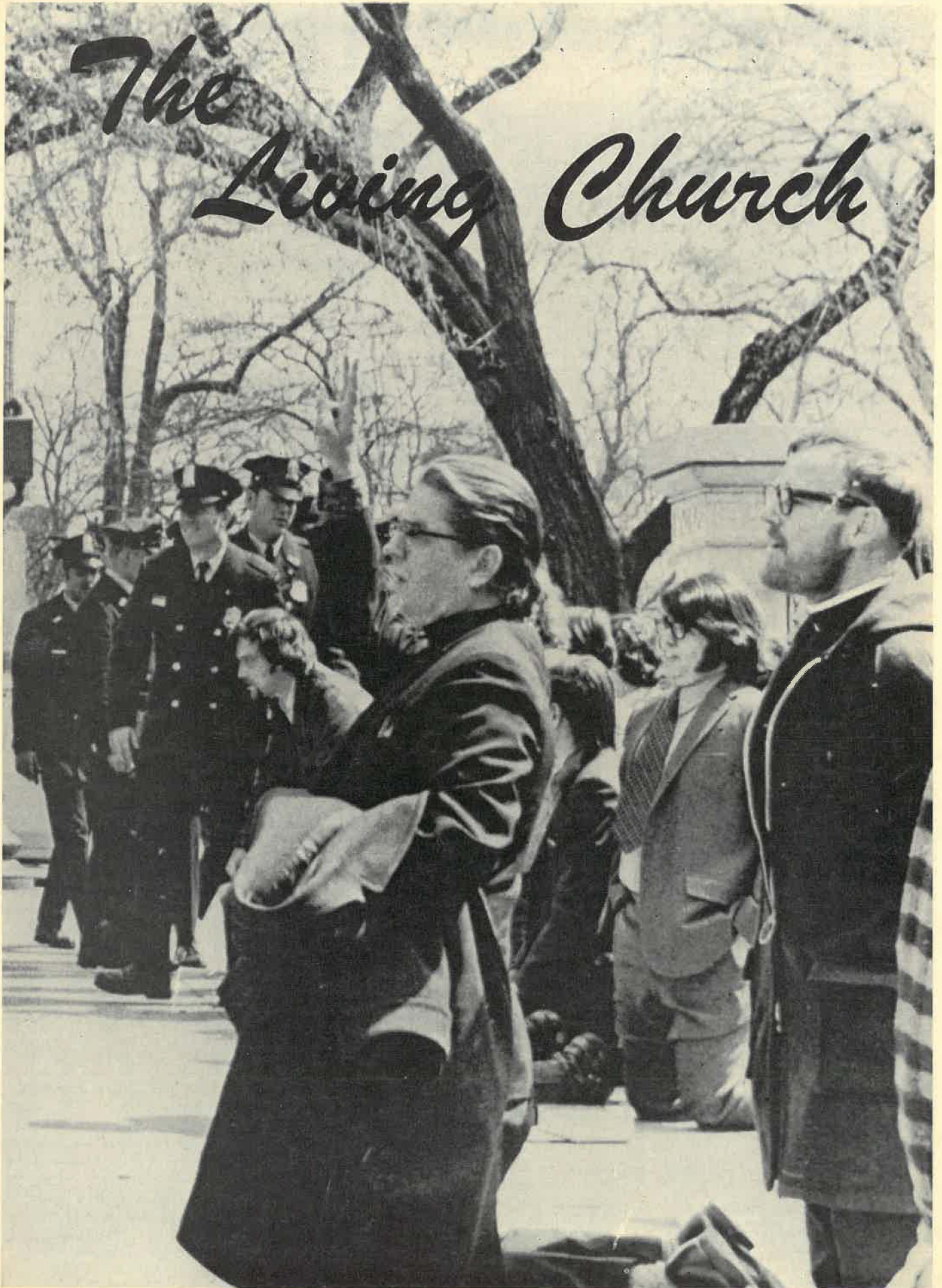


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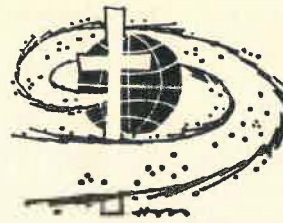
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Around



& About

With the Editor

It's a pity that everybody doesn't read the excellent literary quarterly *The Sewanee Review*. In the Winter 1971 issue is an article by **Cleanth Brooks**, an Episcopal layman who teaches English at Yale, on the subject, "The State of Letters—Telling it like it is in the Tower of Babel."

Noting that ours is a time of universal cant and inflamed rhetoric, he says: "I am concerned with what is happening in our language. But I am, of course, even more concerned with what is happening to ourselves. The two concerns cannot, in fact, be separated. If you debauch a language, you run the grave risk of debauching the minds of the people who use it." I think that is more than a grave risk; it is a dead cert.

He gives a number of examples of warped words in current use, such as movies for "mature audiences only." Everybody knows that these films are not for mature people but for people "permanently arrested in adolescence." The expression would be amusing or harmless, or at least harmless, except that the word "mature" is being ruined for rational use.

Of course, the classic treatment of this whole subject is George Orwell's, in 1984. Mr. Brooks here adds some useful footnotes to the ongoing study of Newspeak and Doublethink. He cites a new hymn which Canadian Anglicans and Methodists are putting into their common hymnal, which praises God for giving us "the sacrament of sex." This is hardly a new idea, despite the 20th century's conceited and erroneous conviction that it has discovered the goodness of sex, hitherto unsuspected. Brooks quotes a sublime passage from Milton's *Paradise Lost*, in which this Puritan of Puritans, three centuries ago, praised God in exalted language for the gift of sex. "In contrast," Brooks notes, "the Methodist-Anglican hymn rejoices in this wise:

*Now thank we God for bodies strong,  
Vitality and zest, . . .  
For strength to meet the day's  
demands, . . .  
And for the sacrament of sex that  
recreates our kind. . . .*

In view of the last line, considerations of poetic symmetry would seem to demand a prayer not only for 'strength to meet the day's demands' but zest to meet those of the night."

"The sacrament of sex" is a cant phrase, no less than "for mature audi-

ences only." A character in Shakespeare's *Twelfth Night* remarks: "They that dally nicely with words may quickly make them wanton." Yes, and meaningless. "Sacrament of sex" debauches two important words and contributes to understanding nothing whatever.

Mr. Brooks comments trenchantly on rhetorical overkill, a familiar and baneful form of contemporary cant. Here is one specimen: "The universities cannot be reformed. They must be abandoned or closed down. They should be used as bases for action against society, but never taken seriously. The professors have nothing to teach. . . . We can learn more from any jail than we can from any university." (*The Berkeley Barb*.) Here is another: **James Baldwin's** calling the USA "the Fourth Reich." And another, from **Susan Sontag**: "The white race is the cancer of history. It is the white race and it alone—its ideologies and inventions—which eradicates autonomous civilization wherever it spreads, which has upset the ecological balance of the planet, which now threatens the very existence of life itself."

All of these overkillers are, in fact, lying in the service of truth: they are trying to *lie the truth* in order to get it heard and heeded. Deliberate overstatement is lying.

Zealous churchmen are constantly tempted to rhetorical overkill, and yielding takes place much too often. One example is the familiar charge by churchmen that the church is the most segregated institution in America. It isn't at all, and those who say so know that it isn't. They are trying to lie the truth—the truth here being that there is far too little of interracial brotherliness within the Christian brotherhood.

There can be only one result of rhetorical overkill, and that result is immortally dramatized in the story of the foolish boy who cried "Wolf!" once too often. In modern jargon, one loses credibility by even occasional use of this device; and when the Christian has lost credibility he has lost all his usefulness to his Master. Mr. Brooks is unhappily persuaded by all the evidence in contemporary communication that we live in a society (church as well as state) which is growing more and more like the Tower of Babel. His concluding paragraph deserves quotation in full:

"The very point about the Tower of Babel was that even if you did try to tell

it like it was, you couldn't make your neighbor understand you. You couldn't, because yours had become a private language — wonderfully sincere, no doubt, but incomprehensible to anyone else. Perhaps we ought to get out of the Tower of Babel altogether, even if it means going out into the wilderness to meditate and to pray. After all, the Tower of Babel was a secularist enterprise, the first really spectacular attempt of men to make themselves independent of God. That is not at all our task. Our task is to try to listen to God, to reestablish the divinely ordained community which is the Church, and to restore an honest language on which any such community must be based."

From our Incomparable Invective Department: "I would not believe Thomas Munzer if he swallowed the Holy Ghost, feathers and all"—the Rev. Dr. **Martin Luther**.

Mention of the doughty doctor from Wittenburg recalls a bit of what might by some extension of the term be called salvation-history. I think that I see the dread finger of the Hand Divine in it; God sometimes employs mischievous men as his angels to subdue the proud. A movie producer in Hollywood was insufferably arrogant about his knowledge of old books and first editions. Some who had had enough of it conspired to bring to Hollywood an actor, unknown to the producer, who appeared as a country doctor from Iowa. He and the victim were duly introduced at a party and over the cocktails the conversation was brought around to old books.

"Personally, I hate them," said the doctor. "I can't stand their smell when they get all mouldy. Just the other day I threw one out—an old German Bible that has been in our family for generations."

"An old German Bible?" asked the expert. "Do you happen to remember who printed it?"

"Let's see. I think it was G-u-t-e — *Guten* somebody or other."

"Not *Gutenberg!*" screamed the sage. "You fool, you've thrown away a fortune! We must fly back to Iowa at once and rescue it if we possibly can."

"Don't get excited," said the doctor casually. "That old Bible can't be worth anything no matter who printed it. Some character named Martin Luther had scribbled his name all over it."

