural disaster in Peru.

It is strange reasoning; almost as if, in the story of the Good Samaritan, somebody were to come along at the

moment of first aid and to say to the benefactor: "You hypocrite! I know all about how you've made your money. That wine, that donkey, all your largesse, were purchased with tainted money; and now you presume to help this poor man!" As Jesus told the story, there was nothing like that in it, which leads us to believe that his sole concern was to focus upon the deed and to say: "That is what constitutes him a true neighbor." We think these Christian missionaries would have done well to remember their Master's parable before they wrote that ungracious and unreasonable letter.

It is comforting to reflect that the sufferers in Peru probably had a better understanding of the matter than did those Americans.

## Hunger for The "Given"

MEN and women want to feel that in the midst of their disturbed and uncertain world there is something sure. They want to be stayed not by something which they have to gain, but by that which is already given. They want to feel concerning the visible institution which represents God that which Clough sang of God the invisible:

*It fortifies my soul to know  
That, though I perish, Truth is so;  
That, howso'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That if I slip, Thou dost not fall.*

This yearning for the benediction of the church which represents not the ideas of the individual but the inheritance of the race sometimes may be made vivid by a single revealing incident and symbol. Once in the middle of the night an Episcopal clergyman was called to a hospital to be with one of his parishioners who was dying. Answering the call hastily, he went out leaving his Prayer Book behind. When he reached the hospital, the mother of the dying girl asked him to kneel down and have a prayer with her. He knelt and prayed a prayer which came from the reality of his sympathy and comradeship, a prayer of his own heart's cry on her behalf for the presence of God which they sought together. When he had finished, she thanked him; and then presently she asked him if he would also have the prayers from the Book of Common Prayer. He went home and got his book, for he understood what it was that she desired. She was not unappreciative of the prayer which he had offered. All the help that came through it she received, but she also wanted something else. In that deep moment of distress and darkness she wanted to feel that the petitions to be uttered should not be those framed by any single lips, but those which came as it were with the voice of all the gathered centuries. She wanted to hear a note not of one man's faith, but of that faith which had been shaped through the long patience and the proved experience of the church. She wanted to seek God not only along the way of any one individual's leading, but along the ways which had been lighted by the soul of man.

(The Rev.) W. RUSSELL BOWIE, D.D. (1935)

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## Book Reviews

**THREE ISSUES IN ETHICS.** By John Macquarrie. Harper & Row. Pp. 157. \$4.95.

A really good book always tempts the reviewer to label it a "must" book. John Macquarrie's *Three Issues in Ethics* falls into this happy category for the parish priest. The contemporary moral debate is scanned with competence and balanced scholarship.

The "three issues" are the relation of Christian and non-Christian morality, the shape of today's ethics in the light of the new morality controversy, and the relation of faith and morality. But the title is misleading. While these issues occupy a good many pages, the book deals in refreshing fashion with such matters as natural law, conscience, love, hope, and grace.

Perhaps Dr. Macquarrie who leaves Union Seminary, New York, to become Lady Margaret Professor at Oxford, will turn himself to this task of a book in the field of morals. It is very much needed and he has the competence to do it very well indeed as his latest book indicates. (The Very Rev.) CHARLES U. HARRIS, D.D.  
*Seabury-Western Theological Seminary*

**PSALMS: The Prayer Book of the Bible.** By Dietrich Bonhoeffer. Augsburg Publishing House. Pp. 86. \$2.75.

This is Dietrich Bonhoeffer, creative German thinker, hanged by Hitler just three weeks before Hitler shot himself. Bonhoeffer's Christianity would not let him remain uninvolved from the resistance movement. In *Psalms: The Prayer Book of the Bible*, the last book the Nazis allowed him to publish, he claims the Old Testament psalter for Jesus Christ. They are prayers we pray in and with him. This is a tiny book, but the young German gives fresh insight into such matters as the "self-righteous" and the "vindictive" psalms. One wonders whether, even in German Lutheranism, it is necessary to pretend that David wrote the first 72 psalms, and though his language is fresh and readable, even Bonhoeffer could well have studied Angus Dun's earthy, low-abstract language. But this is quibbling. His joy of life shines through and his love for the psalms impels us to get back to the reading of them. Eberhard Bethge, who has just published a much-acclaimed biography of Bonhoeffer, adds a pungent sketch.

