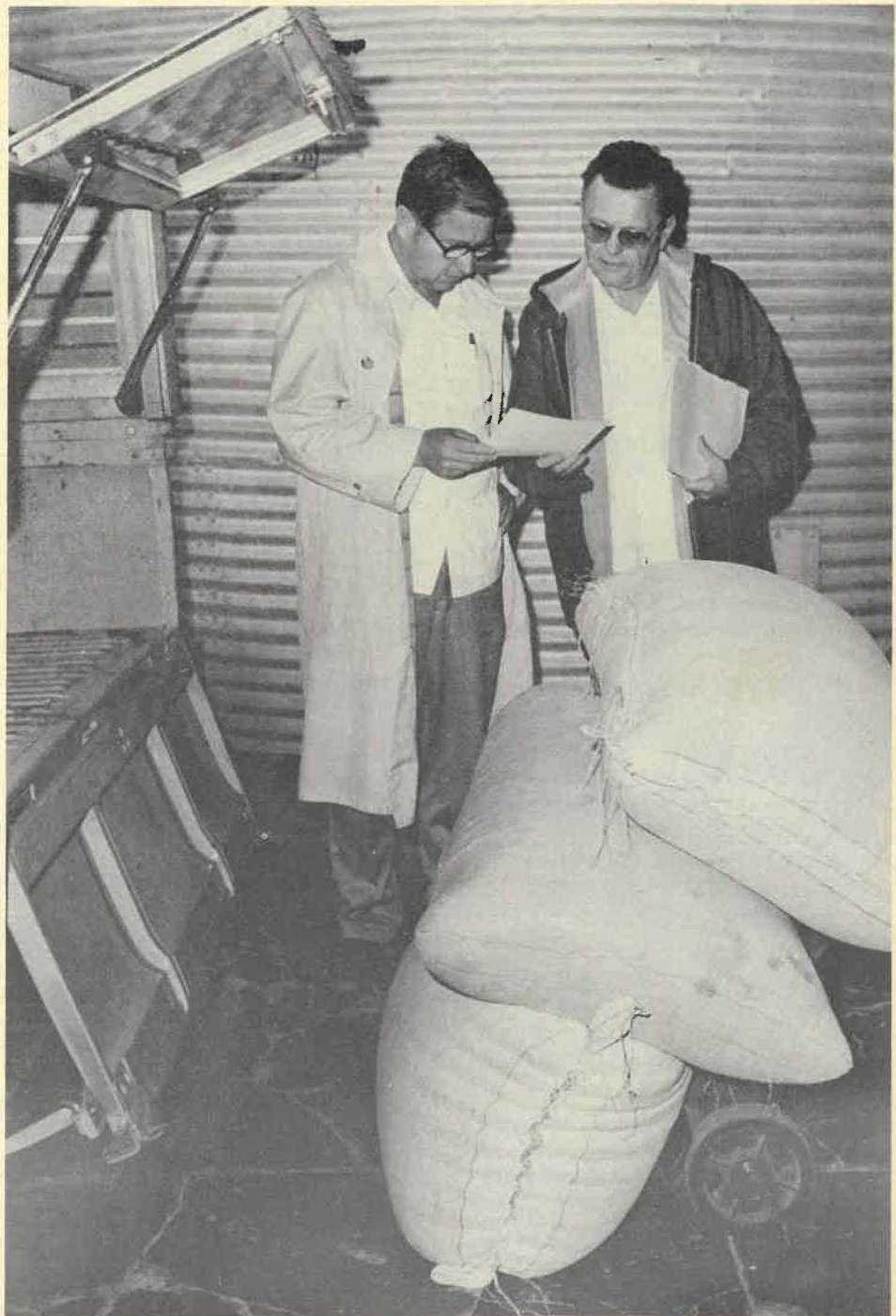


# The Living CHURCH

Viewing  
the World  
Council  
of Churches

• *page 8*



Mr. Robert M. Ayres, Jr., (left), and the Rev. James Douglass: A concern for the hungry [p. 6].

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# AROUND & ABOUT

With the Editor

### TO FATHER X:

Nothing you may quote from John Henry Newman is necessarily a clincher in an argument with me. I am not a Newmantic; I read him with the respect due a great and good mind. But you have not quoted him against me — you have grievously misquoted him. He did not say, in his *Apologia*: "Change is the only evidence of life." What he said was *totaliter aliter*, namely: "Growth is the only evidence of life." It's hard to imagine two statements more flatly contradictory of each other than your misquotation and what Newman actually said. You may reply, "But nevertheless, all growth is change." That's only part of the truth. The rest of it is: "All growth is stability." People's bodies grow because they have very strongly fixed, secure, stable backbones. So do their minds. So do their souls. My traditionalism is my insistence that we keep intact the backbone of our Christian and humane inheritance. People who seriously believe that change is the only evidence of life want to break that back. I, and some others, object. Do re-read your Newman. Read him with the care that is due him and he will help you to distinguish between change and growth: a distinction as important to life and health as the one between toadstools and mushrooms.