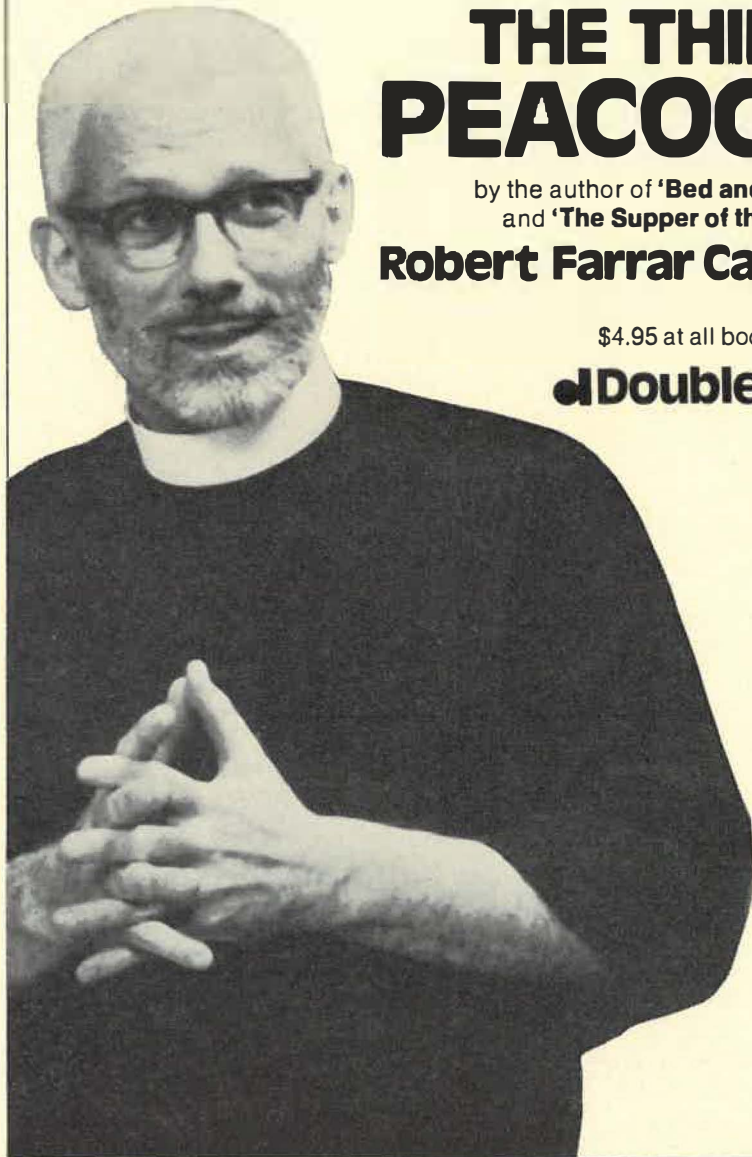
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Barbara A. Bannon continues her advance review of THE THIRD PEACOCK in *Publishers' Weekly*, noting that this time the author of *Bed and Board* and *The Supper of the Lamb* addresses himself to a "much deeper theme than any he has tackled before . . . Yet he addresses his subject with such spirit, such a sense of humor and of poetry that he draws the reader on irresistibly. People who would not ordinarily dream of reading theology are going to enjoy Father Capon just because he has such a keen intellect, such an appreciation of the world . . . And wait until you meet 'the third peacock on the left' . . ."

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# The Living Church

Volume 162      Established 1878      Number 19

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## THE KALENDAR

May

9. Easter IV  
Gregory of Nazianzus, B.
11. Cyril and Methodius, BB.
16. Easter V—Rogation Sunday
17. Rogation Monday
18. Rogation Tuesday
19. Rogation Wednesday  
Dunstan, Abp.
20. Ascension Day  
Alcuin, Dn.
23. Sunday after Ascension

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THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

# Letters to the Editor

## Clerical Apostasy?

*Southern Tidings*, official organ of the Southern Union Conference of Seventh Day Adventists, writes in its issue for February:

"According to a poll asking 10,000 United States clergymen what they believed, the 7,441 replies were as follows:

"Ministers stating they could *not* accept Jesus's Resurrection as historical fact: . . . 30% Episcopal . . . ;

"Ministers who said they did *not* believe in the Virgin Birth of Christ . . . 44% Episcopal . . . ;

"Ministers stating they did *not* believe in Satan or evil . . . 37% Episcopal . . . ;

"Clergymen *rejecting* the inspiration of the Bible . . . 89% Episcopal . . ."

If this percentage were to run true for the whole church, is it possible that that is what has given birth to our crises?

HELEN L. VOERGE

Lake Harbor, Fla.

## Prophets and Losses

The letter of the Rev. Robert M. Haven [TLC, Mar. 14] contains an interesting statement: "There are many people, thank God . . . who believe that the money shortage in the church indicates that at last the church has developed a ministry with a prophetic cutting edge and a vitality. . . . That was never the case when the 'old-time religion' cast its sentimental bland quiescent and approving eye upon the status quo."

Setting aside the implication concerning the nature of the old-time religion, this statement can be shown to be rooted in a confusion one encounters all too often nowadays: the mistaken belief that the truth of a statement implies the truth of its converse. For example, consider the statement, "If a ministry has a prophetic cutting edge, then a money shortage develops." The converse is, "If a money shortage develops, then a ministry has a prophetic cutting edge." Even if we accept the statement, it is clear that the converse is not necessarily true since there can be many different reasons for a money shortage. Note that it is the converse that appears in Fr. Haven's statement.

Perhaps he would sympathize with the priest who, surveying a dwindling congregation and ever-shrinking parish budgets, says to himself, "I must be doing something

right." A less subtle inference is that he is doing lots of things wrong.

The *reductio ad absurdum* or ultimate achievement of such a ministry is, of course, a parish with no people. Thus unfettered, the priest is free to serve on as many local committees as he wishes and devote the remainder of his efforts to political action and the care and feeding of pressure groups. Since it is now manifestly impossible to parody reality, I am confident it is a fair bet that such a goal for a parish priest will be endorsed by a committee of prestigious and influential persons in our church.

Returning to money problems, I believe there are many causes of our current difficulties and some important ones go much deeper than confusion over statements and their converses. It is an oversimplification to attribute a large part of them to political differences and conflicts over social-value judgments. I believe that patient, loving leadership will do wonders and what we so often have is combative defensiveness or evasiveness from rectors (and others) instead. Too often the rector seems to be fighting the congregation when he should be leading it. Sometimes he advocates sweeping changes without having considered even superficially either alternatives or consequences, producing thereby the empty advocacy of the uninformed.

I have known a rector who spoke out fearlessly on sensitive issues but who nonetheless had a strong parish. He attended to parish duties with care and efficiency and was able (with what I have come to see as a gift of God) to move the parish forward despite sharp differences over his views. Another rector I have known had a declining parish and attributed virtually every difficulty to differences of political opinion. He was a poor administrator, he disliked attending to parish duties, and was really interested in community committee work and personal counseling unconstrained by parish boundaries. Of the rectors I have known, his sermons on sensitive matters were among the mildest, he was never outspoken on controversial matters, yet he fervently believed that his attenuating membership was caused by his political and social views. It is my view that if he had "run a good parish" he could have been as controversial as he wished.

There is clearly a complex "trade off" between one's parish and expressing one's Christian convictions in a ministry. Agonizing over this constructively is perhaps the unique responsibility of the man of God. It is readily overlooked that doing "one's thing" in the name of social uplift and alienating one's parish in the process can be a most deceptive way of putting self first.

W. ALLEN SPIVEY

Ann Arbor, Mich.

## The Population Problem

In response to Prof. Johnson's perceptive and revolutionary article, *Christian Utopianism?* [TLC, Mar. 21], I quote from his essay: "Overpopulation is without any doubt the most serious menace, in itself and in its effects, that man has ever faced in the world.

## The Cover

A group of seminarians and clergymen, vowing to spend Holy Week in jail, knelt on the sidewalk outside the Executive Office Building in Washington on Apr. 5, awaiting arrest. Among those in the group were editors of three religious journals, and Episcopal, Protestant, Roman Catholic, and Jewish clergy and seminarians. The entire subject of peace is considered by the Very Rev. Francis B. Sayre, Jr., in his article, *Pushing for Peace*, in this week's issue of TLC. (Photo from RNS)



The problem is not a matter of bodies alone, but of population in relation to consumption. The fact is that our increasingly sophisticated technological culture causes us to wreak havoc far out of proportion to our numbers. (The average American born has an effect upon his environment perhaps 30 times that of the average non-industrialized person. Some would argue more) . . . Our 'Advanced' American population, barely 6% of the world, is responsible for more than 50% of the consumption of its resources. We already must reach far outside our borders to feed the voracious machine we have created. . . . We must do a lot of things, but mentioning three will perhaps be sufficient: The first, and by far the simplest, is that we must stop reproducing, at least at anything like the present rate. *We* must, not just the rest of the world, the 'overpopulated' nations, since the 'multiplier effect' of our technology means we are 'overpopulating' their world as we are."

Prof. Johnson points out the present and potential leadership of the Episcopal Church in many areas of American life. As a starter in a small way to the solution of the concerns that he raises, I wonder if he would be willing to consider this: To support a move to amend the Declaration of Intention in marriage in the Episcopal Church from saying "for the procreation (if it may be) of children" to say, "for the procreation (if it may be) of *not more than two* children."?

We'll have to begin somewhere in the New Age—not the Last Age, let us hope—in which we are living.

(The Rev.) THOMAS L. HASTINGS

Rector of Epiphany Church

Tunica, Miss.

### Older Clergy Placement

Regarding the comment of the bishop in your "Around and About" column [TLC, Mar. 21], on 60-year-old clergy from large parishes who would like to spend the remainder of their ministries in small parishes if such could only be found, isn't this a job for the new Clergy Deployment Office of the national church?

This office, if it could find some way of encouraging interested small parishes to advise them, could certainly keep a list of older clergy who would like to make such an arrangement or could cull them from the computerized files. There should be many new opportunities for clergy in every respect from this new office. At least we should hope so, and I see no reason for it not becoming a marked asset in this and other respects.