(The Rev.) ROBERT O. REDDISH, JR.  
*Priest of the Diocese of Ohio*

**THE DOCTRINE OF GOD.** By Ronald Gregor Smith. Westminster Press. Pp. 192. \$5.

Shall we have theological Infallibility or agnostic Despair? Is there no other choice? An answer is attempted in *The*

*Doctrine of God*, a posthumously-edited book of the Professor of Divinity of Glasgow University, known as the Warfield Lectures of 1969. The editors of the unfinished manuscript have partially reconstructed the argument, for good or ill. Although several times we are promised that a topic will be developed later on, it is not easy to locate the fruit of the promise.

The chapters on Faith and Doctrine, the Crisis about God, God as Being, Man as Historical, the Historicity of God, and the Transcendence of God in History, include the use and criticism of the major modern theologians: Altizer, Buber, Bultmann, Heidegger, Kierkegaard, Macquarrie, Rahner, Schillebeeckx, and of course, Tillich and Paul van Buren. Ronald Gregor Smith's observations on these and others are astute enough, though often unnecessary. You might be tempted to give up if you lose your way in the drift were it not for provoking gems and Dr. Smith's own sincere faith and sense of mystery. While he offers intricacy of criticisms, he is not architectonic for there is no elaborate structure. Not until the final pages does he offer a way out of the theological impasse of today's theologian; the solution is then given in a half-dozen nicely wrought postulates.

This good search for the Doctrine of God is possibly epitomized in the author's own words: ". . . through the self-understanding which is disclosed to us by the kerygma concerning Christ, we are able to recognize that we are not yet what we can be. God is entirely what he can be."

(The Rev.) VICTOR L. DOWDELL, Ph.D.  
*Canon of Albany*

**THE GREAT SCHISM—1378: The Disintegration of the Papacy.** By John Holland Smith. Waybright & Talley. Pp. 280. \$7.50.

"The Disintegration of the Papacy" is a misleading "gloss" on the book's jacket and is no part of the title page. Reintegration would be more congruent with the text, the papacy having survived not only the Great Schism and Conciliarism, but also the Reformation, the Enlightenment, Gallicanism, Modernism, and now the Second Vatican Council, still secure in papal rule over 580 million people.

*The Great Schism—1378* is obviously not intended as a scholarly dissertation on a confusing and much debated period of church history. This is a disappointment. Instead it is one volume in a popularizing series, *Turning Points in History*, its general editor being a Sir Denis Brogan. For John Holland Smith, a turning point was "the Great Schism and the Council of Constance which ended it," both together determining "the

pattern of the Reformation and Counter-reformation," with formative impulses continuing into this century.

In the one-third of the book which deals with the Great Schism, the Roman view as to its origins is accepted. The remaining two-thirds of the book is a running survey of church history from Irenaeus of Lyons to Pope Paul VI. That one can go through that much church history with never the naming of an historian and with never an intimation of any divergent scholarly interpretation makes for a deceptive and irritating smoothness.

The brief bibliography omits Alec Glasfurd's excellent study, *The Antipope, Peter de Luna, 1342-1423*, which does more justice to this noble, though controversial churchman (Benedict XIII), than does John Holland Smith. Glasfurd, for example, shows Benedict's eagerness to facilitate the kind of conference with Gregory XII which he had long offered as his own solution, then shows his exasperation and sense of frustration when Gregory evades an actual meeting. Smith, however, seems to fault Benedict almost equally with Gregory for their failure to meet. Gregory's defection from the "way of conference" led, of course, to the famous appeal of his own dissident cardinals "from the pope ill-informed to the pope better informed," from Gregory "to Christ, to a general council, and to the future pope." We seem to be still making that appeal.

