

# The Living Church







## With the Editor

Columnist Jim Bishop stirred up an angry clerics' nest recently when he exhorted the clergy to stay out of politics. In the course of his exhortation he reminded them of something that isn't so at all—that they pay no taxes. He got the business for this boo-boo, and in this morning's column [June 8] he replies. Admitting his error about the tax exemption of the clergy he tries to brush it off as an "inadvertency." Recently I praised Anthony Trollope for masterful use of understatement. Mr. Trollope, move over for Mr. Bishop.

He does not accept correction gracefully, and in his anger at being caught out in the error he compounds it with some peevish repartee which, being a good man and a Christian, he will repent. A minister's wife had written to say: "We pay federal, state, and local taxes just as any other citizen pays. This in itself gives the clergy the privilege of participating in politics." To this he retorts: "Is that so? Then the politicians who pay taxes have the privilege to preach about God and the hereafter to the masses."

Now Jim. Please. The lady only said that she and her husband are tax-paying citizens and therefore entitled to participate in politics in this democratic society. When anybody says something as obviously true as that, don't you think it best just to drop the subject then and there? But you didn't, or you couldn't. Something in you (your Irish?) was up, and swept you along into that amazing remark about tax-paying politicians preaching God and the hereafter to the masses. What was meant to be a reduction to absurdity of the lady's argument turns out to be a self-administered knockout. As a Bible Christian you know that tax-paying politicians who believe in God and the hereafter have every right, and indeed a divine calling, to proclaim the Good News to the masses.

Presumably what Mr. Bishop wanted to say from the beginning is that the clergyman should never put his office to partisan use by instructing the faithful that it is their duty to God and their neighbor to agree with him about candidates, parties, and platforms, the Indochina war, urban renewal, or any such specific issue. He should not propagandize or indoctrinate from the pulpit, but should teach people to think Christianly about all the issues of life and society. If this is what Mr. Bishop wanted to say, he has a very important message that sorely needs to be spoken. But what he has actually

said is that the clergyman has no right to fulfil his calling as a citizen, for to be a good citizen in a democracy requires participation in the political process.

The usually genial Jim is snapping in all directions in today's column, with such amiable sentiments as: "Each group (of clergy) arrogates to itself a gold chair on the right hand of God." This, after he has rebuked his critics for "committing the sin of anger on a typewriter"! Concerning those who disagree with him he suggests: "Under the smug, smooth skin, some perspire venom." And then this: "The column, as originally written, made the point that in our culture, all clergymen are special people and, if they wish to retain mass respect, they are going to have to get out of politics. Preach God. Preach salvation. You were trained for the pulpit and there is no way you can invade the slime of public politics without soiling the hem of your garments."

That statement seems to me both un-American and un-Christian. It is un-American to set clergymen up as "special people." If "our culture" makes them so, it is in contempt of the primary implication of the First Amendment of the U.S. Constitution which declares that no group in this country is "special" by reason of its religion. (That isn't what the letter of the Constitution says, but it is what the Amendment has come to mean according to highest judicial interpretations from the beginning.) And it is un-Christian, I think, to suggest that clergymen are holy men who should not soil the hem of their garments by touching "the slime of public politics." (Editorial digression: When it comes to politics, the pros can learn a few tricks from the holy men when the latter assemble to elect a bishop. End of digression.) Public politics is not always slimy. By what Christian right do we say that politicians as such are slimy creatures? But if and where public politics is slimy, and people are being hurt as a result, surely it is the duty of any Christian man to lay hold upon that slime—not with the hem of his garment but with resolute hands, to remove it if he can. In the incident on the Jericho road, it was the priest and the Levite, and not the Samaritan prototype of the good Christian, who refused to soil the hem of their garments. It is an odd sort of Christianity that follows their example.

Won't you come home, Jim Bishop? We love you, we need you on the team. And when you settle down and cool off, you can pitch again.

# The Living Church

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## THE KALENDAR

July

4. Trinity IV  
Independence Day
11. Trinity V  
Benedict of Nursia, Abt.
17. William White, B.
18. Trinity VI

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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# Letters to the Editor

## Nixon and Calley

I disagree with your editorial statement [TLC, May 9] that President Nixon was playing politics by saying that he would make final determination in the Calley case. As commander-in-chief, the President has always had final authority for such court-martial sentences and it was entirely proper for him to say that he was going to exercise that authority. I think that his statement helped to quell the uproar about a court-martial sentence that was legal and just.

JOHN HULING, JR.

Elkhorn, Wis.

## Abortion and Moral Theology

As a priest of this church and hospital chaplain, with a background in social work, I have had occasion to wrestle with the sensitive problem of abortion many times. I am appalled by the position taken by Fr. Buslar in his article, *Abortion: Theology and Expediency* [TLC, May 30].

It appears to me, as a student of moral theology and as one who comes into contact with crises in human existence both in pastoral and clinical situations, that those who speak for our church in the area of moral theology are becoming more and more concerned with expediency to the hurt of theology.

(The Rev.) KENNETH E. ANDERSON  
Assistant at St. Matthew's Church

San Mateo, Calif.

## Reply to Fr. Moody

The Rev. Arthur Moody responds [TLC, May 30] to the Rev. William Ralston's criticism of "seen and unseen" for "visible and invisible" in the Nicene Creed. Unfortunately, he responds to Fr. Ralston's personality—or his interpretation of it—and in no way deals with the issue at hand.

Fr. Ralston is both nice and smart, and is in fact one of the leading linguistic scholars in the country. He made his points about the language change quite rationally and cogently. Now that Fr. Moody has made a sweeping and ominous conclusion about Fr. Ralston, he could be much more helpful by contributing to the discussion of the issue of language.

I do not know if the members of the Liturgical Commission are fools or knaves or neither. I do know that language is of crucial importance to people, especially when that language is being used to communicate God. We would all do well to heed the words of Dr. Cleanth Brooks, of the Guild of Scholars of the Episcopal Church, writing

## The Cover

"The Power of Prayer" is an artist's interpretation of the chaplains' inspiration to the soldiers of the Continental Army during the uncertain years of the American Revolution, and is a reminder of the work and service of all the chaplains serving in the armed forces of their country.

in the Winter 1971 issue of the *Sewanee Review*: "Language is important, and debased and corrupted language accounts for the currently lamented failure in communication. . . . If you debauch a language, you run a grave risk of debauching the minds of the people who use it."

The change under discussion involves sloppy and imprecise use of language. The church simply cannot afford to be sloppy or imprecise in her declaration of faith.

HAMPTON MABRY, JR.

*Sewanee, Tenn.*

I have often wondered if some of the changes that have been made in the proposed liturgies were not just for the sake of change. To my ear, "visible and invisible" is much more euphonious than "seen and unseen" but, more important, in this case they have actually changed the meaning of the adjectives. To quote the first two definitions in the Oxford Dictionary: Visible—"capable of being seen; that can be seen under certain conditions, etc." The emphasis is mine. I do not think the gentlemen in question should take it upon themselves to make such a radical change in the Nicene Creed, either consciously or unconsciously.

BARLESE A. HARDY

*Salisbury, Conn.*

## Church and Investments

Now that the Executive Council's attempt to get General Motors to close down its operations in South Africa, thus throwing thousands of black workers out of employment, has been resoundingly defeated by the shareholders of that great enterprise, I would hope that the council will undertake a sober reappraisal of its recently adopted policy of putting the Episcopal Church in the role of carping gadfly at various stockholders' meetings over the country.

First, the council should critically examine the question of its authority—or lack of it—to embark upon such an adventure in the name of the whole church. If such authority has ever been granted it by any General Convention, I'm sure a great many of us Episcopalians do not know of it.

Second, the council should instruct its Committee on Social Criteria on Investments (called "the Potter Committee") to do more thorough homework on its assignment, in order to develop a set of soundly conceived criteria to replace the set of politically flavored subjective conclusions addressed to specific corporate situations, as contained in that committee's report of last February, which I have read.

I am very much afraid that the Executive Council's new policy of politicizing the church's investment practices will only result in alienating many more of the church's members, who probably have begun to wonder, as I have, whether there is any idiocy of which the politically motivated majority on the Executive Council is incapable.

ALVIN A. BURGER

Member of St. David's Church

*Austin, Texas*



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by C. A. Coulson

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# The Living Church

July 4, 1971  
Trinity IV

For 92 Years,  
Its Worship, Witness, and Welfare

## SEMINARIES

### Grants Made

Under the will of the late William Shubael Conant, a fund was established to provide income for the improvement of theological education through the payment of salaries to selected teachers in the several theological seminaries of the Episcopal Church. Under its canonical mandate, the Board for Theological Education awards grants from this fund, after study by its selection committee.

At a recent meeting of the board, it was voted that the following grants be made from the Conant Fund income for the three-year period beginning with the 1971-72 academic year:

(✓) Church Divinity School of the Pacific—\$3,000 to support the summer program in beginning Greek;

(✓) Episcopal Theological School — \$6,000 to be designated as partial payment of the salary of the director of field education;

(✓) General Theological Seminary — \$6,000 to cover a portion of the salary of a lecturer in pastoral training and full member of that department;

(✓) Nashotah House—\$2,700 to provide extra compensation for and expenses of faculty members engaged in a program to gain faculty and student contacts with Roman Catholic schools in the area;

(✓) Virginia Theological Seminary — \$3,000 (for 71-72 only) for its share of the salary of a full-time director of the Washington Theological Consortium.