(The Rev.) ALEXANDER M. RODGER

Rector of St. Elizabeth's Church

Ridgewood, N.J.

### OLD

The article by Albion Ross [TLC, Mar. 28] was very good, and the proposal to establish religious communities for the retired sounds very interesting. It would be an ideal situation for those who have been active in church work and wish to live out their remaining years in a churchly atmosphere, in companionship with those with whom they have much in common. Let us hope that in the years to come such places of retirement will be established. There should be much that the people in such homes could do for the church and community.

As a lover of liturgical prayer, I was

interested in Mr. Ross's trial of *The Monastic Diurnal* for three months. This is an ideal occupation for one who has plenty of time. Without implying that *The Monastic Diurnal* is not a good basis for the "*Opus Dei*," I would like to recommend a similar publication, *The Anglican Breviary*. This work, which also includes Matins, is the most ideal for the recitation of the Divine Office. It is set up for use with either the full Kalendar or a modified system, according to the preference of the user.

As Mr. Ross states, some of the psalms are not good reading, but there are many, too many to number, which are masterpieces, and, as Bp. Parsons wrote some years ago, mean much more to the Christian than they possibly could to the Jew. They are also well suited as a basis for meditation, and there are good commentaries on them by Anglican writers.

WILLIAM S. RYLAND

Grand Rapids, Mich.

### Language New and Old

It seems to me one of the best things I have read recently on language, translations, new versions, trial this-or-that's, is Melvin Maddock's essay in *Time*, Mar. 8. He says in part:

"The ultimate criticism of the over-complicator is not that he fuzzes but that he fudges. . . . In the vocabulary of the '70s there is an adequate language for fanaticism, but none for ordinary, quiet conviction. And there are almost no words left to express the concerns of honor, duty or piety. For the noble idea leveled with a thud, see your nearest modern Bible. 'Vanity of vanities, saith the Preacher. . . .' In one new version his words become, 'A vapor of vapors! Thinnest of vapors! All is vapor!'—turning the most passionate cry in literature of nihilism into a spiritual weather report. The new rendition may be a more literal expression of the Hebrew original, but at what cost in grace and power. Who will protect the language from all those oversimplifiers and overcomplicators who kill meaning with shouts or smother it with cautious mumbles?"

In his classic essay *Politics and the English Language*, George Orwell pointed out what should be obvious—that sloppy language makes for sloppy thought. Emerson went so far as to suggest that bad rhetoric meant bad men. "And the Lord said: 'Go to, let us down, and there confound their language, that they may not understand one another's speech.' Is there a more ominous curse in the Bible? It breathes hard upon us at this time of frantic change, when old purposes slip out from under the words that used to cover them, leaving the words like tombstones over empty graves. Good intentions are not likely to produce another Shakespeare or a Bible translation equivalent to that produced by King James's bench of learned men. They wrote when English was young, vital, and untutored. English in 1971 is an old, overworked language, freshened sporadically only by foreign borrowings or the flickering, vulgar piquancy of slang. All of us—from the admen with their jingles to the tin-eared scholars with their jargon—are victims as well as victimizers of the language we have inherited. Finally, "The limits of my language," Ludwig Wittgenstein observed, "are the limits of my world."

CHARLES E. THOMAS

Greenville, S.C.

## What's New at Morehouse-Barlow Co.

A handsome brochure announcing the fifteen courses in the Episcopal Church Fellowship Series has been mailed by Morehouse-Barlow Co. as well as by a number of diocesan, seminary and privately owned bookstores. This series may be ordered through Morehouse-Barlow as well as the other bookstores co-operating in this mailing.

Last year we introduced a new series of educational units **Readiness For Religion**. There are now six units available: *Sheep and Shepherds*, *The Importance of Bread, Symbols, Light*, *About Myself and What Is the Bible*. Suggested ages: 7 through 11. Look for the special brochure on this series. **Readiness For Religion** is also available through your local bookstore.

We are particularly pleased to announce the publication of a new Junior High course: **The Man For All Time** by the Rev. A. S. Mann. Dr. Mann says: "I hope you may be able to appreciate Jesus as a flesh and blood person, and as someone whose life and work is vitally concerned with what you do, think and say, in this latter part of the twentieth century."

Another new publication is **Introducing Young Children To Jesus** by Violet Madge. The approach of this book is similar to that of Ronald Goldman's **Readiness For Religion**. Written in non-technical language, this is a book for the amateur or semi-professional teacher.

We have just published **Doing The Eucharist** by David E. Babin. Step by step, the author goes through each of the three new services, explaining in laymen's terms why each change or variation has been proposed, what is happening at each point in the service, and suggesting possibilities for experiments that are implicit in the new texts and rubrics.

**Let Yourself Go — Try Creative Sunday School** by Charlotte Edwards is a lively new resource book. Mrs. Edwards explains and illustrates her exciting and creative techniques so clearly, informally, and easily that every Sunday School teacher will be ready and eager to give them a try.

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# The Living Church

May 9, 1971  
Easter IV

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Its Worship, Witness, and Welfare

## ANGLICAN COMMUNION

### ACC Reports on CNI and Pakistan

The Anglican Consultative Council (ACC) recommended through resolutions that provinces which have not yet established full communion with the new Church of North India (CNI) and Pakistan, should do so as soon as they are able.

The council also recommends that united churches in full communion with Anglican churches should be invited to send delegates to future meetings of the ACC, said delegates to have equal status with Anglican delegates. The standing committee of the ACC will consider how representatives of such united churches may best participate in the work of the ACC.

These reports on the above resolutions have been released through the office of the Rt. Rev. J. W. A. Howe, secretary general of the Anglican Consultative Council and chief ecumenical officer of the Anglican Communion.

The complete account of the council, which met in late February in Africa [TLC Mar. 28, Apr. 4] is in printed form.

## ENGLAND

### Prelates and Business

Anglican bishops are warning both publicly and privately that national disaster and record unemployment loom in England unless society is built on the "right foundations." Their remarks have been spurred by Britain's grave troubles in major industries.

Leading the church campaign against industrial strife at present is the Archbishop of York, whose northern province embraces the heart of England's industrial capacity. In his diocesan newsletter, Dr. Coggan warns that bitter industrial disputes are leading Britain to national disaster and that if society is not built on the right foundations the crash cannot be long postponed.

He wrote: "I doubt whether there will be any return to sanity until there is a radical change of attitude. I have been dismayed at the bitterness which has

shown itself in recent industrial disputes, at the pitilessness which shuts its eyes to imminent national disaster and to personal suffering so long as the ends of those at variance be achieved. This, if persisted in, cannot but lead to national disaster."

Strikes, in England, are running at a record high level, and unemployment has now passed the 700,000 count. Recently Henry Ford visited Prime Minister Edward Heath in the midst of a Ford workers' strike involving over 40,000 men.

Dr. Coggan, who wrote his letter after a series of major national strikes and on the eve of a crippling nationwide walkout by railroad men, continued: "We are all deeply concerned at the state of our country. Whatever our political allegiance, our thoughts must often turn to our leaders in days of great perplexity. Patriotism is a word seldom heard today. It would seem to be outmoded. I believe it needs to be reinstated to a place of honor in our thinking. The love we owe our country must be a critical love, tested by unalterable principles of right and wrong. If we believe our country to be moving in a sinister direction, then our very patriotism will make us cry out in protest. But pride in and thankfulness for our country are qualities not to be despised."

Another prelate in the industrial north—the Rt. Rev. Denis Wakeling, Bishop of Southwell—warned that Britain's current industrial conflicts are battles that lost their significance years ago. He declared that the battle cries of "profiteering," "exploitation," "communism," "malingering," do not reflect the realities of today's industrial situation.

"The right to strike," he said, "is one which must not be taken away from the employee, but its recent use as a weapon of industrial and political blackmail has revealed that old attitudes and relationships must die and new ones rise out of their death. The future of everyone's job, both in management and labor, now demands constructive bargaining, not a recourse to outdated slogans." Bp. Wakeling also called for a resurrection in personal faith and morality.

## RELIGIOUS ORDERS

### New Community Founded

The archdeacon of Brooklyn in the Diocese of Long Island has announced the founding of a new type of community, the Company of the Paraclete. It is a semi-monastic order of men and women who will live and work in city slums. The

archdeacon, the Rt. Rev. Richard B. Martin, is also Suffragan Bishop of Long Island.

The Company of the Paraclete is chiefly an order for teachers. Its members will live in once-empty rectories in ghetto areas and will teach in nearby public schools. It is open to Christians who are professionally qualified and is expected to include clergy as well as laymen. It will be supported by the salaries of its teaching members and will provide such neighborhood services as child care, drug rehabilitation, and vocational training.

The company is monastic in that it binds its members to a religious rule of life. Its distinctive feature, however, is a "term monasticism" that requires vows to be taken for only a year at a time. Chapter houses will not be enclosed.

In describing the need for such an order, Bp. Martin pointed to the precarious condition of ghetto schools. "Very few people," he said, "really want to teach in the ghettos. The salaries hardly compensate for the danger and inconvenience. That is why we think we can be of help. Our members will want to teach in the ghettos and they will want also to live there. The timing seems right for a community like this," the bishop said. "There are a lot of unemployed clergy and teachers in the world outside the ghetto. Yet within the ghettos there are many vacancies for teaching jobs. We think the Company of the Paraclete can give people of Christian goodwill a chance to put their skills and talents to work.

Bp. Martin is superior to the order and the Rev. Robert C. Harvey, of St. Peter's Church, Morristown, N.J., is secretary.

## NEW YORK

### Trinity Closes Chapel

Trinity Parish in New York closed St. Christopher's Chapel on Henry Street, May 5, as a new innovative diocesan ministry on the Lower East Side was to begin. St. Christopher's was consecrated Dec. 27, 1952.