(The Rev.) ROYDEN C. MOTT  
St. John's, Knoxville

**THE NEW LEFT AND CHRISTIAN RADICALISM.** By Arthur G. Gish. Eerdmans. Pp. 158. \$2.45 paper.

The "New Left" here in question in *The New Left and Christian Radicalism* is the "old" New Left of the non-violent early 60s; the "Christian Radicalism" is that of the 16th-century Anabaptists. Arthur Gish, who is a minister of the Church of the Brethren, attempts to make a synthesis of these two widely-divergent types of radicalism on the basis of certain features which they have in common: uncompromising obedience to ideals, opposition to political "realism," and the intent to construct a new and superior society alongside the existing one. The book begins with interesting, brief accounts of the two movements, while its second half comprises the author's efforts at synthesis; it also contains an extensive bibliography, (which, together with the sewn binding, partly offsets the rather high price of this paperback).

The author correctly pinpoints the principal source of trouble in perfectionist movements such as these—the tension between the certainty that one is right and the inability to enlist the whole of society in one's revolution. It is this frustration that has turned the "new" New Left so largely violent. Gish holds that the Ana-

baptist radicals were preserved, by and large, from this fatal development by their faith in the ultimate triumph of God's kingdom, regardless of the success or failure of their own part in the battle. The author holds out the hope that the New Left might yet be kept to its original path by the acceptance of such a faith.

Gish's synthesis, however, fails to take seriously enough the fact that the New Left simply does not begin from the same premises as did the Anabaptist movement; despite some participation by Christians, its orientation and interests are purely this-worldly and its principles are ethical rather than religious. It is not at all clear whether such a movement can ever ignore the question of its effectiveness, nor whether, for that matter, its gods can evoke the kind of faith that would allow the movement to transcend that question. Is the New Left prepared to become a semi-monastic community like the Hutterites or Mennonites or Brethren, and to exert at most a very indirect influence on the continuing mainstream of society? The present answer seems to be *no* for the most part.

(The Rev.) L. WILLIAM COUNTRYMAN  
St. Paul's, Logan, Ohio

**THE CAMBRIDGE HISTORY OF THE BIBLE: Vol. 1, From the Beginnings to Jerome.** Edit. by P. R. Ackroyd and C. F. Evans. Cambridge University Press. Pp. 694. \$14.50.

Though covering the earliest period of the history of the Bible, this first of a three-volume series was the last to be published, the other volumes (published in 1963 and 1969) having been previously reviewed on these pages. Indeed it was only after the format of the other two volumes was established that it was seen as advisable to treat the formative periods more extensively, and there is thus some unavoidable overlap with the first three chapters of volume 2. This first volume does, however, have the virtue of being relatively complete in itself, and the reader is rewarded by some masterly overviews of the manner in which the Jewish and Christian scriptures came into being and how they were preserved, valued, and employed during the first Christian centuries. While the general reader who wishes to study the content and meaning of the biblical books will require other resources, *The Cambridge History of the Bible: Volume 1* offers him a panoramic survey of the ways in which these books were created and how they came to be regarded as "scripture" by the early Christian churches.

The editors, P. R. Ackroyd and C. F. Evans, in addition to their own contributions, have marshalled the services of some of the best biblical and classical scholars to contribute essays on the subjects of languages, script, and the making of books, along with their early textual tradition and interpretation. The major-

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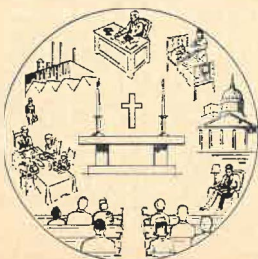
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ity of the scholars are British and their surveys, though not heavily annotated, are distinguished by the non-dogmatic balance and breadth which characterizes British scholarship at its best. Few new vistas are sketched out, but the most judicious and representative of views are all included.

Unavoidably there are gaps in the total presentation, but the editors wisely added to the general articles studies of such crucial figures as Origen, Theodore of Mopsuestia, Jerome, and Augustine which contribute a vivid sense of the historical and very living contexts in which the scriptures were used and through which they became the touchstones of the developing Christian faith. This developing faith and the evolution of a "canon" of Christian scriptures are seen to go hand in hand, and anyone who might presuppose a relatively automatic and non-controversial development of "the Bible" is presented with a very different and much more exciting drama.