(✓) Seminario Episcopal Del Caribe—\$4,000 for 71-72 only;

(✓) School of Theology of the University of the South—\$2,000 for 71-72 only.

## CHURCH OF ENGLAND

### Bishop Assails "Scrapping" of Twice-Married Clergy

Distress at the way some Anglican clergymen are treated by church authorities after marrying for the second time was expressed in London by the controversial Suffragan Bishop of Kingston, the Rt. Rev. Hugh Montefiore. "I am horrified," he said, "at the way some clergy seem cast on the scrap heap simply because they have remarried. They may be conscientious, devout men, to whom the suffering and pain of marriage failure has given a maturity which should help rather than hinder their pastoral responsibilities."

Bp. Montefiore was speaking of the recent report of the Archbishop of Canterbury's Commission on the Christian Doctrine of Marriage, which recommended that people remarrying after a divorce be allowed to have a second church ceremony. Such a ceremony is now barred under Church of England canons.

He charged that some "rigorous bishops" are making life very hard for clergy in this position. There is no uniform policy among diocesan bishops. "The question to be asked is this," he said. "Does the scandal of a remarried clergyman outweigh the scandal of leaving him on the scrap heap if he remarries? Just as the broader question also to be asked is this: Does the scandal of remarriage in church outweigh the scandal of refusing marriage to those who do so in good conscience? To both these questions I personally, and I hope the church at large, will answer with a resounding No."

## THEOLOGICAL EDUCATION

### Parish Supports BTE

The Board for Theological Education (BTE) of the Episcopal Church has received \$5,000 from St. James' Church, New York City, the first such grant from a parish as apart from the annual offering to seminaries on Theological Education Sunday.

BTE chairman, the Rt. Rev. Frederick J. Warnecke, said the St. James grant is "particularly welcome because it signifies a start in parish support of the work of the board. It will be used to help bring seminaries together in free and full discussion of means to improve and unify theological education."

The bishop went on to say that the BTE deals with the priest's total career—seminary education and training, advance study, continuing education, and employment.

The board was founded as a result of the Pusey Report on theological education in the Episcopal Church, which recommended to the 1967 General Convention that a permanent board for theological education be established.

## ORGANIZATIONS

### Anglican Society Discusses Liturgy

On May 1, the Cathedral Church of Saint John the Divine, New York City, was host to a public assembly sponsored by the Anglican Society. A panel moder-

ated by the Rev. Charles M. Guilbert, custodian of the Standard Book of Common Prayer, and including the Rev. Robert Terwilliger, director of Trinity Institute, and the Rev. Otis Charles, executive secretary of Associated Parishes, discussed the topic, "What Is Liturgical Revision Doing to Anglicanism?" A concluding response was given by the Rev. Herbert Ryan, S.J., a professor at Woodstock College and a member of the Anglican-Roman Catholic Dialogues.

After welcoming remarks by the Rt. Rev. J. Stuart Wetmore, president of the Anglican Society, Canon Guilbert introduced the topic of the assembly. Describing "Anglicanism" as a particular type of Christian ethos, he pointed out that the centrality of the Book of Common Prayer as a prescribed norm of worship has been one of its chief characteristics. Although this book has been used in different forms, it has consistently been marked by the use of a "language understood of the people" and by the extensive use of scriptural material.

After noting that contemporary liturgical enthusiasm is tending to create a modern sectarianism similar to that of early Methodism, Dr. Terwilliger devoted the bulk of his address to the two elements of Word and Sacrament which he sees as basic to Anglican liturgy. He stated that scripture has acquired a low rating in the church today and suggested several factors which might be involved in this. For example, the large number of contemporary versions now in use—although helpful in elucidating the text—has made it difficult to quote any one text as authoritative. Further, the use of lay readers who are often unsure of the meaning of the text themselves, and the frequent lack of biblical preaching, have added to the problem. Forms which would show God as the Lord of history, revealed in the scriptures, are needed. He recognized the trial rites as potentially helpful in presenting the sacraments as real vehicles of the grace of God; as celebrations not just of life, but of Jesus Christ.

Fr. Charles stressed the idea, taken from Dom Gregory Dix, that the Eucharist is essentially an action which the words should clothe without getting in its way. He spoke of the Eucharist and episcopacy as the ground of Anglican life, and suggested that liturgy should be experienced by coming together to do the Eucharist, while maintaining a close relationship with the bishop and thus with the church as a whole. In concluding, he



compared the process of revision to that of feeding data into a computer which would sort them out and assemble what was both true and useful.

The question period brought out one difference between the two speakers when Fr. Terwilliger expressed his conviction that the words are an essential part of the action, not merely an accompaniment.

In his response Dr. Ryan noted that both speakers agreed that we are faced with a fact of cultural change, and that our basic problem, therefore, is one of telling our people, and ourselves, just what it is that we are trying to express in the liturgy—that is, the action of God in history and in Christ.

WILLIAM D. LORING

The Rev. William D. Loring is chaplain of St. Mary's School, Peekskill, N.Y.

## **WCC**

### **Canterbury Speaks Mind on Grants**

The Archbishop of Canterbury said that there is a possibility that the World Council of Churches' grant money to southern African liberation organizations has been used to buy weapons. At a press conference in Oslo, Norway, following his arrival to participate in celebrations marking the 900th anniversary of the Lutheran Diocese of Oslo, he pointed out that the grants in money were supposed to be used for peaceful purposes only. Asked whether he thought any of the recipients had used them to buy weapons, he said: "The possibility is there." Dr. Ramsey has been an outspoken opponent of WCC grants to organizations "with military purposes" in their program.

The grants, totaling \$200,000, are part of the WCC "Ecumenical Program to Combat Racism."

Newsmen queried the archbishop on a number of other topics. Asked whether he thought the Church of England fears "a greater influence of Roman Catholicism" if Britain joined the European Common Market, he replied that the church does not take part in the discussion of that question; but, he said, "I am sure that neither the Church of England nor the Lutheran Church of Norway will be engulfed by anybody."

In a Norwegian television appearance Dr. Ramsey was very critical of the use of sex in advertising. He said of pornography that it is "a great evil and its increase in many countries is to be deplored."

Dr. Ramsey's visit to Norway was the first official visit of an Anglican primate to that country.

## **MISSIONS**

### **African Work Based on "White Supremacy"**

An African historian charged that the Christian mission approach to Africa from the start has been based on "white

man's supremacy" and that missionaries came to evangelize what they believed to be "heathen, pagan, primitive, wretched savages." Prof. I. K. Katoke of the University of Dar-es-Salaam, Tanzania, told a Lutheran World Federation-sponsored consultation held in Tokyo, that future efforts to spread the Gospel should be completely separated from western culture.

"The African or Asian Christian must be allowed to hear the Gospel in his or her mother tongue. Allowances must be given to the Holy Spirit to speak to the hearers and help them to interpret it," he said. He held that most missionaries fail to appreciate and make use of indigenous belief in God and the deep religious sense which Africans have.

Reacting to the lecture, the Rev. Robbins Strong, of the World Council of Churches' Division of World Mission, agreed with the African's criticism of many mission endeavors. However, he wondered whether "there is such a thing as a gospel that is abstracted from a certain culture. . . . If it cannot be, then we need to stop beating the early missionaries over the head for they literally had no choice."

Prof. Katoke's remarks were seconded by the Rev. John Mbiti of Makerere University in Uganda, who told the 150 representatives of 45 churches from 30 countries that Africans "are not content with seeing African Christians as carbon copies of European and American Christians. . . . We believe that Christianity is sufficiently unique and flexible to be accommodated in our particular environment and that traditional religion is sufficiently compatible with Christianity to give it an African character," Mr. Mbiti said.

## **PRESBYTERIANS**

### **Cautious Ecumenical Steps Taken**

The United Presbyterian Church in the USA has taken additional although cautious steps toward merger with the eight other bodies involved in the Consultation on Church Union (COCU) and with the Presbyterian Church in the USA, a predominantly Southern body.

The 183rd General Assembly of the 3.1-million member church voted, in its meeting at Rochester, N.Y., to continue the work of its committee on the Consultation on Church Union, although it expressed several reservations about the plan.

Presbyteries (regional units) of the United Presbyterian Church were given an additional year to consider and vote on the plan of union with the Southern Presbyterians. The revised plan of union, originally scheduled to be proposed in 1972, will not be given back to the General Assembly until 1973.

Black delegates feared that the merger

would "dilute black impact on the United Presbyterian Church." One member of Black Presbyterians United expressed concern that "the plan provides numerical superiority in Southern Presbyterian churches to a group that has traditionally opposed the aims of black people."

Only a small minority of the delegates opposed continuing participation in the COCU discussions. Some offered amendments which would instruct Presbyterian advisers to COCU to object to the "parish form of government" and the "episcopal form of government" proposed by COCU. Both amendments were defeated.

The decision made to continue in the COCU planning means little for the final outcome of the discussions, since its recommendations must come before many other denominational assemblies before being made final.