In making the announcement of the closing, the Rev. John Butler, rector of Trinity, said that after careful study and consultation with the Bishop of New York, the Rt. Rev. Horace W. B. Donegan, "we have concluded that the mission of the Episcopal Church in this area can be better served by new diocesan work."

According to the report on the closing of the chapel, much has changed on the Lower East Side since St. Christopher's

## THINGS TO COME

May-June

May 30 - June 4: Study Program for Clergy, General Seminary, New York City. A continuation of the 1970 theme.

came into existence, when the Jacob A. Riis Neighborhood Settlement House was acquired by Trinity in April 1952. The ethnic population has changed from black, to Spanish, and now to Chinese. The tenements have been replaced by low-income housing and new schools and parks have been built.

The Spanish members of St. Christopher's will have services in some appropriate location, and a committee will plan for future work with the Chinese congregation. The Diocese of New York has the responsibility for present and future programs.

The vicar of St. Christopher's, the Rev. Carlos Caguait, and his assistant, the Rev. Larry Isaacson, plan to be on the diocesan salary schedule after the end of 1971. Their ministry on the Lower East Side, which will be experimental in nature, is to be planned by the diocese.

The closing of St. Christopher's is, in part, the result of a long study made by the chapel's priests. Last summer they traveled across the country and to Puerto Rico to investigate innovative ministries. They then drew up a proposal for a new style Christian presence on the Lower East Side, mostly directed to Spanish-speaking people.

Since the Spanish-speaking people have now moved out of St. Christopher's area and since St. Augustine's Chapel of Trinity Parish is serving the people in its area, the rector and vestry of Trinity felt that the parish could close the smaller chapel without abandoning its congregation.

#### AFRICA

### Churches Ask Study of Marriage Customs

Major Christian bodies of ten countries will undertake a three-year research program into African marriage customs and practices, it was announced in Kampala, Uganda. Purpose of the project is to determine whether there is a discrepancy between the ideal of Christian marriage "as it has been proclaimed by the churches" and marriage "as it is being lived by Christians themselves in Africa," taking into account various African tribal customs. Sponsors hope that research will develop practical pastoral assistance for the churches.

Announcement of the project was made at the close of a conference at the Pastoral Institute of Kampala of 28 delegates representing the major churches of Kenya, Malawi, Tanzania, Uganda, Rhodesia, South Africa, Botswana, Lesotho, Swaziland, and South West Africa.

### Nurses' Racial Bar Lifted

Hospitals in the Transvaal, South Africa's most heavily populated province, have been told that they may employ non-white nurses in white hospital wards. Until now *apartheid* regulations have

stipulated white nurses for patients. A serious shortage of nurses, however, has forced the provincial administration to change its policy.

Just a few weeks ago, senior administrators said that they would never allow non-white nurses to care for whites. The reversal of this policy amounts to another highly significant official recognition of the labor difficulties caused by *apartheid* laws. It follows closely upon a recent decision to allow non-whites to fill vacancies for skilled jobs in the building industry in areas of the same province.

So far, authorities in the Cape Province have refused to allow non-white nurses to work in white wards and provincial officials have attacked Dr. Christian Barnard, the heart surgeon, for having suggested that they be allowed to do so.

#### NEWARK

### Clergy Seek Solution to School Strike

An interreligious, bi-racial group of Newark-area clergymen has been established through a Newark committee of black churchmen to mediate the Newark teachers' strike which has thrown the public school system into chaos. The panel of four black and three white clergymen, organized by Dr. Edward Verner, president of the Newark-Essex Committee of Black Churchmen, is under the chairmanship of the Rev. John W. P. Collier, Jr., secretary of missions for the American Methodist Episcopal Church.

Dr. Verner said the panel has no power to make binding recommendations but, he said, he feels that suggestions from such a prominent group of religious leaders would help calm the atmosphere of fear and suspicion and "clear the way for tangible efforts" at resolving the strike. "The experts and negotiators are at an impasse," he asserted, and "a group of this sort is sorely needed."

Mayor Kenneth Gibson of Newark reportedly was "receptive" to the idea of a clergy panel to take part in efforts to resolve the dispute, especially after little progress was made in getting the teachers' union and school board to resume negotiations.

#### SOUTHEAST FLORIDA

### Council Defers Homosexual Church's Member Bid

The Metropolitan Fellowship of Churches in Miami, Fla., has tabled a request for membership filed by a local homosexual congregation which is part of the church that was originated in Los Angeles and has branches in 12-15 cities. Action of the board came after a five-man committee studied the issue and recommended 4-1 that the Metropolitan Community Church be admitted. Reaction was mixed:

(☞) The Rev. Don Olson: "We could find no constitutional barriers to admittance. Metropolitan Community Church satisfied our only requirement of proclaiming the lordship of Jesus Christ."

(☞) The Rev. Hankins Parker moved the matter be tabled since it "transcends simple constitutional questions."

(☞) The Rev. Emit Ray, a member of the study committee voted against admission because, he said, there is a "biblical injunction against homosexuality."

The Rev. Brad Wilson, pastor of the homosexual church, and his director of music, appeared before the board of the fellowship saying, "We're not asking you to help us. We only want a demonstration of what the Christian church has been proclaiming for 2,000 years — acceptance." A former Church of God seminary student, he said his church does not wish to convert men and women to homosexuality but to provide fellowship and worship for homosexuals who have been rejected by heterosexual churches.

One problem for the church fellowship board concerns the marriages or blessing of relationships, performed by the homosexual church.

The Rev. James Jones, an Episcopal priest, said that by admitting the community church the fellowship would be recognizing the sanctity of a sexual union which is against Florida law. "Although I may disagree with them," he said, "there are laws against sodomy in this state. I feel we're damned if we do (admit the homosexual congregation) and damned if we don't."

#### GOVERNMENT

### Stolen FBI Documents on BEDC

Three of the 14 stolen FBI documents sent to various newspapers by the thieves deal with surveillance of the Black Economic Development Conference (BEDC), the group which asked U.S. Churches for \$500 million in reparations in 1969. Muhammed Kenyatta, head of the Philadelphia BEDC, is mentioned several times in the documents, according to those who have seen the papers.

Mr. Kenyatta said in Philadelphia that he had "considerably more information" than had been published. He said he received a packet from the so-called citizens Commission to Investigate the FBI, but added that he knows no one in the group.

The U.S. Justice Department confirmed that the 14 documents were among the 800 items stolen from an FBI office in Media, Pa. Packets containing the 14 items were received by at least three newspapers and two members of Congress. Sen. George McGovern and Rep. Parren J. Mitchell reportedly handed their copies to the FBI.

U.S. Attorney John Mitchell had asked



that none of the contents be revealed on the grounds that "disclosure . . . could endanger the lives . . . (of) persons engaged in investigative activities on behalf of the U.S."

*The Washington Post* disclosed the contents, explaining in an editorial that it had not revealed codes, names, or numbers but gave the "substance" because it served the public interest to lift a "corner of the curtain on FBI activity in the name of internal security." *The Post* said that one six-page document on the BEDC reproduced the checking account statement of the Philadelphia branch of BEDC during a three-month period. The release of the statement had been authorized only after an FBI agent presented a court order ordering its release. The statement, according to *The Post*, showed balances ranging from \$1,948.56 on Apr. 9, 1970, to a low of \$38.19 on May 14, 1970. Withdrawals included \$144.95 for telephone bills, \$300 for a hospital bill; \$1,000 for a clothing allowance; and \$100 to a community center. The FBI memorandum said that only Mr. Kenyatta and his wife, Mary, were authorized to sign checks.

Mr. Kenyatta said he had more than the 14 documents sent to *The Washington Post*, *The New York Times*, and *The Los Angeles Times*, and the two members of Congress.

The Justice Department said a distorted picture was given because, it said, of 800 documents stolen only 14 were used, those relating to investigations of students, New Left, and blacks. Covered in the documents is surveillance of the BEDC, the Black Panther Party, New Left groups, a black student group at Swarthmore College, a war-resister's conference at Haverford College, a black students conference in Detroit last June, and several individuals.

"If (J. Edgar) Hoover is trying to convince us there's an FBI agent in every mailbox," Mr. Kenyatta said, "we'll try to convince them there's a spook behind every door."

## CHICAGO

### Gang Leaders Indicted

Twenty-three leaders of the Black P Stone Nation, a coalition of South Side youth gangs in Chicago, have been indicted for fraud in connection with a federally-financed job-training program in 1967. The program and controversy over it has been closely linked in the past to the First Presbyterian Church and its pastor, the Rev. John R. Fry.

A 51-page statement prepared by the U.S. Justice Department charged that the 23 were guilty of 132 counts of false statements and obtaining money by fraud from a \$927,341 grant. The indictments were returned by a federal grand jury. At issue are checks made out to trainees in two job-training centers funded by the

Office of Economic Opportunity through the Woodlawn Organization. One of the centers was located in the First Presbyterian Church.

In 1968, a U.S. Senate subcommittee headed by Sen. John L. McClellan investigated alleged irregularities of the program. Mr. Fry was accused of knowing of criminal activities among members of the Blackstone Rangers, the nucleus of the Black P Stone Nation. A United Presbyterian Church panel later cleared Mr. Fry of all charges against him. (Mr. Fry was one of some 150 witnesses who appeared before the grand jury investigating fraud in the case.)

Of the 23 men indicted, nine were already in jail or awaiting trial on other counts. All are accused of claiming salaries for work never performed, of illegally keeping checks of trainees, and demanding kickbacks from trainees. Jeff Fort, chief of the Stones, was indicted. He was already in Cook County Jail awaiting trial on charges of attempted murder.

Howard C. Douliden, an Internal Revenue handwriting expert, testified that 1,061 of the 11,000 signatures apparently were forged and that 85% of the checks and documents he examined contained "one or more elements of fraud by forgery."