•

Two hundred years after we got rid of constitutional monarchy as our form of government and replaced it with a more-or-less democratic republicanism,

a comment by Fisher Ames may merit a passing thought. Said he: "Monarchy is like a splendid ship, with all sails set; it moves majestically on, then it hits a rock and sinks forever. Democracy is like a raft. It never sinks, but, damn it, your feet are always in the water."

A few further *obiter dicta* along the same line:

"Democracy becomes a government of bullies tempered by editors." Ralph Waldo Emerson.

"A fanatical belief in democracy makes democratic institutions impossible." George Bernard Shaw.

"Titles of honor and dignity once acquired in a democracy, even by accident and properly usable for only forty-eight hours, are as permanent here as eternity is in heaven." Mark Twain. Here is a brave new civil republic of and by and for the people, in which, presumably, the rank is but the guinea's stamp and a man's a man for a' that; but the mayor of Podunk is "Your Honor" and don't you ever forget it if you stand before his bench with a ticket for speeding. If Mark had included in his survey the state of the "reformed" churches, such as the Episcopal Church, he would have noted the same perplexing phenomenon. A priest who is designated by his bishop the rural archdeacon of the remotest corner of the diocese becomes by courtesy henceforth and forever "The Venerable," entitled to wear those little red buttons that betoken the living presence, in living color, of a real live archdeacon; and in the absence of a pope how much closer to ecclesiastical majesty can you get?

## Question

Who am I?  
great-great-great-grandchild of an amoeba  
chance combination of chemicals  
or son of God?

Robert Hale



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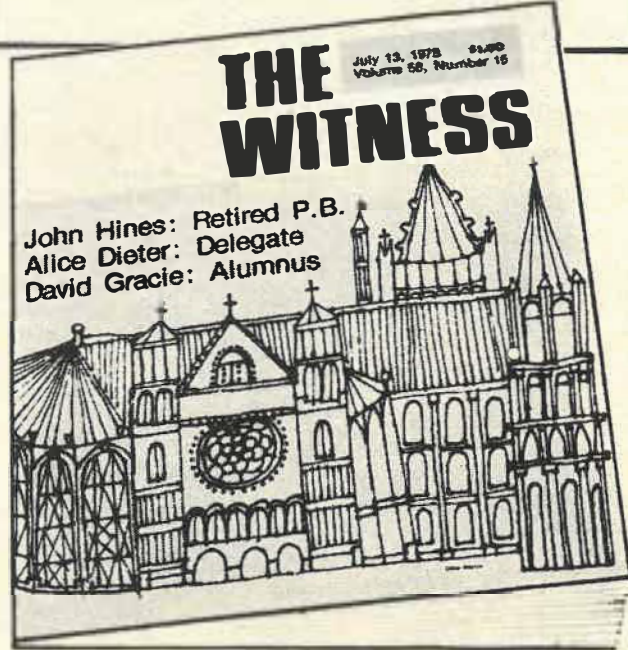
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## BOOKS

### Mixed Blessing

SUCH A STRANGE LADY: A Biography of Dorothy L. Sayers. By Janet Hitchman. Harper & Row. Pp. 174. \$8.95.

It was inevitable, I suppose, that someone should start burrowing about in the private life of Dorothy L. Sayers. She was (and is) one of the most popular detective writers, a religious playwright of distinction, and a magnificent translator of Dante.

Miss Hitchman has clearly worked hard to assemble sufficient material for this unofficial "introduction" and to convey, with considerable sympathy, some notion of a complex personality. In some ways, however, she is not very well equipped to deal with a scholar who was a literary craftsman with an acute theological mind. She does not write well (possibly the worst lapse is "personalized" for "personified") and she has very little idea of documentation. As for theology, consider the following comment on *The Emperor Constantine*:

Although Miss Sayers admirably expanded her own theology [italics are the author's] it was not that of the Church of England as understood by the bulk of her followers. They could understand a Trinity of Father, Son, and Holy Ghost... but that they were all One was too difficult for the general laity to follow, especially as the majority of theater audiences would probably be non-religious; and of course this doctrine is not that of all Christians.

In the preface to *The Mind of the Maker*, Dorothy L. Sayers wrote that "the popular mind has grown so confused that it is no longer able to receive any statement of fact except as an expression of personal feeling." Miss Hitchman, in addition to the middle-headedness and inaccuracy of her remarks, has illustrated this statement to perfection. It is, I should say, fortunate for her that the formidable Miss Sayers is dead.

To those who have not yet read the Wimsey books it should be pointed out that the plots of quite a number of them are given away.

ROSAMOND KENT SPRAGUE  
University of South Carolina  
Columbia, S.C.

### Books Received

THE TEN PRINCIPAL UPANISHADS, put into English by W.B. Yeats and Shree Burohit Swam. A translation, not a commentary. Macmillan. Pp. 159. \$7.95, \$2.95 paper.