(The Rev.) F. H. BORSCH, Ph.D.  
*Seabury-Western Seminary*

## Booknotes

By Karl G. Layer

**DIRECTORY FOR EXCEPTIONAL CHILDREN: Sixth Edition.** Edit. by D. R. Young. Porter Sargent. Pp. 1152. \$12. Here is a very useful listing and description of educational and training facilities for exceptional children. Institutions for the physically (blind, deaf, etc.), medically (cardiac, asthmatic, tubercular, etc.), and mentally handicapped are included. Locations, administrators, facilities, and costs are all enumerated. Associations, societies, and foundations for exceptional children are listed. A unique volume executed in a most competent manner.

**THE ROAD AHEAD: A Theology for the Church in Mission.** By John H. Piet. Eerdmans. Pp. 103. \$1.95 paper. Many Christians today, maintains John Piet, are discovering that they are standing between the 16th-century world of religious thinking and the 20th-century world of science and technology. The church has not made this transition gracefully, and this volume attempts to ease the way by outlining a transition and laying a pathway into the future. The Reformers worked and wrote in a world that was considered to be Christian, says Dr. Piet, but today's reformers are working in an age of secularization. This means that Christians can no longer afford to formulate their definitions of the church in the way they once did, but must spell these out in terms of mission. The author analyzes why many Christians think as they do, and goes on to define the church in terms of action—its function to declare to the world through word and deed that the new age of God in Christ has come. The author ends with a resume of the Gospel according to Matthew.

# PEOPLE and places

## Appointments Accepted

The Rev. Joseph W. Buchanan, former assistant to the rector of St. Peter's, Charlotte, N.C., is associate rector of St. Matthew's, Wheeling, W.Va. Address: Box 508 (26003).

The Rev. Raymond E. Buntaine, former rector of St. John's, New Brunswick, N.J., is vicar of St. Peter's, 620 Lake Ave., Woodbury Heights, N.J. 68097.

The Rev. Frank N. Butler, former rector of Grace Church, Jefferson City, Mo., is rector of the Church of the Advent, Crestwood, 9373 Garber Rd., St. Louis, Mo. 63126.

The Rev. Edmund D. Campbell, Jr., former associate rector of St. Luke's, Mountain Brook, Ala., is rector of the Church of the Ascension, Vestovia Hills, Ala. Address: 1912 Canyon Rd., Birmingham (35216).

The Rev. Charles C. Carman, former vicar of St. Matthew's, Tacoma, Wash., is vicar of St. Dunstan's, Modesto, Calif. Address: 2617 MacGregor Court (95350).

The Rev. Edwin R. Carter, Jr., is rector of St. Thomas', 210 Church St., Greenville, Ala. 36073.

The Rev. LeRoy Carter, former rector of Trinity Church, Gatlinburg, Tenn., is priest in charge of St. Andrew's, 199 Walnut St., Collierville, Tenn. 38017.

The Rev. William P. Chilton, former assistant chaplain, University of Alabama, Tuscaloosa, and vicar of St. James', Livingston, Ala., is director of the Norwood Community Ministry, Birmingham, Ala. Address: 1401 N. 25th St. (35234).

The Rev. David Christensen, former priest in charge of Samuel Memorial Church, Naytahwaush, Minn., is rector of St. Andrew's, Cloquet, and in charge of Christ Church, Proctor, Minn. Address: 202 8th St., Cloquet (55720).

The Rev. Joseph M. Clark, former vicar of St. Christopher's, Linthicum Heights, Md., is assistant director of Greater Baltimore Poverty Program. Address: 21 N. Rolling Rd., Baltimore, Md. 21228.

The Rev. Donald R. Clawson, former rector of Grace Church, Orange Park, Fla., is rector of St. Paul's, Mobile, Ala. Address: Box 8444 (36618).

The Rev. Ronald L. Conklin is rector of the Church of the Epiphany, Trenton City, N.J. Address: 23 S. Troy Ave. (08406).

The Rev. Howard B. Connell, former vicar of St. James', Pentwater, Mich., is a graduate student at the College of St. Thomas, St. Paul, Minn. Address: Box 9566, Minneapolis, Minn. 55440.

The Rev. Cecil H. Cowan, former rector of Holy Trinity, Nashville, Tenn., is chaplain, Ft. Valley College Center, Fort Valley, Ga. Address: 103 San Louise Dr. (31030).

The Rev. John L. Cowart, former curate, Church of the Incarnation, Dallas, Texas, is vicar of the Big Bend Missions in the Diocese of New Mexico and Southwest Texas. Address: c/o St. James', Box 877, Alpine, Texas 79830.