## UNITED NATIONS

### U Thant: Apartheid Spurs Aid to Oppressed

Secretary General U Thant told the U.N.'s *Apartheid* Committee that South Africa "is leaving no choice for the world community but to appeal for moral, political, and material assistance to the oppressed people of South Africa."

By continuing to follow the *apartheid* policies, he said, South Africa is encouraging anti-*apartheid* forces to "redouble efforts" that could "lead to South Africa's isolation and a serious dislocation of its economic structure."

The U.N. committee, which met for three days to hear representatives from various countries, non-governmental organizations, and liberation movements, has 16 members but none of them represents countries accused of doing business with South Africa. According to witnesses before the *Apartheid* Committee, almost 400 U.S. corporations trade with South Africa, although only 30 of them have significant transactions.

In a working paper on past efforts against *apartheid*, the World Council of Churches was singled out with the Afro-Asian and the communist countries as supporters of the South African "liberation movement."

At the end of hearings and discussions, the committee arrived at the conclusion that despite its worldwide campaign against South Africa's *apartheid* policy,

the country's regime has been increasing its foreign trade and has apparently attracted even black African countries to consider a dialogue with the Pretoria government.

## AMERICAN INDIANS

### "Missionaries, Go Home!"

Christian missionaries were advised "to go home" and Indians were urged to return to their Indian religions by a noted educator. Edward McGaa, a Sioux Indian and assistant director of Minnesota Indian education, spoke at the Navajo Community College's American Indian Seminar Series at the Navajo Reservation on Many Farms, Ariz. Mission groups were among the audience.

"Go home, missionaries," he said, "you've got plenty of work to do on your own people. We don't need you here. The white man's religion has destroyed our unity. The white man's religion has no power. . . . Yes, I believe in Christ. I believe he appeared to those people across the sea. He didn't appear to the Indians."

He said all tribes of North American Indians have one god, the Great Spirit, who appears to all tribes. He noted that it was prophesied that the Indians would move down a long, dark road for four generations, and in the fifth generation things would improve. He explained that now, in the fifth generation, Indians are again identifying with the Indian culture and way of life.

"Indians don't argue religion, they don't try to force it on someone else," he said. "The white man does, and look at the white man's holy wars. I've seen war and it's no damned good. We've got to get back to our values, to our religion. We must spread our values to the world. Otherwise those people are going to blow each other up and some of us with them."

## JERUSALEM ARCHBISHOPRIC

### Jesus Discussed by Israeli Radio Panel

The last days and the death of Jesus were discussed in an unprecedented radio program in Jerusalem, by a panel of Jewish scholars and a Dominican scholar.

The topic, regarded in wide circles in Israel as taboo, was aired on Israeli State Radio on a Sabbath morning when the Orthodox sector of the population, which might have taken exception, ordinarily does not tune in. By design or happenstance, the Resurrection was not mentioned.

Shalom Ben Chorin, Reform lay leader and author of books on Jesus, Paul, and Mary from the Jewish viewpoint, maintained that the conflict between Jesus and the hierarchical establishment was essentially political and not religious, constituting an "inter-Jewish affair."



# BRIEFLY

Supreme Court Justice Haim Cohn expounded his view that Jewish authorities actually tried to save Jesus from execution. His controversial theory, published some years ago in Hebrew, and in a current issue of *Judaism*, a quarterly journal of the American Jewish Congress, is now in a book-length version.

The Rev. Jacques Fontaine, O.P., of the Dominican House in Jerusalem, compared Jesus's position with that of the prophet Jeremiah, particularly with regard to his prophecy about the destruction of the Temple.

## METHODISTS

### Missionaries Ousted by Chiang

A United Methodist missionary and his wife, the Rev. and Mrs. Michael Thornberry, ousted from Taiwan, said they were deported as if "dangerous criminals" but were never given any reasons except vague allegations about violating alien regulations and committing "unfriendly acts." They were interviewed in New York City shortly after they arrived there from Hong Kong where they spent two weeks after being arrested by Nationalist Chinese police on Mar. 2.

The couple and their two children were held under house arrest for 48 hours before being put on a plane. They pointed out that, contrary to some earlier reports, they were not the first Americans ever deported by the government of Gen. Chiang Kai-Shek. They said that missionaries in disfavor are usually removed by "quiet" arrangement with church sponsors. The Thornberrys feel that the publicity surrounding their treatment was intended to show Nationalist Chinese opposition to trends toward "warmer" U.S. attitudes toward Communist mainland China.

The Thornberrys agreed with press reports which said they were ousted because of their broad contacts with persons of all political persuasions on Taiwan—both those who support and those who oppose the Chiang regime.

Mr. Thornberry said that 99% of the 12 million Taiwanese resent the ruling government but he denied that there was any formal, organized "Taiwan independence movement." He noted that he had no "direct ties or direct knowledge of small, unrelated groups" which met to talk or to prepare leaflets opposing the mainlanders. He also said that Taiwanese have slightly more than 3% of the seats in the Nationalist Chinese legislature, for which elections have not been held since 1947, except for those delegates who are native Taiwanese. Officially, a state of siege exists against the mainland, so constitutional law is subject to martial law, he said.

The missionaries reported that tensions between natives and the two million main-

landers are reflected in the Christian churches. Before the end of WW II, they explained, the only active Christian group on Taiwan was the Presbyterian. (There are long-standing tensions between native Taiwanese and the mainland Chinese who arrived in the late 1940s when the Nationalists were forced from the mainland, he said.)

Today the independent Presbyterian Church is 95% Taiwanese, and, Mrs. Thornberry said, is feared by the Chiang government because it is the largest organization of natives. Episcopalians, Roman Catholics, Lutherans, and Methodists, she said, came to the country after the war and are almost all mainlanders. Of the total population, about 20% is Christian.

The couple noted that the 3,000-member Methodist body in Taiwan has usually enjoyed privileged status. They said that Mme. Chiang Kai-shek has a Methodist background and the Generalissimo was baptized by a Methodist clergyman, but the presidential family has its own private chapel and is not now formally related to the Methodist Church.

Mr. Thornberry has been "on loan" by the mission board of his own church to the Presbyterian seminary which trains Methodist clergy for Taiwan. He said that to admit the tension between mainlanders and Taiwanese is a prohibited political statement.

After being held in their home for two days, the Thornberrys were provided with airline tickets and driven to the steps of the plane.

## LUTHERANS

### Call Made for Unity

The Rev. Charles V. Bergstrom, Trinity Lutheran Church, Worcester, Mass., has been named to a second term as chairman of the Continuing Forum on Church and Society, which was established a year ago by the Lutheran Council in the USA. The three major Lutheran churches in America—American Lutheran Church, Lutheran Church in America, and the Lutheran Church-Missouri Synod are represented in the forum.

The forum holds that "the time has come — indeed is overdue — when we Lutherans in America must commit ourselves to the consolidation of our churches in the interests of effective and faithful ministry."

Surrounded by a series of other findings, the statement stemmed from a comprehensive examination of such social issues as genetic engineering, racism, spiralling population, drug abuse, poverty, alienation, and pollution. It expressed belief that Lutheranism has much to contribute toward better understanding of such issues, but it said that the lack of organizational union has both "frustrated and impeded" the Lutheran witness in American society.

■ The Rev. Walter F. Fauntroy, pastor of New Bethel Baptist Church, Washington, D.C., since 1959, was elected as the District's first non-voting Congressman in nearly a century. A Democrat and a close friend of the late Dr. Martin Luther King, Jr., he received 55% of the vote, thus avoiding a runoff with five other contenders. Black churches formed the base of Mr. Fauntroy's support in his campaign on civil-rights programs. One of his opponents, Dr. Franklin E. Kameny, a declared homosexual, ran on a "personal freedom" platform.

■ Packages containing a bottle of wine, a loaf of bread, and a thick steak have been left on doorsteps of at least 40 members of St. Mark's Church, Foxboro, Mass., since last January. The note left with the food reads: "With love from the St. Mark's Phantom." On town meeting night, the busiest for the phantom, five families were visited. Always the doorbell is rung and the benefactor disappears before a family member answers the ring.

■ At a one-day meeting of Episcopal seminary deans held in New York City, a resolution asking President Nixon and Congress to "withdraw speedily and unconditionally from military involvement in Indochina," was accepted and a copy is to be sent to the President. The deans also urged that the U.S., through the United Nations, provide massive help "to those who have been the victims of our (U.S.) involvement." A part of the resolution specified that this statement was the personal feeling of the deans and in no way was an authoritative statement on the part of the seminaries, their trustees, and their students. Several of the deans refused to sign the resolution without this specific inclusion.

■ An agreement has been signed by leaders of the Anglican, Roman Catholic, and United Churches to establish an inter-church Atlantic School of Theology, in Halifax, Nova Scotia. About 60 students and a faculty of 10 are expected for the fall term. The Rt. Rev. William W. Davis, Bishop of Nova Scotia, was the Anglican representative.

■ Monroe County, N.Y., has a program to help more than 1,000 employable welfare recipients take public service jobs at \$1.60 an hour. They work only the number of hours necessary to earn as much as they received in welfare and are limited to an 8-hour day and a 40-hour week. Anyone refusing to work is dropped from welfare rolls. The jobs include cleaning, shrubbery trimming, lawn care, road marking, light mechanical work, data processing, and clerical and hospital work.



Francis B. Sayre, Jr.

## PUSHING FOR PEACE

"Surely it is our job, as Christians, not just to condemn, but rather to enter into the needs of our brethren, to love and be loved in common failures. Talk is not enough. Our critics are right in protesting that we have settled too easily for talk alone. . . . The role of the true lover of peace may be at first to shout; but in the end it must be to work."