# The Living Church

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### ARTICLE

The World Council of Churches

Jack Higham 8

### CALENDAR

February

22. Sexagesima/Epiphany 7
23. Polycarp, B.M.
24. St. Matthias the Apostle
27. George Herbert, P.
29. Quinquagesima/Last Sunday After Epiphany

March

1. David, B.
2. Chad, B.
3. Ash Wednesday
7. First Sunday in Lent
9. Gregory of Nyssa, B.
10. Ember Day

NEWS. Over 100 correspondents, at least one in each diocese, 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

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

## Replies to Fr. Puckle

Re Fr. Puckle's letter [TLC, Jan. 18] concerning an "alternative" BCP revision, he asks, "Where are the ACU, SPBCP, *Anglican Digest*, and *Certain Trumpet*? Why haven't they done the work?" What work? Who requested the Green Books and the Zebra? The work referred to is truly figmental, trumped up by two factions: (1) those who ignore important Christian activity in favor of pompous and costly time-wasting, abetted by (2) those whose permissiveness precludes the wish or the need to learn and perpetuate the mother tongue in its purest form.

Fr. Puckle's citing of the groups named above gives me hope, somehow. I have been or am now connected with each of them, and it heartens me to sense that collectively we're touching nerves.

WHIT HILLYER

Evanston, Ill.

• • •

Fr. Donne Puckle has written a letter of critical comment [TLC, Jan. 18] on Fr. Timothy Pickering's proposal that the church should start afresh on the process of revising the Book of Common Prayer. In his letter, Fr. Puckle criticizes *The Certain Trumpet*, along with three much more important and revered organizations and publications, for a failure to draft their own proposed revision of the Prayer Book, given the fact that they so evidently do not like what the Standing Liturgical Commission has done. May I be permitted to comment?

*The Certain Trumpet*, and, to my knowledge, the other three organizations and publications (American Church Union, Society for the Preservation of the Book of Common Prayer, and *The Anglican Digest*) have often and seriously considered making their own counter revisions, as Fr. Puckle calls on them to do. Just as often, however, they have resisted this temptation and avoided this trap. For trap it is.

There are orderly ways of doing things. The orderly way of bringing about Prayer Book revision in the Episcopal Church is to have the official Liturgical Commission draft and pre-

sent a revision proposal, which is then subjected to prolonged and widespread use, evaluation and criticism. In the end the official draft is voted up or down. For any organization or publication (or individual, for that matter) to prepare a rival draft, separately or together, would not only be disorderly but it would also be futile and self-defeating.

In the first place, how could a relatively small unofficial segment of the church marshal the manpower and the resources for such revision? How could the requisite large amount of financing be obtained (it has been estimated that the official work of revision has cost the national church upwards of \$2,750,000 thus far)? How would such an unofficial draft receive parish trial usage even remotely comparable to that accorded the official draft? What chance would such an unofficial draft have of equal consideration (it would quickly be discredited and stigmatized as the work of dissenters and rebels)? I think the answers are obvious.

No, we have chosen the orderly way and have made our comments and criticisms about the official draft both publicly and privately. It seems to me that my friend, Fr. Puckle, cannot fairly argue that, because we have done just what all Episcopalians were asked to do and have sent in our comments for SLC consideration instead of offering a competing draft, we have to accept what is offered and cannot reject it as being an unacceptable proposal in which some good is outweighed by more bad.

I note, in passing, that Fr. Puckle also feels the SLC was asked to revise "1928," which gave them the terrible burden of dealing with 16th and 17th century approaches, "not with the needs of the 20th century." Why don't we call the whole thing off and start a new religion rather than struggle under the crushing burden of dealing with still more hopelessly antiquated first century ideas?

PERRY LAUKHUFF  
Editor,

*The Certain Trumpet*  
Norwalk, Conn.

## Evangelism

With reference to the Rev. Robert B. Hall's article on evangelism [TLC, Nov. 30] the following words from the late Richardson Wright seem quite pertinent:

"After all, evangelism consists not only in telling men the good news of their redemption, but the bad news that they desperately need it. Once the desire for a deeper spiritual life sustained by prayer and the sacraments is awakened, then the whole of man is enlisted.

"Teach the whole faith for the whole man. And what is that whole faith? Let the late Archbishop of York's latest book define it: 'A church, to be catholic, must hold the catholic faith, treasure the catholic scriptures, administer the catholic sacraments, and retain the catholic ministry!'"

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# The Living Church

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## VIRGINIA

### Diocese Refuses Congratulations to a "Woman of the Year"

The Rev. Alison Cheek, a member of the Philadelphia 11 who was one of 12 Women of the Year named by *Time* Magazine, did not receive congratulations from her home diocese on the recognition.

At the annual meeting of the Diocese of Virginia in Reston, delegates overwhelmingly defeated a resolution that would have congratulated Mrs. Cheek for the citation.

In announcing the outcome of the vote, the Rt. Rev. Robert B. Hall, Bishop of Virginia, said: "Unfortunately, it did not pass."

Delegates also declined to endorse a proposal that would have asked the Episcopal Church to review the conviction of the Rev. William A. Wendt, rector of St. Stephen and the Incarnation in Washington, D.C., on a charge of disobeying his bishop (Diocese of Washington) in permitting Mrs. Cheek to celebrate holy communion in the parish.