The Rev. James D. Curtis, former faculty member of Webb School near Knoxville, Tenn., is in the chaplain training program, Georgia Mental Health Institute. Address: 1324 Briarcliff Rd. NE, Atlanta, Ga. 30306.

The Rev. F. Lee Cutair, former vicar of St. George's, Manchester, Md., is rector of Deer Creek Parish that includes Scarborough and Darlington, Md. Address: Grace Church, Darlington (21034).

The Rev. Herman A. diBrandi, vicar of Our Saviour, Baltimore, and chaplain of St. Paul's Boys' School, Brooklandville, Md., is to be rector of Nativity Church, Baltimore. Address Jan. 1971: 419 Cedarcroft Rd., Baltimore (21212).

The Rev. Michael Dwinell, former assistant, St. Thomas', Owings Mills, Md., is Episcopal chaplain for colleges in the Diocese of Southwestern Virginia, and assistant to the rector of R. E. Lee Memorial Church, Lexington, Va. Address: 5 University Place, Lexington (24450).

The Rev. Charles R. Eberhardt, Ph.D., former priest in charge of Deer Creek Parish, Md., has been in charge of St. Matthew's, Sparrows Point, Md., for some time. Address: Monkton, Md. 21111.

The Rev. Richard J. Eckhart, Jr., former rector of Holy Comforter, Washington, D.C., is chaplain and teacher of sacred studies, Groton School, Groton, Mass.

The Rev. Ralph Edwards, former member of the staff of Barry House, Brant Lake, N.Y., is priest in charge of St. Mark's, Philmont; St. Barnabas, Stottville; and St. John the Evangelist, Stockport, N.Y. Address: St. Barnabas', Stottville (12172).

The Rev. Quentin Ferguson, former rector of Christ Church, Riverton, N.J., is on the staff of the Evergreens, Bridgeboro Rd., Moorestown, N.J. 08057.

The Rev. Arthur E. Gans, former assistant, St. Paul's, Bound Brook, N.J., is vicar of St. Martin's Chapel, Martinsville, N.J.

The Rev. William G. Gayle, Jr., former curate, St. James', Alexandria, La., is rector of St. Paul's, 212 N. Jefferson St., Albany, Ga. 31701.

The Rev. William J. B. Giovetti, former priest of the Diocese of Qu'Appelle, in the Province of Rupert's Land, Canada, is priest in charge of St. Peter's, Kasson, and Grace Church, Pine Island, Minn.

The Rev. S. Graham Glover, former vicar of St. Christopher's, Perry, Ga., is vicar of St. Luke's, Scottsboro, and St. Philip's, Fort Payne, Ala. Address: Box 487, Scottsboro (35768).

The Rev. Paul B. Goss, O.D., former curate, Holy Trinity, Collingswood, N.J., is assistant, Holy Trinity, Ocean City, N.J. No change of address.

The Rev. John A. Grant, former vicar of St. Andrew's, Pasadena, Md., has been vicar of St. Johns', Deer Park, Md., for some time. Address: RD 2, Deer Park (21527).

The Rev. Bruce Green, former vicar of Holy Apostles', Memphis, Tenn., is rector of Trinity Church, Gatlinburg, Tenn. Address: Box 55 (37738).

The Rev. George L. Greeno, former rector of the

Church of the Guardian Angel, Baltimore, Md., is vicar of St. Andrew's, Pasadena, Md. Address: Rt. 4, Box 224-A, (21122).

The Rev. Kenneth J. Hafner, former rector of Epiphany, Ventnor City, N.J., is rector of Ascension, Gloucester, N.J. Address: 110 S. Sussex St. (08030).

The Rev. Paul E. Hannaford, rector of Christ Church, Oil City, Pa., is to be archdeacon of the Diocese of Erie, Sept. 1. Address: c/o the diocese, 145 W. 6th St., Erie, Pa. 16501.

The Rev. John F. Hird, senior staff engineer with Western Electric, serves as a worker-priest in the Diocese of Maryland. A former assistant to the rector of St. James', Baltimore, he is now vicar of St. Andrew's, Mayo, Md. No change of address.