**"Why do you stand all the day idle?" "Because nobody gave us a job!" "Well, then go into the Vineyard" (Matthew 20:67).**

**W**HAT is this vineyard of God? Where all is love and nothing is wages. Where a man's life is suddenly fired to the work of the Lord; and unlike most of the people we know round about us, he no longer has to stand there spinning his wheels, futile, idle, wondering how he might count for something meaningful in life. Would that we might meet that Holy One who plucks us from the hiring hall and ties our lives to his in truth and peace that has no comparison but is absolute! Is that, after all, only some kind of dream, do you think? Or is it possible, as Jesus's parable suggests, somehow to work for God even though chained to this uncharitable world? In a most practical vein, this question was put to me this week at lunch in the Senate dining room:

"What do you think of the Berrigans?" asked the senator in whose state the crime was committed—for which both priests are now imprisoned in Danbury, Connecticut. "Sooner or later," he went on, "some television camera will trap me and I'll have to say whether I'm for them or against them." "They broke the law,

didn't they, pouring all that blood on the Draft Board files?" I said. "Surely, as a maker of laws, you think they ought to go to jail?" "Yes," said my friend, "I do; but yet in some obscure way I sense that that deadly earnest poet-priest has got hold of something!"

Maybe so. I tried to discern what the senator meant. Was it the love that lies beyond deserving—the vineyard where God's grace is the only wage? As his superior in the Jesuit Order wrote to Dan Berrigan, "You make us confront our own consciences to ask what we are doing to build peace among Christ's people."

Perhaps the unswerving priest is acting out, in this time of torment, what lies deep hid in the soul of every one of us: God's eternal peace, which in the end must overrule the warlike waywardness of our life on earth. Could it be, I think the Senator was trying to ask, that this conscience is about to rise up and force a turnabout in our political life—our foreign policy—the waging of our warfare? If so, then politicians had better get with Berrigan instead of with the Draft Board!

That, of course, is what every one of the uncompromising demonstrators of our day is hoping, and some may even be expecting. Shock is their method. Be it peace, or be it justice, they are naive enough, or should we say holy enough, to believe that mere confrontation will turn the tide of history. The assumption is that everything that now is—is rotten: so one rude push will topple it. And to that end, almost anything is justified: civil disobedience, inattention to the rights of others, defiance and destruction of much that has been cherished up until now. Thus it

was that Berrigans themselves poured the blood of goats on the Draft Board files, but slyly allowed us to think that it was human blood. They dissembled.

Surely there is a certain tragic shallowness in such a position! Nothing in this world is so black and white, so rotten or so sacred as an untutored child might suppose. History is not really overturned so easily, though it may be given pause now and then. And this is why the end, no matter how godly, never justifies the means which is plainly ungodly. God's vineyard is won not by throwing priestly stoles to the floor, shouting, and contemptuously walking out of divine services. The great weakness of so much social idealism today is precisely that while the issues they raise are true enough, the place and the method of raising them is so often silly or irrelevant, not to say sometimes downright arrogant.

This is not the way to work for peace—not the way to work for anything. It only breeds anger on top of anger, and is thus counter-productive to the very aims that are proclaimed. Isn't it curious how the righteous idealists of the world are always talking about wages? "The wages of sin is death," they keep shouting at everyone who falls short in any particular of the absolute ideal. Yet Jesus is telling us, I think, that his kingdom wages—even these wages—count for nothing; for his vineyard is entered not by our deserving at all, but by God's sheer grace and gift of love!

**H**OW, then, shall we work for peace in this shattered world? Is there a constructive alternative for Christians to

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*The Very Rev. Francis B. Sayre, Jr., D.D., is dean of the Cathedral of Sis. Peter and Paul in Washington, D.C. This sermon was preached by him at the cathedral and at St. Thomas Church, New York City, on successive Sundays in February. TLC is publishing it because it expresses an important aspect of the entire subject of peace.*



mere condemnation? I believe there is, though since it is a quiet way—an unvaunting one—it will never play to the peanut gallery, never be dramatic or headline-catching. What we have to do as Christians in a broken society is to share the agony of responsibility with those who must decide for all of us what the common course shall be. Acute are the swords of indecision that afflict us all! What is the moral dimension of this path or that one? What is the ultimate purport of what you choose today? How can a man muster the courage to withstand the crossfire of attack that any decision incurs? Where, in any choice, is room to be left open for freedom, for the saving love of God? Would you not say that it is in places like these that people really meet the cross on which Christ died? The pain of Christ's cross lies in the fact that no matter what decision we make, it is unworthy of the perfection that God requires. How can any man live with that cross? How, indeed, unless Christ be with him?

Think of the President of the United States just now. His cross is the dread dilemma between the peace he seeks (along with all of us) and the lives and values that he cannot sacrifice by quick or hasty withdrawal. Think of General Westmoreland, whose humane conscience is no less sensitive than that of the young men who are obliged to serve in his Army. And yet a general cannot preside over a disobedient Army. What is he to do in his awful responsibility, both to peace and to that discipline without which you cannot live five minutes in this world? The Presiding Bishop of our church must see to the ministry of men in these armed forces. Is he to eschew that ministry just because the church is thereby put in touch with a military camp where the bugle calls are not always to taste? That's what the disrupters of Bp. Hobgood's consecration at the Washington Cathedral were saying.

Well, these are the dramatic cases—the visible ones. But every man, no matter how humble the choice he has to make, stands in such an agony: torn between the ideal for which his soul craves and the proximate choice, for which he must settle. Do you remember those workers of Jesus's story who stood idle? Maybe it was for something like this agony that they were made immobile.

Surely it is our job, as Christians, not just to condemn, but rather to enter into the need of our brethren, to keep in touch with them, to love and be loved in our common failures. Only thus is communication kept open. And talking is important; without talking there remains only violence, which ironically, is often the final product of pacifism. And here I am not trying to prejudge the charges leveled against those same Berrigan brothers—that these men of peace were actually plotting to blow up certain parts of the federal establishment.

But talk is not enough. Our critics are right in protesting that we have settled too easily for talk alone. True pacifism is not protest only; it is the presentation of a better way. It is creative; it seeks the means not of tearing down, but of healing; of understanding; of building justice. This is why the classic pacifists—the true ones—are found always at the barricades of the battle against poverty, against racial or social injustice, in the fight for the rights of individuals, for small countries rather than big, against the dread homogenizing of all mankind in the slavery of a monochrome materialism.

THE role of the true lover of peace may be at first to shout; but in the end it must be to work. Just now many of us are beginning to think ahead to the anniversary of American independence in 1976. How shall we celebrate the event that was so glorious two centuries ago? Then the world shivered with a heady excitement: that a nation far off in the New World could actually be dedicated and designed to assure the liberty of every single citizen in equality. But, if our celebration in 1976 were merely to recall that erstwhile glory, it would be a failure. For then liberty was thought of as only a

political kind of beast. Now we perceive that freedom is infinitely more: that it must permeate the whole matrix of life, economic and racial, and social and intellectual, and even spiritual. Our old sights were too small; 1976 will not be worthily celebrated unless we can remind the old ideal in a larger way, give it fresh substance, grandly expanded fresh guarantees, fresh excitement for the people of the world.

If that happens then, and is believed by people, then and then only will warfare cease and our boys come home and our consciences stop piercing us with such division and despair. The church's job—as it was Christ's work—is surely to kindle that faith again, to renew that ancient hope of mankind, so that war will die away because no man will any longer think that it is needed either for his safety or for his freedom!



### Eulogy of Sydney Smith

Men of the cloth have not been men of wit for many years, much to the church's hurt. Take, as a point of reference, Sydney Smith: sound in theology, but no stuffed shirt.

He brightened dinner tables (where he ate more than his share) and said (above the sherry), "I only have a single illusion left, and that is the Archbishop of Canterbury."

"The Bishop of X is so like Judas that I now believe in apostolic succession." Such talk won't gain a man a cardinal's hat, but who can doubt that he had God's election?

Well, nowadays two volumes on Existence take a man farther than a sense of humor will, and hearing him expound it (if one listens) seems terribly like going to God's funeral.

Gail Brackett White



# First and Third Sundays

By RICHARD W. PFAFF

I SUSPECT that, in the "median" Episcopal parish (if such an entity can be postulated) the schedule of services on Sunday at the present time is either Holy Communion on first and third Sundays, and Morning Prayer on second and fourth, in addition to an early celebration each Sunday; or, where the parish is large enough to have two "later services," an extension of this principle in reverse for the earlier of the services—Morning Prayer first and third Sundays, Holy Communion second and fourth. (What is done about fifth Sundays, in this perfectly-balanced situation, sometimes provides an indication of the true *tendenz* of parish or rector.)

Establishing the Holy Communion at the main service, or services, two Sundays in the month represents an advance (or perhaps retrogression, depending on one's point of view) over the older, "median" first-Sunday-only arrangement. At least, it could have been so regarded in the 50s or even early 60s. But I wonder if, now that the alternate-Sunday sequence has become fairly widespread, there is not a danger of becoming set in it and of settling down with it as a norm for the foreseeable future. That this danger exists despite the clear testimony of liturgical scholars of all stripes of churchmanship (and, one might almost add, of all churches) that *the* service for the Lord's Day ought regularly to be the Eucharist, indicates how much more difficult the problem is: for the present alternating arrangement of services is supported by natural preferences for regular routine and for avoiding the appearance of unfairness.

The alternating sequence is, obviously, both "symmetrical" and "democratic." The "symmetry" is important because—as a glance at the church announcements section of any big city Saturday paper

will show—Episcopal churches are absolutely without competition in their ability to construct complex and frequently unintelligible service schedules. First and third, second and fourth: this is at least a principle the average churchman can remember; and, with a moment's calculation, he can know what to expect on a given Sunday.

No less important is that the alternating sequence is "democratic" (in the widely misused sense of the word, meaning equally fair, or unfair, to all). Those who "prefer" Morning Prayer and those who "prefer" Holy Communion are equally catered to; and where there are two "later" services, those who feel really strongly can indulge their preferences every Sunday by shifting the time they go to church back and forth. Thus, a happy compromise (stalemate?) is achieved, and it might well seem selfish and pig-headed to suggest that this obviously equitable arrangement is not in fact ideal.