Despite the negative votes on the motions relating specifically to Mrs. Cheek, a resolution asking General Convention to authorize women priests was approved.

Delegates turned down a proposal to permit non-confirmed people to be elected to vestries.

The Rev. James Green of the Church of the Resurrection, Alexandria, proposed a change in diocesan canons to reflect a growing attitude that has de-emphasized the importance of the sacrament of confirmation.

Opponents of the measure stressed that it is through confirmation that one enters fully into the body of believers.

After voting down this measure, delegates unanimously endorsed a proposal of the Consultation on Church Union (COCU) for churches to recognize the baptism and welcome into

membership people from other church bodies.

Convention was told that the amount of \$77,446 was still needed to meet the current budget of \$995,663.

## GOVERNMENT

### CIA Will Continue Its Contact with Missionaries

William Colby, former director of the Central Intelligence Agency, declined to order a halt to his agency's use of American missionaries and foreign clergy in its intelligence-gathering operations.

Replying to a letter from Mrs. Claire Randall, general secretary of the National Council of Churches (NCC), Mr. Colby wrote that the organization's position was "founded on a misunderstanding which would make such a directive inappropriate."

Noting a statement by the NCC's executive committee, enclosed with the letter, which referred to "extensive contact between CIA and American missionaries and foreign clergy abroad," the former CIA director said the agency "has very few such contacts" and that "any such relationships are purely voluntary."

## CALIFORNIA

### Governor's Prayer Breakfast Regarded as "Unorthodox"

The 18th annual California Governor's Prayer Breakfast, in Sacramento, under Gov. Edmund G. Brown, Jr., was unorthodox — according to some participants.

A Sufi choir sang, an Indian danced, and guests were served yogurt, pineapple, prunes, and cheese instead of the traditional bacon and eggs.

The sermon, or lecture, was given by anthropologist Gregory Bateson of the University of California, Santa Cruz. He spoke of peyote, snakes, and pregnant goats and said the words "religion" and "prayer" have different meanings to different people.

One of the things children have to learn about prayer, he said, is that "you do not pray for pocketknives. Some learn it and some don't."

Gov. Brown, who spent three and one half years in seminary preparing to enter the Society of Jesus (Jesuits)

before turning to politics, gave the benediction.

"We have to walk with humility," he said. "Our technology can take us only so far. Our government can only give us so much. We are all connected and dependent on one another."

He had preceded that statement with the comment that it is "going to become more difficult and more imperative that we recognize that we're just a small part of a very large and diverse reality that none of us really understands very well."

## THE COVER

### Inasmuch as Ye Did It . . .

An Episcopalian who is concerned about world hunger and who has taken the time to oversee the work for some far ranging programs is a communicant of Christ Church, San Antonio, Texas.

Robert M. Ayres, Jr., has been on leave from his work as an investment banker since March, 1975, and has traveled more than 100,000 miles at his own expense to have a water well drilled on the grounds of Martinez Hospital in San Pedro Sula, Honduras.

Matching funds of \$3,000 each from the Presiding Bishop's Fund for World Relief and congregations in the Diocese of West Texas paid for the well.

The hospital's kitchen staff now uses powdered soups, milk, and other basic food items to improve the patients' diets.

Mr. Ayres has also been instrumental in providing sorghum seed for replanting the crop lost during Hurricane Fifi in 1974. A seed company donated 15,000 pounds of seed and truckers donated their services so that 85% of the destroyed crop could be restored.

Through other channels, Mr. Ayres was able to have delivered 660,000 pounds of seed corn which was placed in a seed bank for use in a food-for-work project through the Episcopal Church in Honduras. Again matching funds from the P.B.'s Fund financed the program. Southern Baptists in San Antonio provided half of the needed \$30,000.

The Rev. James Douglass, rector of the Church of St. John the Baptist in Puerto Cortés, and several Southern Baptist missionaries have been responsible for the distribution of the seed.

Another project which interested the

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\$3,207.67

San Antonio layman was the distribution of powdered milk for babies and pregnant women. He found 30,000 pounds of the milk in a Minnesota dairy and arranged for its use in Honduras. Again the P.B.'s Fund came to the aid of that country with a \$12,000 grant, which, along with contributions from Baptist as well as other churches in San Antonio, made this program possible.

## COURTS

### Death Penalty Laws to Be Reviewed

The U.S. Supreme Court has agreed to review the constitutionality of recently enacted death penalty laws in five states.

Hearings have been set for oral arguments in the cases of six convicted murderers from five states: North Carolina, Louisiana, Georgia, Texas, and Florida.

The men were convicted under new death penalty laws designed by the states to conform to guidelines established by the U.S. Supreme Court in 1972. At that time, the court struck down most existing state death penalty laws as unconstitutional, mainly because they were vague and administered unevenly.

The Legal Defense and Education Fund, Inc., of the NAACP has charged that 411 people are now on death row as a result of the new laws, and nearly all are men, and more than half are non-white.