The Rev. William E. James, former curate, St. Bartholomew's, Atlanta, Ga., is rector of St. Paul's, Greensboro, Ala. Address: Box 539 (36744).

The Rev. William E. Jarvi, former assistant rector of St. George's, St. Louis Park, Minn., is assistant rector of St. Paul's, Duluth, Minn., and is on the faculty of the University of Minnesota-Duluth.

The Rev. George S. Johnston, former rector of Trinity Church, Shepherdstown, W.Va., is rector of St. Paul's, Put-in-Bay, Ohio 43456.

The Rev. James G. Jones, former director of TAP, Roanoke, Va., is director of Christian Community Service Agency of Dade County, Fla.

The Rev. Colin P. Kelly III is assistant, Trinity Church, Moorestown, N.J.

The Rev. David C. Kennedy, vicar of the Church of the Guardian Angels, Lantana, Fla., is also in charge of St. Cuthbert's, Boynton Beach, Fla.

The Rev. Franklin J. Klohn, former rector of St. John's, Mason City, Ia., is rector of St. John's, Dubuque, Ia. Address: 225 York St. (52001).

The Rev. E. Lawrence Lacher, former rector of St. Mary the Virgin, Baltimore, Md., has been manager of St. Stephen's Towers Apts., and vicar of the Towers chapel, Baltimore, for some time. Address: 2355 W. North Ave. (21216).

The Rev. Edwin M. Leidel, Jr., former rector of St. Stephen's, Racine, Wis., is associate priest, Christ Church, Whitefish Bay, Wis. Address: 307 Carlisle Ave., Milwaukee (53217).

## DEATHS

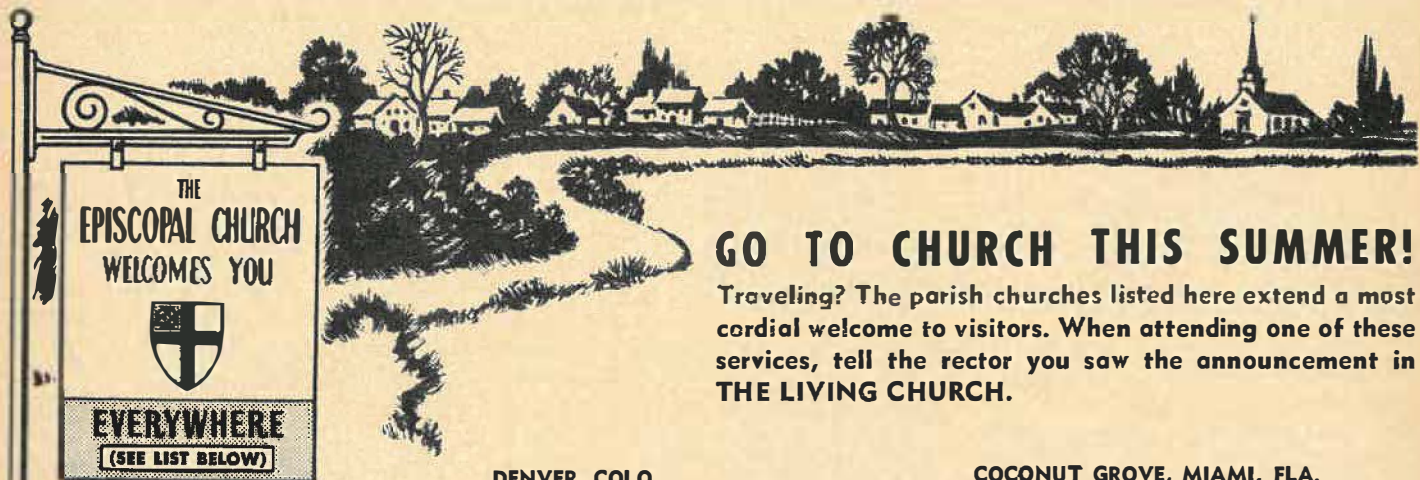
*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. John Thomas Cooper, 57, retired priest of the Diocese of Southeast Florida, died July 28.

The former vicar of St. Kevin's, Opa Locka, Fla., Fr. Cooper retired last year because of serious illness. He had served as a lay reader, deacon, and priest in the Diocese of Lexington and later in the Diocese of Southwestern Virginia. He was ordained to the priesthood in 1959. Services were held in St. Faith's Church, Perrine, Fla.