## **ORGANIZATIONS**

### **IFCO Grants Total \$437,336**

The Interreligious Foundation for Community Organization (IFCO) has announced grants totalling \$437,336 to 27 projects aiding minority social and economic development. The grants are the first since IFCO suspended allocations in late 1970 because of financial difficulties. A decision to resume grants was made by the organization's directors in March.

Some of the 27 projects have received funds in the past two months and others are in the final stages of contract making. The Rev. Lucius Walker, Jr., director of IFCO, said the sums approved are evidence of "renewed commitment to IFCO by member churches and agencies which six months ago were questioning our future."

IFCO is a coalition of religious groups and minority organizations, devoted to community development and minority empowerment. It has had stormy periods in its four-year history partly because it convened the meeting from which the Black Manifesto and demands for reparations arose. IFCO has continued independently of the Manifesto-sponsoring Black Economic Development Conference (BEDC).

At the end of 1970, IFCO had enough funds to administer its program for the next year but lacked sufficient pledges to undertake new projects. New commitments have since been made, especially by the United Methodist and United Presbyterian Churches and the Lutheran Church in America.

IFCO grants have been made to:

(\*) Black Methodists for Church Renewal, a caucus, for Enterprises Now, Inc., part of the caucus's MESBIC (Minority Enterprise Small Business Investment Corp.) program—\$150,000;

(\*) Union United Methodist Church, Boston, funds toward a housing project for low-income families in the Roxbury area—\$32,000;

(✓) Afro-American Patrolmen's League, Chicago, for work to overcome hostility between police and community—\$10,000;

(✓) American Indian Movement Center, Minneapolis, for programs among urban Indians—\$10,000;

(✓) Florida Farm Workers Organization—\$10,000;

(✓) American Indian Movement for Equal Rights in Native Indian Development, Albuquerque—\$16,250;

(✓) National Welfare Rights Organization—\$38,648;

(✓) Delta Foundation, Greenville Miss., for developing community and other enterprises—\$15,833;

(✓) Malcolm X Liberation University, Greensboro, N.C.—\$17,800;

(✓) California Migrant Ministry—\$11,500.

#### CHURCH AND STATE

### NCC a Target of Anti-Exemption Action

A bill before the House of Representatives would strip religious organizations of their tax-exempt status if they attempt to influence legislation. Rep. John R. Rarick (D-La.) introduced a bill that would amend the Internal Revenue Code of 1954. It would provide that "tax-exempt organizations which engage in activities of carrying on propaganda, or otherwise attempting to influence legislation, shall lose their exemption from tax."

His bill would also delete the word "substantial" from a subsection of the IRS Code which reads, "No substantial part of the activities which is carrying on propaganda, or otherwise attempting to influence legislation."

The Congressman said he has "documented facts" showing that "tax-exempt grants" ranging from "several thousands to several millions" were made to "various groups" for such purposes as conducting voter registration drives and printing civil-rights pamphlets.

Rep. Rarick specifically named the National Council of Churches as among what he calls "instances of the misuse of tax-free funds" which have come to his attention. He inserted into the Congressional Record an article from the May 1971 issue of *Count Down* (published in Wichita, Kan.) which, among other things, claims the National Council of Churches was "fostering legislation and pro-communist activity."

In an interview with Religious News Service, Mr. Rarick referred to what he called the NCC's "promoting Red China in the United Nations . . . and the Black Panthers. We think this should be stopped," he said.

A spokesman of the House Ways and Means Committee, to which the bill was referred, said that it would be extremely difficult to enforce such a bill because of the "very thin line" dividing religious and

political activity. He called it a "blunderbuss bill." He said also that similar bills have been submitted previously but have "never seen the light of day" (died in committee).

#### LUTHERANS

### Canterbury Expresses Hope for Fellowship

The Archbishop of Canterbury told a Church of Norway (Lutheran) conference in Oslo, that he hopes a "full sacramental fellowship between our two churches" may be reached soon. Dr. Michael Ramsey also received communion at a Lutheran service after addressing the opening of a three-week celebration marking the 900th anniversary of the Lutheran Diocese of Oslo.

The Archbishop presented a silver chalice and paten to Bishop Fridtjov Birkeli, Primate of the Church of Norway.

The Lutheran World Federation executive committee held its annual meeting during the course of the celebrations in Oslo.

Dr. Ramsey stressed the contribution of the Church of Norway to the global Christian mission and to the Lutheran world family, and added: "The need to bring the Good News to men is as great today as it was nine centuries ago. But now we live in a situation where Christianity has already had a chance and where the confrontations have become hard."

#### SOUTH AFRICA

### Black Bishop Named for WCC Meeting

A black bishop, the Rt. Rev. Alpheus Zulu of Zululand and a World Council of Churches president, has been named by the South African Council of Churches to head its delegation in anticipated talks with WCC representatives on racism issues. Another Anglican in the delegation will be the Rt. Rev. B. B. Burnett, Bishop of Grahamstown. Eleven of the South African members of the group will be from non-white churches.

The initiative for the talks came from the South African Council on the heels of intense controversy resulting from the 1970 WCC grants to liberation groups in southern Africa. The grants were part of the WCC Program to Combat Racism.

It is expected that the meeting will take place in Capetown during the last week in July. [However, WCC sources in New York City said the South African announcement was "premature and ill advised." An official indicated that plans for the meeting have not yet been completed.]

Bp. Zulu has refused to be drawn into a discussion over whether the meeting is a confrontation with the World Council of Churches. WCC member churches in South Africa objected to the grants to

liberation groups, some of which are charged with using guerrilla tactics in opposing white supremacy and the *apartheid* policy of the government. Recipients of the grants pledged to use WCC funds for humanitarian purposes and not to buy guns.

Prime Minister B. J. Vorster, an outspoken critic of the WCC, has said he will allow the WCC delegation into the country so it can be confronted by South African churchmen on the grant issue.

#### PERSONALITIES

### Dss. Thomson Honored

Dss. Ruby Thomson, "Sister Ruby" to countless persons, was honored at a reception commemorating her 50 years of service in one place—Christ Church, New Haven, Conn.

Sister Ruby, a tiny woman, still remembers the sense of ministry she felt with the laying on of hands during the ceremony making her a deaconess. Presiding was the Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut. Of her many years at Christ Church, teaching and working, she says, "I never got fired."

The deaconess, who will be 86 in August, told an interviewer that in her prayers of dedication over the years, "I have prayed God to take my liberty. Well, now it is in some respects taken. How can I complain?" She has trouble with her back, is going through the aftermath of a broken hip, and now, eye problems.

"The trouble with having had a cataract operation in one eye and the other eye blind," she said, "is that one sometimes doesn't see what's there and does see what's not there." This, however, is the essence of the deaconess. All who know her say that she sees the good in people, which is not always really there, and she does not see the bad, which is there.

#### RUSSIAN ORTHODOX

### Synod Thanks Regime, Elects Patriarch

The Synod of the Russian Orthodox Church, meeting in Zagorsk to elect a new patriarch, opened with a message to Soviet Premier Kosygin, expressing gratitude for the state's "constant benevolent attitude" to the church. Issued by Metropolitan Pimen of Krutitsky and Kolomna, who has been the acting patriarch, the greeting thanked the Soviet regime for "all you do for the prosperity of our motherland and for the establishment of a lasting and just peace among nations."

The four-day synod brought together 71 of the Russian church's 98 bishops and metropolitans, 86 of whom reside in the Soviet Union. It was one of the largest and most colorful Russian church gatherings since the communist revolution in 1917.

On hand were many representatives



from foreign churches, including Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, and Dr. Eugene Carson Blake, general secretary of the World Council of Churches.

The synod met at the 14th-century St. Sergius' Monastery, one of the few remaining centers of the Patriarchate of Moscow. One of its three seminaries, with a total enrollment of 460, is in Zagorsk. The other seminaries are located in Leningrad and Odessa.

Russian Orthodox membership in the Soviet Union is estimated between 30 million and 40 million, with about 16,000 priests.

Vladimir Kuroyedov, chairman of the Soviet Council for Religious Affairs, gave a speech of welcome to the prelates. Other addresses were made by Patriarch Nicholas VI of Alexandria; holder of one of the four most ancient thrones in Eastern Orthodoxy; Cardinal Willebrands; and Pastor Richard Andramanjato, a World Council of Churches personality and a leader of the Evangelical Church of Madagascar.

Metropolitan Pimen was elected the new patriarch, to succeed the late Patriarch Alexei, who died in April 1970, at the age of 93. The enthronement took place in Moscow's Yelokhovskiy Cathedral, with 5,000 persons attending the ceremony. There the faithful chanted "*Axios, Axios*" ("He is worthy") as the new patriarch walked three times around the cathedral's altar. Between each circle, the prelate sat on the patriarchal throne.

It was the fourth enthronement of a patriarch since the early 17th century, when Czar Peter the Great abolished the Patriarchal form of government. The patriarchate was restored about the time of the communist takeover in Russia. Representatives of most of the world's Orthodox Churches were present for the five-hour service.