### Released Time Challenge Rejected

The Supreme Court has rejected without comment a challenge to the constitutionality of a released time religious instruction program in Harrisonburg, Va., where children may attend weekly one-hour classes in trailers located near their elementary schools. The trailers are owned by the local council of Weekday Religious Education (WRE).

The court has regularly forbidden religious education on public school premises, but in a 1952 case, *Zorach v. Clauson*, it said such classes off premises are constitutional.

## MASSACHUSETTS

### Cram Exhibit Opened

Some 500 people attended the formal opening of the Ralph Adams Cram Exhibition at the Boston Public Library where nearly 400 of his items are on display.

The items, which include the archi-

tect's own drawings of St. Thomas Church and the Cathedral Church of St. John the Divine, New York City, have never before been shown to the public. The exhibition marks their gift to the library by Hoyle, Doran, and Berry, successor architects, who joined with the library and the cathedral in sponsoring the showing. The exhibition will open in May at the cathedral.

Although Mr. Cram designed Roman Catholic, Lutheran, Presbyterian, and Congregational churches, he was best known for his creation of Episcopal churches.

A leader in the Anglo-Catholic movement in the Episcopal Church, he was considered America's foremost Gothic architect and the most influential scholar of his time in the field of art and aesthetics.

## CLERGY

### CDO Report Covers Five Year Period

A report on the distribution of clergy during the years 1970-74 has been released by the Episcopal Church's Clergy Deployment Office (CDO).

Containing statistics on almost all possible aspects of the relationship between church and clergy, the report shows trends such as: the total number of clergy increased by 7.3%, an annual net increase of 200, but the ordinations of presbyters decreased by 6.4%, especially during 1972 and 1974, and ordinations of deacons decreased by 5.3%.

The number of postulants and candidates also decreased through 1973.

However, according to the report, canonical changes obscured the trend for 1974.

Presbyters were, of course, the most numerous — 93%, then deacons, 5%, and bishops, 2%.

Bishops increased by 26, presbyters by 798, and deacons by 47. But bishops had the largest growth. Since 1970, they increased by 12.8%. Presbyters and deacons each increased by 7.2%.

Suffragan bishops decreased in number but retired and resigned bishops increased their ranks, doubled since 1967.

### Loss in Baptisms, Communicants

The survey showed a decrease of 11% in baptisms and 6.7% in communicant membership. Baptized membership lost by approximately 400,000 resulting in a ratio of 245 members to one cleric in 1974. In 1970, the ratio was 296.

Communicant strength declined from 195 to one cleric in 1970 to 171 per cleric in 1974.

There was a slight increase in the

*Continued on page 13*

# BRIEFLY . . .

One of England's best known preachers Dr. Leslie D. Weatherhead, has died at the age of 82. Pastor of London's City Temple from 1936-60, he was a proponent of Anglican-Methodist unity and a strong critic of Anglicans who objected to a proposed Service of Reconciliation between the churches.

Mennonites in North America have authorized \$1 million for post-war help in North and South Vietnam. Acting for 20 cooperating groups in the U.S. and Canada, the Mennonite Central Committee voted unanimously during the recent meeting in Lancaster, Pa., to follow up more than two decades of service in South Vietnam with this special aid that amounts to more than one-tenth of their 1976 budget.

Mrs. Neva Harding, who will be 104 on June 5, is one of the oldest active Episcopalians in South Dakota. A communicant of St. Paul's, Brookings, she attends services regularly and is a member of the afternoon guild. The vestry has installed a headset system in the church for her use and the Talking Books program is one of her special pleasures.

The Rev. Trevor R. Beeson, 49, has been appointed a canon of Westminster Abbey, to succeed the Very Rev. Ronald Jasper, dean of York. One of the most widely read commentators on religious affairs in Britain and Europe, Canon Beeson is European correspondent for the *Christian Century*, adviser to a London television company, and an honorary chaplain at St. Bride's, Fleet Street. He has also had considerable parochial experience.

Five Soviet Jews will be allowed by the USSR to study for the rabbinate at New York's Yeshiva University — the first Soviet Jews to be permitted to follow this course of study in a western country. Rabbi Arthur Schneier of New York and Fr. Donald Campion, S.J., of Rome negotiated the agreement with the Soviet Union, which will arrange for the student's transportation. Tuition and living expenses will be paid by the Appeal of Conscience Foundation, an interfaith organization devoted to promoting the rights of religious minorities.



# THE WORLD COUNCIL

## *Viewing the WCC from Edinburgh*

By JACK HIGHAM

**I**t is now 66 years since the World Missionary Conference at Edinburgh in 1910, from which the start of the modern ecumenical movement is usually dated. Those years have seen enormous changes not only within the churches, but also in the world in which the churches are set and to which they are called to witness their faith.