The Very Rev. John Christian van Dyk, 61, dean of St. Paul's Cathedral, Oklahoma City, Oklahoma since 1961, died in an Oklahoma City Hospital July 18, after a brief illness.

A native of Holland, he was a successful businessman in the Netherlands and the United States before he was ordained to the priesthood in 1950. He held three degrees in chemical engineering. He served in the Diocese of Newark before going to the cathedral. Survivors include his widow, Mary Jean, five children, two brothers, and one sister. A Requiem Eucharist was celebrated in the cathedral with the Bishop of Oklahoma officiating.



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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

### 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

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

### WILMINGTON, DEL.

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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-assoc  
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

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**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 1S; Daily  
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Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
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### 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, 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; the Rev. T. P. Ball  
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

(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; hof, 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.

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

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## 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 Liturgy;  
Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;  
Tues & Sat 7:30 HC

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

## 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

## SPRINGFIELD, ILL.

**ST. LUKE'S** 1218 So. Grand Ave., E.  
(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; 1S 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

The Cowley Fathers 35 Bowdoin St., Beacon Hill  
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

## LEXINGTON, MICH.

**GOOD SHEPHERD** US-25 (Cor. Hubbard)  
The Rev. E. F. Gravelle, r  
Sun HC 8 & 10 (MP 2S & 4S)

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Sun HC 8:30, MP 10 ex 1S HC both services

## 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

## RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
The Rev. James E. Carroll, r  
Sun Eu 7:45 & 10; EP 5:15

## NEWARK, N. J.

**GRACE CHURCH** Cor. Broad & 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. Marian L. Matics, Ph.D., r  
Sun 8 HC; 10 MP; 1st Sun HC

The Living Church

## BROOKLYN, N.Y. (Cont'd)

**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; Wkds 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

**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. Canon Bernard C. Newman, p-in-c; 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

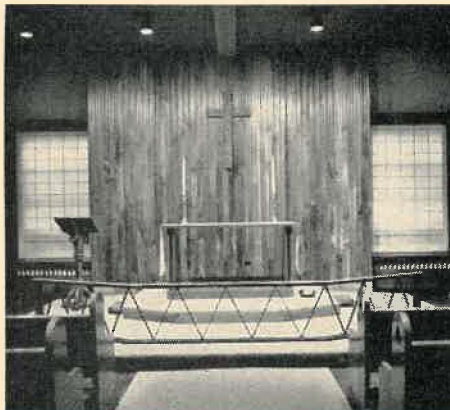
Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
12:05, 1:05, C by appt Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

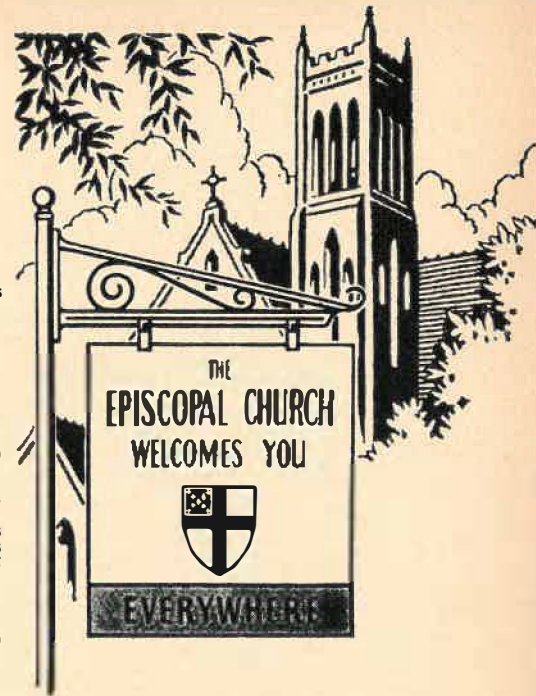
Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

## 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



GRACE EPISCOPAL CHURCH  
"In the Loop"  
CHICAGO, ILL.



## 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. Caguiat, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
as scheduled

## 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; Mass daily 7 ex Tues and  
Thurs 10; C Sat 4-5

## 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