Given these two powerful arguments for the alternating sequence, it is easy to see how this schedule can come to be regarded as a permanent norm—one which may prove more difficult to alter than the older first-Sunday system. Yet, this is all the more reason why continued attention should be given to the question if there is to be any real chance of bringing into practice the widely-recognized norm of the Eucharist as the principal Sunday service in each parish.

The greatest danger in the alternating arrangement lies in its implication that the two services, Morning Prayer and Holy Communion, are genuinely "equivalent," equivalent, and that their relationship is adequately stated by the fact of one on one Sunday and the other on the next. This is a problem which did not exist when the Eucharist was celebrated (at the main service) once a month, or once a quarter—or even, as with some Scottish Free Church sects, once a year with utmost solemnity and seriousness. Under these older systems one might get the impression that Morning Prayer or some other "service of the Word" was the norm, but it was still possible to pre-

serve the sense of the Lord's Supper as being something (rather awesomely) different in kind.

Now, with HC one Sunday and MP the next, surely the main impression is that this represents a well-balanced diet of churchgoing. In fact, the result is likely to be less an admirable sense of balance than a kind of indifferentism: it can't matter much which service one attends, since if it did they would surely not be offered on an exactly even-stein basis.

Furthermore, in parishes where there is one of each "kind" of service each Sunday, genuinely eucharistic preaching—preaching not necessarily about the Eucharist, but tied in integrally to what is being done there—becomes almost impossible, since it is unrealistic to think that the average hard-pressed rector will be able to prepare more than one adequate sermon on any given Sunday. The consequence of this is that there tends to be, under the prevailing arrangement, an almost total dissociation of what all agree to be the two most important elements in public worship: sacrament and preaching.

It is much easier to point out what is wrong with the alternating-services schedule than to suggest remedies at once practical and adequate. Obviously, few rectors will be able (even if they are so minded) to impose by fiat the Eucharist as the main Sunday service every week, or, in bigger parishes, as the norm at both "later" services. Perhaps trial or alternate liturgies give some opportunity for increasing the frequency of Eucharists, but in many parishes the opposition any proposed changes of form are likely to arouse can too easily extend to the increased frequency of celebrations. The more certain, if slower, way probably lies in taking whatever opportunities arise for teaching about the centrality of the Eucharist in Christian worship and Christian life; in manifesting a conviction of this by scheduling the Holy Communion on fifth Sundays, and, especially, at all "later" services on greater feast days like Pentecost and All Saints (not to mention Easter!) no matter on what Sunday in the month they fall; and in gradually increasing the number of "later" celebrations even at the cost of symmetry—three Sundays a month being perhaps a necessary step towards four Sundays.

These are only tentative suggestions, made by one who does not have the responsibility of implementing them. Perhaps in many parishes other means have been, or can be, tried which would be more effective. Even if no means can be foreseen which will be immediately effective in one's own parish, it must still be salutary to admit that the alternating-services arrangement is clearly not the ideal, and that it is somewhat dubious to spend so much time and effort revising our liturgical forms if we are not willing to do much about getting straight our liturgical priorities.

*The Rev. Richard W. Pfaff, Ph.D., is associate professor of history at the University of North Carolina.*



# EDITORIALS

## In Man's Own Image?

THE special section in *Time* magazine of Apr. 19, on the promise and peril of the new genetics, is a masterpiece of scientific *haute vulgarisation*. (To the un-Frenched: this means taking what the scholars are saying and communicating it to an intelligent lay public.) It is written from the scientific point of view. The dilemma it deals with is summed up by geneticist Theodosius Dobzhansky: "If we enable the weak and the deformed to live and to propagate their kind," he says, "we face the prospect of a genetic twilight. But if we let them die or suffer when we can save or help them, we face the certainty of a moral twilight."

This is the dilemma as seen and defined in secular humanistic terms. If secular humanism is one's ultimate credo there is nothing more to be said. But if one's ultimate credo is the living God there is this added factor to take into account: With God all things are possible.

God has infused into his new race in Christ a profoundly radical and sensitive concern for those whom we so glibly classify as the weak and the deformed. And God has set before us some striking examples of how wrong we can be in our judgments of who is fit or not fit to "propagate his kind." How often, genetically, God has chosen the weak things of this world to confound the mighty! Great people are born of pigmy parentage, and pigmy people of great parentage, commonly enough to discredit our wisdom utterly.

Christians must raise a further question. If man is on his way to such genetic savvy that he will be able to "create" man by deciding what kind of person may henceforth be born, will man create man in God's image—or in his own? The first scientifically impressive work in this field was done in Germany, a third of a century ago. If Hitler's geneticists had been given more time, they might have been creating new *Herrenvolk* by the barrel load; and not, needless to say, in the image of the God of Abraham and of Jesus.

Genetic control of population we accept as allowed and even required by the imperative of love. But "genetic engineering"—restructuring the genes to make the "perfect" man—raises some troubling spectres. Our problem is not with man's scientific skill but with his moral fitness to "create" the man of tomorrow. It seems that Aldous Huxley had the same malaise, which explains why he wrote that frightening book *Brave New World*. And he was a scientist, not a theologian.

## Clergy Deployment

SOME libertarian anxiety is being expressed about the personnel file now being built up by the Episcopal Church's Clergy Deployment Office. This magazine believes that in church as in state, "eternal vigilance is the price of liberty." We scrutinize as thoroughly as we can whatever comes out of "815" or goes on there, and we have done this to the questionnaire that has been sent to all the clergy. We find some things in it that we might have

worded somewhat differently if we had had the drafting of it, but we are not sure that the result would have been better. On balance, the questionnaire is an excellent one for its purpose, which is to get into the record the most important facts about the clergyman as a person and a performer: his record to date, and also his hopes, aspirations, and honest vision and evaluation of himself.

For years we have all been deploring the lack of any kind of "placement system" for the clergy. Now one is coming into being. Obviously, if a man doesn't provide the data for a file about himself he will have no basis for complaint if he gets no benefit from the service. There can be no fair trial, to say nothing of success, unless all the clergy actively participate and give it that initial thrust it needs to get it off and running. We urge 100 percent cooperation.

## Mr. Nixon's Fall from Grace

PRESIDENT Nixon's intervention in the Calley case disappoints and dismays us as much as does the American public's reaction to the Calley verdict. The latter we have discussed in an earlier editorial [TLC, Apr. 25]. The letter of protest which Capt. Aubrey M. Daniels 3d, the prosecutor, sent to Mr. Nixon is a document which, as *The New York Times* suggests, should be read in every schoolroom to teach youngsters what America is all about.

Captain Daniels says two things to the President, and to us all. The first is that Lt. Calley had as fair and judicial a trial as any man could possibly have, and was found guilty of an atrocious, deliberate, militarily unnecessary, and unwarranted murder. A large and very vocal segment of the public refuses to accept this verdict. It screams that we are all guilty, that Calley is a scapegoat, that it's The System that did the killing, and other such blather. Mr. Nixon is a lawyer and an intelligent man and ought to know better. Undoubtedly he does know better, and that is what troubles us so deeply.

The prosecutor's second contention is that the President has bent an attentive and political ear to the public hysteria. By announcing that he will make the final determination in the Calley case he has set aside the legal system of this land, has impugned the integrity of the members of the court, and has, in effect, repudiated the plain moral principles which are at stake.

Capt. Daniels in his letter stops short of directly accusing President Nixon of playing politics with this case that shames us all. Regretfully, but with no doubts or reservations, we make that charge. His conduct in this matter is inexplicable on other grounds. We respect his intelligence too much to suppose for a moment that he takes seriously any of this nonsense about scapegoats, The System, etc.

More than once in the past we have supported Mr. Nixon as a champion of law and order, in which we believe. But in this instance, and in the name of law and order, we can only mourn his fall from grace and pray that it will be the last of such.

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# Book Reviews

**RESPONSIBLE SEXUALITY NOW.** By Deane William Ferm. Seabury Press. Pp. xii, 179. \$4.95.

The author of this timely book believes that Sweden has dealt with the changing sexual patterns of the modern world in a more positive, realistic way than has the United States. Now that we are increasingly headed in the direction Sweden has charted, according to Deane Ferm, why not learn from the Swedes' greater experience—both positive and negative?

Some of the positive aspects of the Swedish way in sex and marriage, such as the relatively high rate of marital fidelity, are as surprising as some of the negative findings are, e.g., the dismal quality of their compulsory sex education. The fact that the Swedish church has taken an unnecessarily rigid, ineffective stance in matters sexual compared to the state's approach prompts Dr. Ferm to propose a more constructive role for the American churches. He proposes that churches should take the lead and offer a positive, creative norm of sexuality for all citizens. As the author spells out some of the contents and implications of such a norm, however, it is sometimes difficult to distinguish the church's potential contribution from that of the state.

The author's writing style is lucid, to the point, and interesting throughout. His earlier chapters trace how the largely negative, unhealthy valuation of sex in our western world has led to the current crisis we can no longer ignore. The conflicting responses of secular permissiveness and moral absolutism actually further aggravate the crisis in sex by degrading human dignity.

The title words, *Responsible Sexuality Now*, express the commendable balance between the author's affirming the positive values inherent in the Judeo-Christian tradition and proposing forthright changes needed to make sexuality fully humane in the modern era. This is by far the most adequate approach to sexuality this writer has come across. Highly recommended for everyone!

(The Rev.) W. EASTWOOD ATWATER, Ph.D.  
St. Dunstan's, Blue Bell, Pa.