Later, Patriarch Pimen held a reception in a Moscow hotel for the visiting dignitaries, where he said, "Our constant attention will be devoted to the main problems agitating mankind, especially the pressing problem of preserving and asserting peace on earth. We view war as an evil, as a distortion, as a sin. That is why we emphatically condemn the American aggression in Indo-China and its spreading to other countries and peoples."

In 1966, the then Metropolitan Pimen denounced the U.S. bombing of North Vietnam and at various times he has linked the Russian church to the communist government's statements on peace and disarmament. He also denounced Svetlana Alliluyeva, the daughter of Josef Stalin, when she defected to America in 1967. He called Mrs. Alliluyeva, who is a member of the Russian Orthodox Church and now married to a U.S. architect, a "woman who has sold out everything sacred for dollars." He called her

a "traitor to her people" and he ridiculed her accounts of her religious beliefs and her baptism, saying she is "shuttling from one religion to another."

Soviet communications media serving foreign markets issued dispatches on the enthronement and church council at which Metropolitan Pimen was elected Patriarch.

No other reports were made to the Soviet people.

#### SCOTLAND

### Anglicans and Presbyterians to Continue Talks

Unity talks between the Episcopal Church in Scotland and the Church of Scotland (Presbyterian) will continue. This was made clear by the majority vote at the General Assembly of the Church of Scotland, held in Edinburgh. It came, however, only after protests were made against a proposal that the Episcopal Church be incorporated as a non-territorial synod within an expanded Church of Scotland.

Some delegates argued that unity conversations should be ended because a joint panel made the recommendation on the non-territorial synod. One man said the proposed relationship was a ruse for union that would end by "rubbing out altogether the history of the (Presbyterian) Church of Scotland."

Anglicanism was the established religion in Scotland prior to 1689, when it was disavowed in favor of Presbyterianism. Today, the Episcopal Church in Scotland has about 53,000 communicants and seven bishops.

Dr. J. K. S. Reid, of Aberdeen University, chairman of the Church of Scotland group conferring with Episcopalians, responded to delegates who were disturbed at the thought of having bishops involved in their church affairs. Dr. Reid said there is no reason why bishops could not sit in the General Assembly, which would continue as the source of authority. The prelates, he said, would continue their special roles in the Episcopal synod.

Originally, it was expected that a detailed agreement of incorporation of the Episcopal Church into the Church of Scotland would come before the General Assembly this year but the dialogue panel was unable to resolve enough differences to prepare such a report.

As the plan now stands; the two churches would "form an association looking forward toward eventual union," but much independence would be retained by each. They would "at all levels," however, be "living and working together, and so growing together." The General Assembly would be the top decision-making body.

"There would be unrestricted intercommunion between the two components, and the unqualified acceptance of the

ministries by both. Common rites of baptism, confirmation, Holy Communion, and ordination would be worked-out," according to a 1970 report.

#### WASHINGTON

### Parish vs. Government

St. Mark's Church on Capitol Hill has apparently won another fight in its efforts to keep Congress from taking its property.

It began when House Speaker Carl Albert called for a delay in construction of a \$90 million addition to the Library of Congress, across the street from the main library. He suggested that the library expand behind its present buildings to the east, to make way for a fourth House office building.

Excavation work is already underway for the library addition. This would involve razing four residential blocks, including St. Mark's, and also force the Folger Shakespeare Library to give up land it has just purchased for construction.

The Rev. James R. Adams, rector of St. Mark's, criticized Speaker Albert's decision, saying the new site for the library annex would disrupt the whole neighborhood and destroy its dreams of becoming a more stable and attractive place to live. "Congress would destroy this place rather than look in another direction to satisfy their cravings for ever larger offices and bigger staffs," he said. He also noted that the number of staff members each Congressman may employ has approximately doubled—to 15—since the Rayburn Office Building was completed in 1965.

This observation was echoed a few days later when the House Appropriations Committee voted to keep all funds requested by the Library of Congress for construction of the annex on the originally chosen site in a legislative funding bill. No opposition was expected on the floor.

Committee chairman George Mahon said he was not in favor of a new office building. "There is some feeling that Parkinson's Law is at work," he added, noting the English humorist's theory advocating work experience, even if unnecessary, to fill up the time of the staff. "If we had more space," he went on, "we'd go from 16 staff aides to 20 or 30."

A similar suggestion for a fourth House office building in the area which includes St. Mark's was made in 1962 and provided such bitter community opposition it was defeated.

The congregation of St. Mark's is described in a recently completed study as a "group that tends to be young, liberal, fairly well-to-do, a group that is at home in an intense climate with a confronting style." Though less than 50% of its members live in the area, the church does serve many purposes during the week.



## *Some Reflections*

### *During*

### *The Eucharist*

**T**he bread and wine have been prepared and placed in the center of the altar.

I look down into the chalice and see reflected in the wine the altar cross and the glow of the lights. Within that diameter of a few inches I could imagine that I am looking into infinite space past planets and stars, and seeing imposed on it the cross that shed the blood of the Lord of all creation. The infinite creating Word of God humbling himself to be imposed upon a finite cross of wood in order to establish a new creation through the cross and the bread and wine.

I kneel before the altar. I cannot now see the consecrated content of the chalice; only the chalice that is created to contain the mystical sacramental blood. But, as I look at the chalice I see reflected in its convex surface the altar of our worship, the host that lies on the altar ready to convey to us the Body of Christ, and I see also my own reflection together with that of others who are near by.

Those of us who are to receive the mystical and life-giving sacrament are reflected in the beautiful container that now holds it. In a few minutes the chalice will be empty and we will have been filled, as once again a little goes a long way in feeding a hungry crowd.

Now we will be the sacred vessels who contain our Lord. We might still reflect on our surface the world around us (the world that Christ came to redeem); but I pray that when anyone looks deeper into our lives, that have been so wonderfully nourished, they will be able to see the eternal dimension and the sign of the Cross reflected there.

— R. Alan McMillan —



**Robert W. Fowkes**

## THE SECOND SERVANT

This is the story of Simon Pythagoras Yence, whom most people knew simply as Si Yence, who was sent to earth by God as the second servant, but who was tempted to become master.

**G**OD the Father closed the stained-glass window through which he had been looking down from heaven upon the children of men. He turned with a sigh to his only Son and shook his great head.

"Good, but not good enough," he murmured. "Many love each other with the love you showed, even unto death. Goodness, which is our nature, many delight in. In loving goodness they love us, and loving us they love goodness and compassion and sacrifice and mercy. Yet not all. Perhaps it is time to send the second servant to ease their burden, to increase their knowledge, and to release them more time for acts of kindness, love, and mercy.

A wistful look appeared on Jesus's face, for he had lived with the children of men, and though he loved them even in their sinfulness, he wasn't convinced that the second servant would win the hearts of those still untouched by himself, the first and suffering servant.

"It would be a great gift," he said, "but I wonder if even some of the sanctified would not turn in worship to the gift, and it destroy or enslave them. With the power of the second servant, will they not deem themselves as gods, and like unto us? I keep remembering a serpent in a garden tempting and whispering, 'your eyes shall be opened, and ye shall be as gods.' What a temptation! Deity obeys no one else, for perfection is obedience within itself. Deity has untold power, but to Adam and his sons, power can be a corrupting glory rather than magnificently controlled creativity as we know it. I cannot but hesitate lest they misuse the gift."

"I know how you feel, but," the Father

offered, "we must not over-protect them. Every other gift we have given they can use or abuse, accept or reject. They know the commandment, 'Thou shalt have none other gods before me.' The second servant will have his own tables and formulas, laws and requirements, which will have to be studied and obeyed. These, with your command that they love one another, may bring about new joys, opportunities, and peace. Let us call the beloved Spirit, and by him send Si."

"As you will, my Father," replied the Son. Cupping his hands on either side of his mouth, he shouted no louder than a whisper, "Come, Holy Comforter," and like tiny waves on untroubled waters the sound echoed and resounded until, like the breath of a sleeping child, the Spirit soundlessly appeared.

"Eternal and beloved Inspirer," said Jesus, "Our Father wills that through your good services, the second servant Si, be sent to earth and man."

The Holy Spirit looked the Father in the eye, and then the Son, sought in his own heart, and said, "So be it." Then, with the voice of a trumpet he commanded, "Si Yence, go forth!" There was the sound of the whistling of the hurricane, strong thunderclaps like atomic explosions, and the flash of lightning, followed by the clean smell of ozone. Si Yence, the second servant, had gone to earth to serve or to rule as man should command.

**S**I, whose full name was Simon Pythagoras Yence, began serving humanity in a very small way. An old stable in a little town was his first laboratory. It was a far cry from the glory of the heavens where all the rest of the angels would do their special things amid the joyful choruses and the expanding universes of knowl-

edge. Si was a power, and of the order of angels he was the most intelligent. His knowledge had been gained while studying for his doctorate in Ultimate Fiat at the University of Celesta. He was fully qualified to go to earth as second servant under the Doctrine of Personification.

Men came unto him from many places to learn the complexities which would ease the burdens from the shoulders of men. To Isaac Newton he gave a small apple tree, and told him to plant it and watch it grow to fruition. A man named Mendel came and poked around the shop, and Si sent him home with a pair of rabbits — one black and the other white.