In 1910, the impetus came from the mission field (and that itself is a dated phrase now). The missionary societies working in Africa, Asia and elsewhere felt a deep concern about the scandal of disunity which meant that a divided Gospel was being preached to the heathen — and therefore Africans were, if they accepted Christ, being forced

into the divided patterns of Western church life. The Gospel of love and reconciliation seemed to be impeded by churches based on rivalry and division. So 1200 delegates representing many Christian churches and missionary societies met in Edinburgh to think about these things. There was no doubt in anyone's mind in 1910 that it was the task of the churches to evangelize the world, and this deep missionary zeal provided a strong impetus for reunion. The delegates agreed that a reunited church would be in a stronger position to bring the Gospel of peace to the heathen, though there was no blueprint for how reunion should be achieved.

Out of this great conference the modern ecumenical movement sprang, and for three decades it flowed in two main channels, called "Life and Work" and "Faith and Order." Life and Work concerned itself with the application of

Christianity to social, economic and political life, while Faith and Order was concerned with the theological issues which divide the different churches, and how those divisions might be overcome. At the 1937 conference of those two movements, held in Oxford and Edinburgh respectively, it was agreed to unite the two into one world organization to be called the World Council of Churches. A conference in Utrecht in 1938 drew up a constitution and the first World Conference of Christian Youth was held at Amsterdam in August 1939.

But then international politics got out of hand, and there was an inevitable delay until Hitler had been dealt with. So it was not until August 1948 in that same city of Amsterdam that the World Council of Churches was officially established as "the fellowship of churches which accept our Lord Jesus Christ as God and Savior." This inaugural assembly took place in the Concertgebouw, a symbol, perhaps, of the hope that the future of the organization would be harmonious.

That first Assembly was dominated by a mixture of postwar hopes and Cold War fears. The Russian Orthodox churches were conspicuous by their absence, and the dominant groups were the Western Christians, apart of course from the Roman Catholics who at this stage kept strictly aloof. In fact, the high churchmen among the Anglicans tended to be rather suspicious of it (even though they did participate), and they would sometimes refer to it as pan-Protestantism. The presence of the Greek Orthodox together with the Anglicans, however, prevented it from being a purely Protestant assembly. A key decision in 1948 was to set up a secretariat which would be in charge of the ongoing business of the World Council,

*The Rev. Jack Higham is rector of St. Barnabas Church, Kutztown, Pa. [Photos by RNS]*



The 1910 World Missionary Conference in Edinburgh  
The beginning of the ecumenical movement



# OF CHURCHES

## Nairobi

since the full Assembly was to meet only every seven years.

The next full Assembly, in 1954, brought the World Council to the United States — to Evanston, Illinois — and, although the American churches had participated earlier, the 1954 Assembly, being held here, seemed to have the effect of creating much more enthusiasm for the World Council in this country.

In 1961 the Assembly was held for the first time in a setting which was not predominantly Christian. The venue was New Delhi, India, a reminder to the delegates that there are more people in the world who are not Christians than those who are. That would have been a real spur to missionary effort for the Edinburgh Conference of 1910, but already by 1961 a subtle change had begun. The West was no longer so confi-

dent not only of its place in the world, but also of the exclusive claims of its religion. So although the theme in 1961 was "Jesus Christ the Light of the World," there was a strong emphasis on the need to enter into "dialogue" (sacred word) with those of other faiths and ideologies, not only with Hindus, Moslems, etc., but with Marxists too. Significantly, as the Cold War seemed to be abating and with Stalin now dead, the Russian Orthodox now came in as full members. At the other end of the political spectrum, a change of popes brought in the Roman Catholics as official observers, and a broader ecclesiastical balance was achieved by the admission of a large group of Pentecostal churches.

The Fourth Assembly took place in Uppsala in 1968, and by this time the change that had overtaken the United



The WCC's First Assembly in Amsterdam  
Postwar hopes and Cold War fears

Nations had also occurred in the World Council of Churches. The Western group had become a minority, and the dominant issues at Uppsala were secular concerns brought by the Third World participants. In fact, it's interesting to see the parallels between the United Nations and the World Council of Churches. Both seem to have developed from a mainly Western club filled with East-West tensions into bodies which genuinely represent the whole world, and because we Westerners are a minority in the world, we have found the two assemblies more and more difficult to live with.

The Fifth Assembly should have met in Indonesia, in a predominantly Moslem setting, but owing to political difficulties it was transferred to Africa, the continent where Christianity is growing far faster than anywhere else. The Assembly met in Nairobi in December, and the official documents are not yet available, but from the press reports it seems to have continued in the predictable direction which was begun in New Delhi and vigorously pursued at Uppsala, viz. a tendency to see the Gospel in terms of political action rather than in terms of spiritual salvation. If any of those present at Edinburgh in 1910 could have been at Nairobi, they might have found it difficult to recognize their offspring — but then parenthood has always been fraught with problems of that kind.