**CHRISTIANITY AND COMMUNISM TODAY.** By John C. Bennett. Association Press. Pp. 192. \$4.50 cloth; \$2.25 paper.

In his *Christianity and Communism Today*, Dr. John C. Bennett, well known for his lucid and timely contributions to theology, provides an exceptionally valuable analysis of the philosophical, political, and social relations between Christianity and Communism. The book was originally published in 1948 and has, in fact, already made a great contribution

to the individual Christian in this extremely important and difficult area. Republished in 1970, *Christianity and Communism Today* has been thoroughly brought-up-to-date. Dr. Bennett has added to the new edition valuable facts, insights, and suggestions concerning the ethos of Russian Communism at the present time; concerning the diversity of ideologies, goals, and problems to be found among communist or communist-dominated societies; and concerning the diversity of challenges which Americans—and in particular committed American Christians—meet in this area. So conscientiously and competently has Dr. Bennett done this work of revision in the light of changed social, political, and international conditions that one gets the impression of reading a book written precisely to meet the present needs of American Christians for comprehension in this area. Anyone who is already familiar with the original edition would do well to re-read the book in its new form.

The book includes analytic and detailed treatment of the nature of Russian Communism and of the forces that have brought about recent changes in it. There is an emphasis on comparisons and contrasts between Christian and Communist interpretations of the human spirit, its needs, and its potentialities. And there are clearly expressed and helpful guidelines for the Christian's reflection upon Communism as a philosophy and upon Communism as a world power.

*Christianity and Communism Today* is eminently readable. And while the language is non-technical, nothing is lost in the way of precision, thoroughness, and clarity. It would make a superb basis for reading and discussion in groups of either adults or high-school students.

MARY CARMAN ROSE, Ph.D.  
Goucher College

## Booknotes

By Karl G. Layer

**FOR SINNERS ONLY.** By Jacob D. Eppinga. Eerdmans. Pp. 141. \$3.95. This pocket-size, yet hard-cover, volume contains a series of analytical meditations on the Lord's Supper, as seen through the life of St. Paul. It is, of course, not a new idea to use Paul, self-confessed sinner that he was, as a paragon for sinful mankind since the time of the apostle, but the Rev. Mr. Eppinga, a Christian Reformed minister, makes his point well, approaching the life of Paul from a devotional rather than a doctrinal standpoint, and showing how Paul's life was not dissimilar to that of every Christian. There is more sacramental theology in this book than one is accustomed to finding in protestant writings.



# PEOPLE and places

## Appointments Accepted

The Rev. Ralph A. Banks, Jr., former assistant, Trinity Church, Vero Beach, Fla., is rector of St. Gabriel's, 414 S. Palm Ave., Titusville, Fla. 32780.

The Rev. Beasley W. Bennett, former rector of St. Gregory's, Muskegon, Mich., is vicar of Holy Spirit, Apopka, Fla. Address June 1: 615 S. Highland Ave. (32703).

The Rev. Frederick A. Barnhill, former vicar of Emmanuel Church, Kailua, Hawaii, is director of activities at Salemtowne, a community for active adult living, Salem, Ore.

The Rev. Bill C. Caradine, former vicar of the Church of the Epiphany, Enterprise, and St. Michael's, Ozark, Ala., is vicar of St. Michael's, Huffman, Ala. Address: 922 Martinwood Circle, Birmingham (35235).

The Rev. James H. Cupit, Jr., rector of Good Shepherd, Rosemont, Pa., is to be rector of the Church of the Resurrection, 115 E. 74th St., New York, N.Y. 10021, Sept. 1.

The Rev. Robert W. Duffy, former vicar of St. Andrew's, Providence, and St. Peter's, Johnston, R.I., is rector of St. Mary's, East Providence, R.I. Address: 83 Warren Ave. (02914).

The Rev. Elvin R. Gallagher, former assistant, Holy Faith, Santa Fe, N.M., is rector of All Saints', 704 S. Latah St., Boise, Ida. 83705.

The Rev. William N. Hawley is vicar of St. David's, Vandalia, Ohio.

The Rev. John M. Hennessy, former priest in charge of St. Ursula's, St. John, U.S.V.I., and assistant editor of The Daily News of the Virgin Islands, is rector of St. George the Martyr, Road Town, and St. Paul's, Sea Cow Bay, Tortola, B.V.I. Address: Box 28, Road Town, Tortola, B.V.I.

The Rev. Herman B. Huff, former vicar of St. Patrick's, Albany, and priest in charge of Holy Spirit, Dawson, Ga., is vicar of Holy Trinity, Harlem, and priest in charge of Holy Cross, Thomson, Ga. Address: Box 275, Harlem, Ga. 30814.

The Rev. Hunter M. Morris, former executive director of Houston, Texas Metropolitan Ministries, is director of the Episcopal Mission Society in the Diocese of New York, 38 Bleecker St., New York, N.Y. 10012.

The Rev. Terence E. Kelsay, former instructor of English and humanities, Central Florida Junior College, Ocala, Fla., is a vocational rehabilitation counselor in the Florida State Prison System. He remains in charge of St. Bartholomew's, High Springs, and the Church of the Mediator, Micapony. Address: 4503 N.E. 13th St., Ocala (32670).

The Rev. Armand LaVallee, Ph.D., former rector of St. Thomas', Greenville, R.I., is rector of St. Mark's, Riverside, R.I.

The Rev. James R. McDowell, headmaster of Sewanee Military Academy, Sewanee, Tenn., is to be headmaster of Gulliver Preparatory School, Miami, Fla. He is president-designate of the National Association of Episcopal Schools for 1972.

The Rev. Charles D. Pitkin, former vicar of St. James', Taos, N.M., is rector of the Church of the Saviour, Box 417, Hanford, Calif. 93230.

The Rev. Thomas K. Turnbull, former rector of Christ Church, Ironton, Ohio, is rector of Holy Spirit, Cincinnati, Ohio.

The Rev. Peter E. Van Horne is associate rector of All Saints', 704 S. Latah St., Boise, Ida. 83705.

## Honors

The Rt. Rev. Robert E. Gribbin, retired Bishop of Western North Carolina, received a D.D. degree at the recent College of Charleston Founder's Day program.

The Rev. William A. Wendt, rector of the Church of St. Stephen and the Incarnation, Washington, D.C., received the 1971 Outstanding Ministry Award by the Boston Theological Institute (ETS, Harvard Divinity School, Boston U's School of Theology, Andover-Newton, Western College and St. John's Seminary) in recognition of his demonstration of an "unusual sensitivity to the meaning of ministry in the contemporary world. . ."

Minnesota—Mrs. Harold G. McConnell, TLC diocesan correspondent and active churchwoman, received the WCCO Radio Good Neighbor Award from the station, Northwest Ford Dealers, and Northwest Orient Airlines "in recognition of outstanding services with distinction as a Good Neighbor to the Northwest." The citation also listed her many activities in religious and civic circles.

Dr. Harry E. Graham, president of Voorhees College, has been named an honorary member of Alpha Kappa Mu National Honor Society. The organization has 12 chapters in Region V which includes South Carolina.

## DEATHS

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

The Rev. Heber Corwyn Benjamin, 80, retired priest of the Diocese of Long Island, died Apr. 5, in Anna Maria, Fla., his home for some time. He is survived by his widow, Florence, three daughters and their families, and one sister.

The Rev. William Charles Bimson, 85, retired priest of the Diocese of Minnesota, died Feb. 19. His home was in Golden Valley. Survivors include his widow, Olive, four children, and their families. Memorial gifts may be made to St. Luke's, Willmar, Minn., or to Gethsemane Church, Minneapolis, where a Solemn High Requiem was celebrated by the retired Bishop of Minnesota. Interment was in Willmar.

The Rev. Canon Sydney Peters, 65, rector of St. Peter's Church, Bay Shore, L.I., N.Y., since 1946, died Apr. 5, in New Smyrna Beach, Fla. He is survived by his widow, Elinor, two children, and their families. Services were held in St. Peter's.

Elizabeth Houston Lay Guilbert, 59, wife of the Rev. Canon Charles M. Guilbert, died Jan. 30, in New York City. Services were held in St. James' Church, West Bend, Wis., and interment was in Union Cemetery, West Bend.

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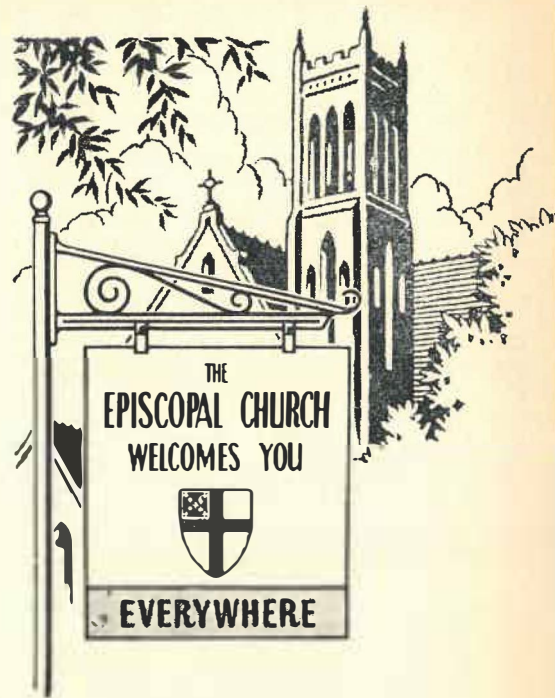
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Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,  
Fri & HD 10; C Sat 5

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP  
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

## FLOSSMOOR, ILL.

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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7  
ex Mon 5:30, Wed 10, Thurs & Sat 9

## 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

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
Sun 7 (June-Labor Day), 8, 9:15 & 11; Ch S 9:15;  
Wed & Fri 8; others as anno

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun 8, 9, 11; HC Daily

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital  
3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);  
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r

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

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vallant, Th.D., Ph.D.

Sun 11. All services and sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.

Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
Sun HC 8, Cho Eu 11

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

**THE PROTESTANT CHAPEL** Kennedy Airport  
Marlin L. Bowman, Chaplain  
Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
The Rev. Canon Bernard C. Newman, p-in-c; the  
Rev. Alan B. MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

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

## SANDY, ORE.

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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex  
Tues & Thurs 10; C Sat 4-5

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