With Si's encouragement there began a whole new interest and curiosity concerning the laws of nature, matter, and numbers. People brought samples of ore and metals and flowers and fluids until the stable was filled, and an old wagon behind the stable became so loaded with rock samples that the rear axle broke and dumped the specimens on the ground. Si made arrangements to move into an abandoned castle. There, with the help of his followers, he made over the great hall into a catalogued repository for natural specimens, and the sturdy dungeon became the experimental laboratory where Si would help the children of men to perfect the tools of progress.

The list of the greats who visited Si would fill hundreds of pages. Linnaeus spent long hours studying the specimens, and Benjamin Franklin, with his insatiable curiosity, dropped in and pattered around. Others, more serious, used the private labs in the musty old cells below, and it was there that one Fulton nearly blew up the place when a toy boat exploded.

Twice more Si had to move. The first was into the great building made espe-

cially for Si and his workers in 1894. In appreciation for his tremendous gifts to man as second servant it was named *The Si Yence Laboratory*.

Today, as we know, Si has the greatest complex of laboratory and manufacture space imaginable. Each continent has thousands of complexes. Some of the most beautiful forests have been levelled for miles as they prepare for yearly growth and new additions. Streams have been diverted to flow through these plants, bringing the needed water to meet the needs. River beds downstream from the plants carry the sickening wastes and poisonous byproducts of the metallurgy and chemistry within. Whole mountains of ore have been torn into and digested for the creation of new machinery, engines of peace and war, trains, planes, autos, and a million other products. Medical studies have advanced hugely in extensive laboratories. Whole diseases have been wiped out, and surgical procedures perfected which are beyond belief. Medications for control and cures of physical and mental illnesses have been formulated and manufactured in increasing quantities.

Success has changed Si, we are sorry to say. He came to bring ease and joy and comfort to the children of men. He was an obedient, humble, and helpful servant. But now he is different. For instance, when he was recently questioned about the loss of forests, the fetid odors of industrial discharges, and the rate of consumption of the world's fuel sources, he became very haughty and belligerent.

Last week a private citizen, Ralph Nabor, having arranged three weeks ahead for an appointment, entered the central headquarters office and was ushered into the Throne Room. Yes, I said the Throne Room. There, on a golden throne, inset with magnificent synthetic star sapphires and rubies, sat Si. Overhead was a sparkling canopy of cut synthetic diamonds arranged like a crystal chandelier. Nabor, experienced in the presentation of complaints and criticisms to the great, was almost awed by the rich display, and knew that he now faced the supreme test. Si glared at him, and offered him but seven minutes to state his case. This was an insult to the voluminous notes he held in his hand, but Ralph did his best.

At six and one half minutes he said, "and in conclusion, science has enslaved the world so that man cannot live without it. You have dehumanized millions, so that they huddle over benches doing the same thing over and over again, and not just for days but for years. Your factories and machines are polluting the world; your products litter the countryside, and your factories and products crush, maim, and kill thousands of people each year. In my country the government has such tremendous contracts with you that the people are shackled with ever-increasing taxes to buy your products: roads, buildings, munitions, nuclear subs, schools, and



development laboratories for the extension of Si Yence's kingdom. Billions to send men to the moon, and this space program is only begun as you have so cleverly schemed. Notice has been served upon you and your insatiable greed when the costly supersonic transport program was jettisoned at an inconceivable loss."

"Are you through?" growled Si through his teeth.

"Not quite," replied Nabor. "In one scientific laboratory which I visited, journals and scientific reprints in just one area of study cover four times the shelf space for this year's publications than was covered by publications for twelve months only five years ago. Sir, your science is a blood-sucking monster that is growing at just such a rate of acceleration. Not just steady growth but doubling, tripling, and quadrupling at such a rate that by 1987 all the earnings of all the people will go to you!"

In wrathful fury Si shouted, "What do you want? To go back to the horse and buggy? Would you board up the plants which make miracle drugs, vitamins, or electro-encephalographs? Would you plow your fields with a stick? You are mad, son, utterly mad."

"Angry would be a better word," said Ralph as he pulled forth a fact-sheet from his attache case. "Just from 1960 to 1970 the average daily cost for hospitalization has increased from \$56 to \$144 — an increase of 155 percent compared with a cost of living increase of 31 percent. Most of this increase is due to the addition of a multitude of new machines like the dialysis machine, the expensive new medications, and the complicated preparations for intricate surgical procedures. Even the food carts with hot and cold sections for each tray, make for costs which force the sick to slave for months, or the government to cover through heavier taxes, just to pay homage to you and scientific achievement."

Si sputtered and fumed. "Don't go to the hospital! Don't buy any medicine!" he shouted. "So you don't like the good things I provide. Then get out! Leave, before I have you thrown out, you unappreciative un-American."

Ralph Nabor left, trembling with fear before the wrath of Si Yence who had

long been considered a benign giver of gifts, the humble second servant of man who always declared that he had freed man from earning his bread with so much toil and released him for greater things. Ralph could see that Si was now paranoid, and the more dangerous because of his power.

Fifteen years later, after seven Mars landings, and after the building of the Spiro Agnew golf course at the edge of the moon colony, 92 percent of the U.S. national income was going into scientific research and the products of the scientific age. All wives worked, and most people moonlighted to earn the extra credit units necessary to purchase such good old-fashioned natural foods as asparagus and the illegal potato. Everyone tired of the flavor of the plastic-wrapped synthetic diets. People got in machines to go to machine shops, and were fed from machines, and their thoughts were guided by machines, and they worked to earn an apartment full of machines. Until the revolution. Let me tell you about it.

**P**EOPLE who could remember when taxes were only about half of their wages, people who could remember the eight-hour work day—all these people rose up one day and descended on Si Yence. They shouted criticisms and threats, but in his over-blown sense of power—an attitude created by these same people—he walked out and raised an imperious finger at the crowd and cried, "Begone you ungrateful wretches, before I bring all the atomic force at my command to wipe your lack of appreciation from the face of the earth."

This he would have done too, but a dehumanized automobile assembler slipped up behind him and held him while others bound him. They carried him to the wrought iron gateway that arched the road which entered his estate. There they lifted him on high and bound him to the cruel iron with his arms painfully outstretched. His ankles, too, were securely bound, and he looked down on those he had come to serve.

Someone made a sign and wrote on it, "Second servant or first master." This they hung over his head. Those who had hailed him as saviour and the hope of men as little as a week before, reviled him and threw rocks at him. One overburdened taxpayer turned to his companion and was heard to say, "His vaccines saved millions of others, but does he have a shot that will save himself?"

The fallen angel had allowed men to worship him and call him a god, but now those who had elevated him to a place of deity, turned on him in despair. As a slave, he had been good to them, but they couldn't accept him as their master. So Si Yence died there, and the factories were closed and the smoke cleared away and there was quiet in the land. The quiet of sorrow and the grave.



# EDITORIALS

## Reinhold Niebuhr, R.I.P.

REINHOLD NIEBUHR was a Christian thinker who defies any effort to pigeonhole him or even to classify him by the familiar categories of "orthodox" (or "neo-orthodox"—which he partly was and largely wasn't), "liberal," "conservative," "radical," or whatever. Moreover, his mind had that restless quality of all high intelligence which made it impossible for him to remain in a fixed position. He was always cheerfully ready to acknowledge in retrospect that what he so strongly maintained yesterday he now considered misguided or considered incomplete.

What stands out in his written work above all other characteristics is his manifest self-subordination to truth. He didn't try to manipulate truth; he tried to receive it and to be used by it. Perhaps it was this deep-rooted element in his being which made him see so clearly the peril of idolatry in all human enterprises—even the holiest and highest. We are free from idolatry only as we realize the finitude, contingency, tentativeness, and pathetic incompleteness of every idea, every ideal, every institution which is in any sense *ours*. Truth is never our possession; it belongs to God alone. The best and the most that we can hope for is to be servants—not masters—of that truth.

What we have said in the last paragraph we learned as much from Reinhold Niebuhr as from anybody else. It is remarkable, now we think about it, how often the abidingly great things that come to us from a great person seem to be struck off almost as it were by casual chance. It is so in the case of what millions of people know, and pray, as "the A.A. prayer" which runs: "O God, give us the serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other." Members of Alcoholics Anonymous love and cherish it. We have just learned the story behind it. One day in 1934 Reinhold Niebuhr offered this prayer in a service in a Massachusetts church. In the congregation was a man, Howard Chandler Robbins, who was deeply struck by it and asked Dr. Niebuhr for the text of it. Niebuhr remarked that he had no further use for it and gave it to him.

Dr. Robbins, who had a distinguished career in the Episcopal ministry, published Niebuhr's prayer as a part of a small pamphlet the following year. Thus the inspired little prayer found its way into the lives of millions—no doubt to the astonishment of the man who had composed it.

Perhaps all this can be put into some kind of aphorism to the effect that great spirits are never greater than when they are simply being themselves.

Some of Reinhold Niebuhr's particular positions on social issues we could not accept; but we like to think that we have learned something from him of the art of thinking Christianly, for that was his forte.

American Christianity learned from him that national patriotism is never enough, for Christians; and the whole church on earth is stronger for his witness.