The theme of the Nairobi conference was "Jesus Christ frees and unites," but there seems to have been more emphasis on Jesus the liberator than on Jesus the unifier, and the "liberation" has been seen chiefly in political terms, with an obvious Marxist background. It seems nowadays, according to the fashionable World Council theology, that any liberation movement becomes,



Asian participants at the 1937 Conference in Edinburgh  
The union of two movements





The WCC Second Assembly in Evanston  
More American enthusiasm

ipso facto, the work of Christ, simply because the sacred word "liberation" is used. I am curious to know how some of these fashionable theologians would view the so-called "liberation" of Damour in the Lebanon, which was recently reported in the press. Damour was a Christian town of 25,000 souls which was razed to the ground by the Moslem forces on January 23rd, after the Christian populace had been forced to flee and after their belongings had been systematically looted. "We're just helping the Christians by saving their belongings before the fire gets here," joked one Moslem looter to a reporter, and outside the town a sign had been set up to say that Damour had been "liberated by the progressive forces."

The World Council did not, so far as I know, speak on the Lebanese situation, and in any case there have been atrocities by both factions in the conflict, so that I don't wish to make any special plea for the Christian side. The point would have been just as valid if the situation had been reversed. What troubles me is that sanctification of the word "liberation" opens the door to all kinds of abuses. The word itself has been debased by the propaganda machines of the 20th century, so that it is now really just a part of the double-talk vocabulary. Yet, although Western delegates have been strongly criticizing the identification of political liberation with the Gospel, we only have to think back 35 years to find a situation when the West itself needed to be liberated. The Western churches gave their blessing to that war of liberation, and few, even now, would be brave enough to claim that Nazism was not a poisonous evil. The World Council of Churches itself had to postpone its plans for its inauguration until the Hitler problem

had been dealt with. Were we right to see the Second World War as to some degree a holy war? And if so, what so-called liberation struggles are holy wars today, and which ones are merely the whitewashing of naked aggression? Those are issues which seem to me to be worth raising, but I haven't seen any evidence of their being discussed at Nairobi.

Unfortunately the churches, far from being liberated themselves, seem to be the prisoners of their own societies, and the various national groups appear to have acted in national ways. For instance, a dramatic plea came by letter from two Moscow priests on behalf of the Russian Orthodox Church. They claimed that members of their church were being persecuted by the Soviet

Government and subjected to "psychiatric torture." The letter was smuggled into Nairobi, and of course the two priests were not members of the official Russian delegation, nor were they present. They condemned the World Council for remaining silent while "half the Russian church is being destroyed" and urged action of various kinds from publicizing their cause to exerting pressure on the Soviet Government to allow "exhausted Christians" to emigrate.

The Gospel of liberation doesn't seem to have been applied in this case, however. Metropolitan Yuvenaly, Chairman of the Foreign Affairs Department of the Moscow Patriarchate, said that the charges were distorted and exaggerated, and he criticized the two priests as well-known troublemakers, though he was forced to admit that Russian religious communities have experienced some problems. It's easy for us in our free societies to criticize this kind of double-talk, but one wonders whether the Metropolitan is purely a tool of the Kremlin or whether he is acting in the most expedient way to preserve what little religious freedom he and his fellow believers have. Whichever is the case (and I'm inclined to believe it is the latter), it bears out my point that the churches are the prisoners of their own societies. It doesn't work only in totalitarian societies, either. The West German delegates sprang to the defense of their own government in its policy of developing nuclear power in collaboration with South Africa; it seems here too that national interests predominated.

At the same time, because the West is now a minority, and because the West is more susceptible to pressure than the Communist bloc, the kind of un-



The New Delhi Assembly of the WCC  
The beginning of a subtle change





The Fourth Assembly in Uppsala  
Secular concerns by Third World participants

balanced statements we have grown used to from the United Nations came out of the World Council too. A resolution was passed which strongly condemned South Africa for its incursion into Angola to guard a hydroelectric dam, but there was not a word about 5,000 Cuban troops or Soviet advisers, nor about the military dictatorship in Uganda for that matter. There was also a tendency, as Canon Pawley has observed, for delegates to confess not their own but other people's sins, and the West especially had a lot of their sins confessed for them, including oddly enough that of creating an "imperialism of language" by making English the predominant tongue in the world.

Canon Bernard Pawley, who was an observer from the Church of England, has written in the *Church Times* of London that he discerned two clear trends in the aims of the Council staff. One is to launch a worldwide campaign in the churches to make sure that we recognize a social content in the Gospel, and that the churches pursue policies of active identification with the cause of the poor, the deprived and oppressed. In other words, evangelism is being played down and replaced by a social gospel, which is a total reversal of the aims of Edinburgh 1910. To my mind there has never been any doubt that the Gospel does have strong social overtones, but they should spring out of an evangelistic framework, and it is that basis which now seems to be in danger of being ignored.

The second trend fits in very clearly with the first. Canon Pawley detects a shift in the emphasis of ecumenism. At Nairobi, he says the stress was on the unity of mankind, with denominational ecumenism considered only as a means

to that end. In other words, the World Council secretariat is becoming less specifically Christian in a confessing sense and is, as John Stott has claimed, no longer interested in mission at all. Before we scoff too loudly, however, we should take a look at ourselves and our own Episcopal Church. We should ask ourselves these questions. How far is the World Council merely reflecting the failure of nerve which has overtaken the Western churches? How strongly do we believe in mission any longer? And how much of it do we do ourselves?