## The New Clericalism

DIETRICH BONHOEFFER once wrote something to the effect that the primary business of the church is not "religion" but the formation of Christ within and among the people of God. The eminent Roman Catholic theologian, Fr. Louis Bouyer, had a similar concept of the priestly function in mind when he said recently that "radical" priests such as the Berrigan brothers may have good intentions but they fail to bring the people to a "new maturity." He made the arresting and, we think, correct observation that such priestly social activists "are bringing back an inferior form of clericalism by providing the people with solutions which have been ready made for them."

The ideal role of the priest today, said Fr. Bouyer, is to serve as "a spiritual father yet to avoid all kinds of paternalism . . . a coordinator and inspirer of activity—one who does not keep the people in a permanent childhood but who rather helps them to develop to full maturity." Tactics of militant priests are an "inferior form of clericalism," he explained, "because it amounts to a priest taking the part of the layman and then pretending to use the prestige and the infallibility often attached to church teaching."

Fr. Bouyer was not advocating any retreat by the church from its social responsibility, but he maintained that the church's task does not consist of "imposing and consecrating some solution" but rather of "giving the principles of life and urging its members to fulfil their own responsibility to consider the problem in a realistic way."

This was Bonhoeffer's idea of the true role of the pastors, theologians, leaders, and teachers of the church, when he spoke of Christ-formation within the church, and it is the idea we hold and uphold in this magazine—at the risk of being regarded as anti-activist and pro-quietist. The church should be producing Christian activists and sending them forth to battle on every front against the kingdom of sin, Satan, and death. But they should be, as Fr. Bouyer reminds us, activists who are thoroughly mature in Christ and free in the liberty of Christ. After all, if good Christians go to the polls to vote for Smith against Jones, or go to Washington to demonstrate against the war, or write to their Congressman for or against the SST—because Father (or Parson) tells them to, they are still in the stultifying grip of that "inferior form of clericalism" of which Fr. Bouyer speaks.

If any person be in Christ he must be allowed to think and choose his way in dealing with social, political, personal, or any other issues of life. The clerical ideologue, be he revolutionist or reactionary, who seeks to impose his mind upon members of the flock, as if it were Christ's mind, is trying to prevent people from growing up into that freedom which is the hallmark of the mature Christian.

It is one thing to help a person to think as a Christian. It is quite another thing to do that Christian thinking for him.

## CHALLENGE

The Albany Housing Authority, Albany, N. Y., seeks a highly motivated priest or layman to serve as its assistant director. The Authority owns and operates several high rise developments for low income residents of multi-racial neighborhoods.

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BY FR. HUGHSON, O.H.C.

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# CONVENTIONS

## Southern Ohio

A wide variety of resolutions passed by delegates attending the annual convention of the Diocese of Southern Ohio in Dayton included:

(✓) Appointment of a committee to examine the diocesan stock and investment portfolio to collect and disseminate information on practices of firms in which the church owns an interest;

(✓) Stipulation that youth workers employed by the diocese must have the approval of the diocesan youth council;

(✓) Calling for an immediate cease-fire in Vietnam, the setting of an early date for withdrawal of all foreign troops from South Vietnam, free elections there, and the release of all political and military prisoners;

(✓) Approval to those who conscientiously object to a particular war. Selective Service information will be distributed by the diocesan youth council;

(✓) Calling for a repeal of the state's anti-abortion laws, asking that "proper guidelines within the medical practice laws" be substituted.

In other actions, resolution that would lower parochial voting age from 16 to 14 was defeated and an interreligious report on the state's welfare system was accepted.

Churchmen were urged by the Rt. Rev. John M. Krumm, Bishop of Southern Ohio, to help end what he called the state's "shameful record in . . . welfare policies and activities."

Bp. Krumm, presiding at his first diocesan convention since his consecration, told delegates that the church must debate anything which affects human dignity, human brotherhood, and human fulfillment. "I am puzzled," he said, "that the same people who so loudly protest the restrictions upon the church's freedom imposed by communist countries are themselves often angrily seeking to restrict the church's freedom here in our land and blackmailing the church by withholding funds for its support."

He agreed that churchmen may have no special expertise in handling world affairs, but stated, "this does not seem to me to argue that the church ought therefore to abdicate responsibility."

## Connecticut

The 187th annual convention of the Diocese of Connecticut, meeting in Christ Church Cathedral, Hartford, gave approval for the first time for lay membership on the diocesan standing committee. A second reading will be necessary in 1972 for adoption of this change.

Presiding at the meetings was the Rt. Rev. J. Warren Hutchens, who became diocesan last March. In his address to the delegates, he stressed the meaning and

centrality of the Holy Communion, that "the principle of unity must extend from the Holy Table to the common table. The brotherhood of bread will not stop halfway and function only in the spiritual and draw back at the place of the material. The brotherhood of the blood will not stop halfway and draw back at the place of the racial. There can be no drawing back in our concern for the right use of all things nor any limit to our love and compassion for all men everywhere," he said.

The convention memorialized the late Bp. Esquirol and also remembered former Gov. Raymond E. Baldwin, who had been chancellor of the diocese, who is now ill.

Among resolutions adopted were those: (✓) Memorializing General Convention to study the moral, ethical, and theological implications of abortion;

(✓) Encouraging dioceses and parishes to administer their properties in such ways as not to contribute to pollution;

(✓) Urging Congress and government not to expand the Vietnam war; to affirm that warfare is no longer a tool for settlement of problems; and to welcome help from other nations for release of POWs held by all combatants. A clause asking our government to announce a firm date for our withdrawal from Vietnam was rejected.

Bp. Hutchens, announcing his appointments to the standing committee, included two women, two lay men, and one priest.

Guest speaker was the Rt. Rev. Cedric E. Mills, Bishop of the Virgin Islands. He and Mrs. Mills, both natives of Hartford, had spent the previous three weeks visiting in the Diocese of Connecticut, attending services and meetings, and talking with various groups and individuals in the church.

The companion relationship between Connecticut and the Virgin Islands was the basis for Bp. Mills's address. He said: "I stand here representing a black majority and a white minority of the Missionary Diocese of the Virgin Islands. You sit there representing a white majority and a black minority in the Diocese of Connecticut. Thus, we are to begin a working relationship—a sharing fellowship in the name of love and in the person of Jesus Christ. Unless we are absolutely honest and understanding with each other, then that relationship could be entirely disastrous."

Bp. Mills stated that "we have greater racial harmony than in most parts of our northern and southern states." He also believes, he said, that churchmen in the Islands "can contribute to the Diocese of Connecticut not only a spirit of challenge but also a depth of profound religious and loyal devotion which we all share as mutual evangelists."



# NEWS in BRIEF

■ One of three sets of replicas of the crown jewels are on display in the library of Sudeley Castle, Winchcombe, near Cheltenham, England until Aug. 1. Proceeds from the showing will support the work of the Church of England's Children's Society. Sudeley Castle was the home of Queen Katherine Parr, widow of Henry VIII. She is buried in the parish Church of St. Mary.

■ The World Council of Churches' relief agency has sent \$37,000 in emergency aid for refugees crossing into India from strife-torn East Pakistan. The WCC's Commission on Inter-church Aid, Refugee, and World Service said an estimated one million refugees require care in the Bongaon area of India. These emergency funds will be used to buy food, medicine, and tarpaulins needed for shelter. To date, the WCC has made no appeal to its 245 member churches for aid to the East Pakistani refugees in India.

■ Services, dinners, and receptions marked the 25th anniversary of the consecration of the Rt. Rev. Richard S. Emrich, Bishop of Michigan. In addition, parishes and missions of the diocese are undertaking projects of their own choosing as tributes to the bishop, and the Richard S. Emrich Education Fund has been established for college, graduate, and continuing education.

■ Around 30 Episcopal young people from Arkansas were in Guatemala for the month of June, working with two missions in the jungles in medical work, mission work, and a remodeling program. They studied Spanish intensively before making the trip, and carried with them some \$10,000 worth of medical supplies. Working with the team, and also from Arkansas, are a veterinarian, a dentist, and a medical doctor.

■ Ecumenical relations of Burundi's Roman Catholics and Anglicans have reached the point where children of the two churches may attend an Anglican or a Roman school. This development resulted from a series of meetings between the leaders of both bodies. The agreement is that students of either church may attend schools of the other church without discrimination on account of their beliefs or imposition of any religious practices.

■ At the annual meeting of the Guild of All Souls, held in St. Andrew's Church, Baltimore, Md., the Rev. Richard L. Kunkel, rector, was elected superior general of the guild, succeeding the late Very Rev. Malcolm DeP. Maynard, of Milwaukee. The Rev. James C. Dorsey, rector of St. Alban's, Philadelphia, was elected warden, and all the members of the guild's council were re-elected for the coming year.

■ Biologist, architect, painter, musician, composer, translator of Latin verse, cave explorer, wood carver, and pioneer radiation researcher on the age of the earth Dr. Edward McCrady, vice chancellor of the University of the South, said to the seniors at Sewanee Military Academy: "I hope your lifetime is as thrilling to you as my lifetime has been to me, and when the final end comes I hope that we shall be able to accept it not with a whimper, not with a bang, but with a hallelujah for what has been and what is yet to come."

■ The Arthur Lichtenberger Memorial Endowment Fund, the income of which is to be used for repairs to the Christ Church Cathedral organ, St. Louis, was dedicated in a service held in the cathedral. Preacher for the occasion was the Ven. Charles F. Rehkopf, Archdeacon of the Diocese of Missouri. The Rt. Rev. Arthur Lichtenberger was the sixth Bishop of Missouri (1951-59) and the 21st Presiding Bishop, serving, 1958-64, when he resigned for reasons of health. He died Sept. 3, 1968, and is buried in the cathedral's chapel.

■ Hugh H. Drake, of Fort Collins, Colo., has resigned from the board of trustees for the Diocese of Colorado, contending that "too many of the teachings and actions of the Episcopal Church have become unethical and immoral." He stated that free enterprise and individual initiative are frequently represented in churches and schools as representing greed, and that the capitalistic system is described as contrary to the people's welfare. "What was the compassion of Jesus Christ for the unfortunate," he wrote, "has been perverted into a supposed right in the indolent to demand and receive the earnings of the industrious and frugal." Earlier, Mr. Drake had urged the diocese to cease financial support of the national church because of its stress on social instead of evangelical activities.

■ The Rev. Canon Don H. Copeland, president and director of the World Center for Liturgical Studies, Boynton Beach, Fla., has announced the appointment of the Rev. Alcuin Mikulanis, OFM, as administrative assistant of the center, and the election of three new board members: the Rt. Rev. William H. Folwell, Bishop of Central Florida; the Rev. Frederick R. McManus, JCD, professor of canon law at Catholic University of America; and the Rev. Eugene L. Brand, Th.D., executive director of the commission on worship of the Lutheran Church in America. The center is a non-profit organization founded for the continued study of worship and problems of the pastoral ministry in varied communions and traditions of the Christian church and of Judaism.

## SCHOOLS

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Catalog: Write Frederic L. Burr, Hdm.  
Saint Andrew's School, Boca Raton, Fla. 33432

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# Book Reviews

**SHOW ME THE WAY TO GO HOME.** By Red Barber. Westminster Press. Pp. 192. \$4.95.

Red Barber knows how to reach people. He is truly a pro who asks for "no far off vision that would set him dreaming while opportunities around slip by," and he has filled a real need for professional sportsmen who have wanted the opportunity to worship on Sunday before playing ball. But this book goes much deeper. It describes his early estrangement from religion which he attributes to egocentricity, and his sudden conversion which led ultimately to becoming a lay reader. I found the description of his victories and defeats in fund-raising particularly interesting, especially his reference to the generosity of St. Thomas Church, under Dr. Roelif Brooks, and St. James under Dr. Horace W. B. Donegan, now Bishop of New York, and 18 Jewish gentlemen who met for lunch and responded to Red's appeal by contributing \$25,000, when St. Barnabas House was built.

Red includes three sermons he has preached and they are effective because his message is based on his own experience. His observation that the Episcopal Church needs more clergy will surprise, if not startle, some people. However, the situation regarding theological education may have changed since he sent his manuscript to the printer.

*Show Me the Way to Go Home* has a special appeal for sports fans who love our church, but regardless of your interest in athletic pursuits you will almost surely enjoy this book. It has universal appeal in its sincerity of the "inner life of devotion and the outer life of human service" by a man of courage, conviction, and commitment.

JOHN C. PIERSON, M.D.  
St. Thomas, New York City

**TOUCHING ON CHRISTIAN TRUTH.** By Geoffrey Francis Fisher. Mowbray & Co. Pp. 204. \$1.75.

This book by Lord Fisher is an engaging statement of some of the genial archbishop's views on theology, the church, manners, politics, sex, and other subjects. He says, "I quote no authorities and claim no authority." We come through these chapters to a fair knowledge of how the author thinks and what he thinks about a variety of subjects. It is a personal book, and valuable on that score.

Sly barbed touches of humor occasionally appear. For example, in a footnote he writes, "Bertrand Russell, a very great philosopher, denied that there was this kingdom of God. He did not disprove it. What he did prove was that while a fervent humanitarian, he was ignorant in much that belongs to the kingdom of God." Also—"A reporter asked me what

I had to say about atheism. I replied that 'I had nothing to say about nothing'."

In Plato's *Republic*, Socrates says that he likes to talk with aged people to find out how they have found life to be. We learn in *Touching on Christian Truth* how Lord Fisher has found it to be. In his long life he has found it to be good indeed—a testimony much welcome in our distraught age.

(The Rt. Rev.) WILLIAM P. BARND, Ph.D.  
Suffragan Bishop of Dallas

## Booknotes

By Karl G. Layer

**THE THREAT AND THE POWER.** By Hans-Joachim Kraus. Trans. by Keith Crim. John Knox Press. Pp. 107. \$3.95. In this thesis, Dr. Kraus studies the current plight of preaching and attacks the humanizing of God found in Bultmann, Ebeling, Bp. Robinson, Tillich, and others. Rather than a God we experience inwardly, says he, there is an absolute God who approaches us from outside. He follows Luther in asserting that we must start with God who speaks, not with man who receives God's word. Kraus's plea is for a new awareness of this authority and the threat it poses for our self-assurance.

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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PRIEST collecting Wodehouse novels will buy used copies. Please write to say what you have. Reply S-827.\*

## FOR SALE

THE PEOPLE'S ANGLICAN MISSAL, American Edition. Bound in black cloth. Price \$10.00. The Frank Gayin Liturgical Foundation, Box 25, Mount Sinai, N. Y. 11766.

## POSITIONS OFFERED

WANTED: Housemother for eastern girls' school. Reply Box J-826.\*

WANTED: RN resident in day and boarding school. Start September, 1971. Write: Director of Boarding Dept., Bethany School, 495 Albion, Glendale, Ohio 45246.

WOMEN teachers wanted: High school and grades. Private girls boarding school in midwest. Reply Box M-820.\*

## POSITIONS WANTED

PRIEST-LIBRARIAN—Parish and teaching experience. Desire seminary, special or academic library post anywhere USA. MLS 1971. Available September 1st. Reply Box E-824.\*

28-YEAR-OLD former Oxford Scholar American citizen experienced in boy choir tradition in England and America seeks employment. Write Box H-823.\*

PRIEST, experienced mission vicar, 35, seeks position as assistant. Reply Box D-828.\*

YOUNG ENERGETIC PRIEST, 30, ten years' experience in developing youth programs, seeks position in large parish where talents can be used mainly for youth work, youngsters to young adults, special skill the teen years. Seeks to bridge the "generation gap" by bringing parents and teenagers into closer contact and cooperation, and by bringing teenagers within the mainstream of Church life. Most interested in parish which needs youth specialist, as opposed to a position where pastoral, preaching, and administrative duties demand a large percentage of time and youth work is a sideline. Youth work is my specialty; would like a job where these skills can be fully utilized. Reply Box T-825.\*

## RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to Father Superior, C.S.A., P.O. Drawer 640, Picayune, Miss. 39466.

## RETREAT AND GUEST HOUSES

DIRECTED BY the Sisters of St. Mary: St. Benedict's House at St. Mary's Convent, John St., Peekskill, N.Y. 10566; House of the Redeemer, 7 E. 95th St., New York, N.Y. 10028; St. Mary's House, Sewanee, Tenn. 37375; DeKoven Foundation, Racine, Wis. 53403; St. Raphael's House, Evergreen, Colo. 80439. Private or group retreats; guests.

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# PEOPLE and places

## Appointments Accepted

The Rev. Michael C. Boss, former associate rector of St. Christopher's, Pensacola, Fla., and secretary of the Diocese of the Central Gulf Coast, is rector of Trinity Church, King & St. George St., St. Augustine, Fla. 32084.

The Rev. Wood B. Carper, Jr., a former professor of pastoral theology, General Seminary, New York City, is to be vicar of St. Thomas', White Sulphur, and Emmanuel, Oakhurst, W.Va., and will have services at St. John's, Marlinton, and Grace, Clover Lick. Address: 300 Ruffner Dr., Lewisburg, W.Va. 24901.

The Rev. E. A. de Bordenave, curate, Page County Episcopal Ministry, Luray, Va., is to be vicar of St. Stephen's, Brewton, and St. Mary's,

Andalusia, Ala. Address Aug. 1: Escambia & Peavy St., Brewton (36426).

The Rev. Walter A. Gerth, former rector of St. Thomas', Ennis, Texas, is curate, St. John's, Fort Worth, Texas. Address: 2421 College St. (76110).

The Rev. Fayette P. Grose, former rector of St. Paul's, Smithfield, N.C., is assistant to the rector of the Church of the Redeemer, 647 Reid Ave., Lorain, Ohio 44052.

The Rev. Laurens A. Hall, former curate, Christ Church, San Antonio, Texas, is rector of St. Christopher's, League City, Texas. Address: Kemah Cut Off Rd., Box 852, League City (77573).

The Rev. Robert J. Hargrove, former associate rector of Holy Trinity, West Palm Beach, Fla., is rector of St. Andrew's, Grand Prairie, Texas. Address: Box 958 (75050).

The Rev. David N. Harris, former rector of St. Bartholomew's, Chicago, Ill., is executive officer for

Metropolitan Affairs of the Diocese of Chicago. He is also a canon to the Ordinary of Chicago. [The commission on Metropolitan Affairs has a budget of \$96,300 for 1971.] Address: c/o the Diocesan Center, 65 E. Huron, Chicago (60611).

The Rev. Michael J. Jackman is rector of St. Paul's, 219 N. 7th St., Leavenworth, Kan. 66048.

The Rev. James Martin, former curate, St. George's, Bismarck, N.D., is vicar of St. Mark's, Oakes, and St. Mary's, Guelph, N.D. Address: 107 S. 8th, Oakes (58474).

The Rev. Richard D. Murdoch, former deacon in training at St. Philip's, Laurel, Md., is associate rector of the parish. He was ordained several months ago. No change of address.

The Rev. Harold W. Payne, former assistant to the rector of St. Martin's, Charlotte, N.C., is now at the monastery of the Order of the Holy Cross, West Park, N.Y. 12483.



## GO TO CHURCH THIS SUMMER!

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

### LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r  
Sun 7:30, 9, 11; Daily HC Tues thru Fri

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

### VISALIA, CALIF.

**ST. PAUL'S** 5 mi E. 99 Fwy. off 198 120 N. Hall  
Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;  
Thurs HC 7

### DENVER, COLO.

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

**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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### DANBURY, CONN.

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

### NEW LONDON, CONN.

**ST. JAMES'** Huntington and Federal Sts.  
The Rev. H. Kilworth Maybury, r; the Rev. Thomas H. Chappell  
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11  
Seat and Burial Place of Bishop Seabury.

### WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Service & Ser 10:30 (HC 1S, 3S); HC  
Wed 10; HD 10

### ST. PAUL'S

2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12  
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

### COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
Wed; Wed 6; C Sat 4:30

### FORT LAUDERDALE, FLA.

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

### FORT MYERS, FLA.

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

### MIAMI, FLA.

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

### ORLANDO, FLA.

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

### TAMPA, FLA.

**ST. MARY'S** Henderson at San Miguel  
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth  
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,  
MP 7, Parish School service 8:40; Thurs HC, HS  
10; C by appt

### 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

### SAYANNAH, GA.

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

### CHICAGO, ILL.

**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 6 & Thurs 7; C by appt

### MT. VERNON, ILL.

**TRINITY** 11th & Harrison  
The Rev. Eckford J. de Kay  
Sun HC 10:15

### 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

### 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

### PETOSKEY, MICH.

**EMMANUEL** 1020 E. Mitchell St.  
The Rev. Lee Lindenberg, r  
Sun HC 8, 10:30 (1S & 3S); Wed HC 7

(Continued on next page)



# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

**BRANSON, MO.** (TRI-LAKES AREA)  
**SHEPHERD OF THE HILLS** Walnut & Highland  
 (1 blk. N. of Hwy. 76)  
 Sun Services 8 & 10

**MILES CITY, MONT.**  
**EMMANUEL** 11th & Palmer  
 The Rev. Delbert L. Achuff, r  
 Sun HC 8, MP & HC 10; Wed HC 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

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

**CLAREMONT, N.H.**  
**UNION CHURCH** (1771-1971) Old Church Rd.  
 The Rev. John H. Evans  
 Sun 9, HC 1S & 3S, MP other Sun

**BEACH HAVEN, N.J.**  
**HOLY INNOCENTS'** Engleside & Beach  
 Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
 others as anno

**SEA GIRT, N.J.**  
**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
 The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
 Sun HC 8, 10; Daily HC 7:30 ex-Fri 9:30

**VENTOR CITY, N.J.**  
**EPIPHANY** Atlantic & Avolyn Aves.  
 The Rev. Ronald L. Conklin, r  
 Sun H Eu 8 & 10; HD 10:30 & 8

**BLOOMFIELD, N.M. (Rural)**  
**ST. LUKE'S IN THE DESERT** Carson TP, 18 mi. So.  
 Sun MP 9:30, Mass 10, Thurs Mass and Bible study  
 12 noon. English and Navajo language.

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

**ST. PAUL'S (Flatbush)**  
 Church Ave. Sta. Brighton Beach Subway  
 The Rev. Frank M. S. Smith, D.D., r  
 The Rev. John M. Crothers, c  
 Sun HC 8 & 10; Thurs HC 10

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

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

**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 Living Church

**NEW YORK, N.Y. (Cont'd)**  
**THE PROTESTANT CHAPEL** Kennedy Airport  
 Marlin L. Bowman, Chaplain  
 Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
 The Rev. M. A. Garrison, p-n-c; 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

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

**OKLAHOMA CITY, OKLA.**  
**ST. DAVID'S** 3333 N. Meridian  
 The Rev. R. R. Pressley, r  
 Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1 Sat 4

**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)

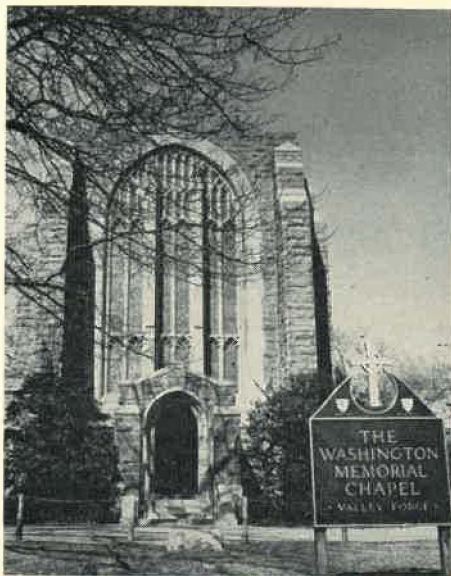
**PHILADELPHIA, PA.**  
**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
 The Rev. Frederick R. Isacksen, D.D.  
 Sun HC 9; 10 (1S & 3S); MP other Sundays

**OLD CHRIST CHURCH** 2nd above Market  
 The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c  
 Sun HC 9, MP & Ser 11 (ex 1S)

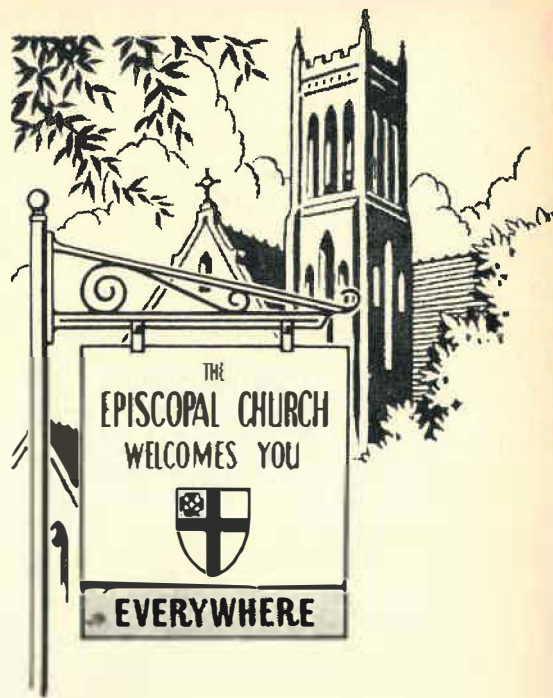
**PITTSBURGH, PA.**  
**REDEEMER** 5700 Forbes Ave., Squirrel Hill  
 The Rev. S. D. McWhorter, r  
 Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)

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

**WESTERLY, R.I.**  
**CHRIST CHURCH**  
 Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S) HC  
 7:30; Tues HC 10; Wed HC 9



THE WASHINGTON MEMORIAL CHAPEL  
 Valley Forge, Pa.



**NORRIS, TENN.**  
**ST. FRANCIS** 158 W. Norris Rd.  
 The Rev. W. Joe Moore  
 Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC  
 7:30

**DALLAS, TEX.**  
**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
 The Very Rev. C. P. Wiles, Ph.D., dean  
 Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Mon  
 7; Tues-Fri 6:30; Wed 10; C Sat 12

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

**HOT SPRINGS, VA.**  
**ST. LUKE'S**  
 The Rev. George W. Wickersham II, D.D.  
 Sun HC 8, 11 MP (1S HC)

**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

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

**MILWAUKEE, WIS.**  
**ST. LUKE'S** 3200 S. Herman St.  
 Clergy: J. W. Breisch, K. G. Layer, J. L. Goeb  
 Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

**GRAND TETON NAT'L PARK, WYO.**  
**TRANSFIGURATION CHAPEL** (Moose, Wyo.)  
 Sun 8 HC, 11 MP & Ser; Wed HC 4:30

**PARIS, FRANCE**  
**HOLY TRINITY PRO-CATHEDRAL**  
 23 Ave. George V  
 The Very Rev. Sturgis Lee Riddle, D.D. dean  
 The Rev. Roger Tilden, canon  
 Sun 8:30, 10:45; Thurs 10:30

**GENEVA, SWITZERLAND**  
**EMMANUEL** 4, rue Dr. Alfred Vincent  
 The Rev. Donald G. Stauffer, r  
 Miss Theresa Scherf, Assoc.  
 Sun HC, 10 MW & Ser (HC 1S)

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