It used to be said, with at least a modicum of justification, that the Church of England was just the Tory party at prayer. I am beginning to wonder if the World Council is perhaps just the United Nations at prayer.

Does that mean we should simply abandon the World Council of Churches altogether? Voices are already being raised urging us to do exactly that, and now even former enthusiasts are showing their disenchantment with the World Council. David Edwards has called it irrelevant, and *The Christian Century* has admitted that the World Council "allowed a double standard to impair its judgment." Yet at the same time the World Council of Churches, like the United Nations, remains the best forum there is for international exchange amongst Christians. Also like the United Nations, it has many agencies which do excellent work in a quiet way. The ongoing good work never draws any headlines, but it represents probably 90% of the total activity of the organization. And after all, if the World Council does not always see things as we do, that may be a criticism not so much of the World Council as of the Western churches which no longer

speak with the same authority that they once did. If our churches can regain their nerve, then perhaps the Christian world will listen to us a bit more attentively.

But the voice to which we must all listen most is surely that of our Lord. In his opening words in the earliest Gospel, he proclaimed, "The time has come; the kingdom of God is upon you; repent and believe the Gospel" (Mark 1:15, NEB). It seems to me that the mistake we all make, from the World Council to our own Western churches, is to miss that word about the kingdom. The World Council seems to think the church must bring the kingdom to others by liberating them politically or by pointing to the unity of all mankind. The West seems to think we bring in the kingdom by consuming more and more and creating an ever higher standard of living. The Western churches who have to live in that social context seem to think that we bring in the kingdom by creating the welfare state. But listen again to our Lord: "The kingdom," he said, "is upon you." In other words, God gives it to us. It comes from him alone, and he presents it to us, ready-made, in the coming of our Lord. Both the World Council and the West think that the coming of the kingdom depends on us, in whatever way it is interpreted. It doesn't. Only God can bring in the kingdom, and any other kingdom that comes is a false hope and ultimately an idol. "Repent, and believe," says our Lord. That's our primary task. If we believed that firmly enough, perhaps we could make it the theme of the Sixth Assembly of the World Council in 1982 and also let the Lord in to work our own lives. That's the only way that the kingdom will come, either to us or to the world.



The Fifth Assembly in Nairobi  
A shift in emphasis



# EDITORIALS

## What Is Success for the Church?

**W**e remember (but not nearly well enough to identify him) a character in a Galsworthy novel who was discussing the church — specifically the Church of England — with his fiancée, the daughter of an Anglican vicar. He remarked that the church ought to be a forlorn hope, so that we can believe in it. It is the kind of quirky, off-beat comment that one first dismisses as merely interesting but that comes back later, perhaps on sleepless nights, to engage the mind. And if one is a fairly serious student of church history or observer of the contemporary church he may find himself saying that that fellow in Galsworthy's story wasn't talking total nonsense, after all.

Certain it is that in those past times and places when the church militant upon earth was not a forlorn hope but a successful and flourishing institution — a mighty force in the world of men and nations and affairs — it was generally a society a person felt he ought to belong to, just to be on the safe or the winning side; but to *believe* in —, in the way that one believes in Christ the church? That was, and is, something very different.

Undoubtedly some people of those times and places, if we could question them, would answer that they *did* believe in the powerful ecclesiastical body of their day, and they would say so sincerely. There are two ways of believing in somebody or something. One is the way that an investor may say that he believes in some bluechip stock because he has watched it for years and it always performs splendidly: he believes in it because it is a success. That is a quite legitimate way of thinking, speaking, and believing, on the stock market. And that way of believing can be followed in other areas. One can "believe in" his country because it's the richest and most powerful in the world. One can "believe in" his political party because it usually wins at the polls. In short: one can "believe in" success. And in some activities and concerns of life, such believing in success makes good sense.

But do you remember a film some years back, based on Edna Ferber's novel *Giant*? The hero of the tale is a Texas rancher who never loses at anything or to anybody, and everybody respects him and "believes in" him in the way that one believes in success — until one day. He and his family, including his newly acquired Mexican daughter-in-law, are traveling together and stop to dine in a restaurant whose owner and manager hates Mexicans and orders them out. The result is a brutal fight, in which our hero finds himself up against somebody bigger and brawnier than himself and takes a terrible beating. As his wife sponges the

blood from him she says something to the effect that now she *really* believes in him.

Walter Winchell used to say: "Nothing recedes like success." The Texas giant's success receded when he had taken his beating as a champion of the helpless. And in that moment, as one success receded, he entered into another; he became somebody whom others could "believe in" in a very different way.

Christians believe in Jesus as the Christ because he takes the beating as their champion. And people believe in the church — if and when they do — when they see the church as the bruised and bleeding body of Christ on earth, militant in suffering with Christ and for his brothers and sisters.

Those who draw moral lessons from history may say, from the evidence, that the church, like all other human institutions, evidently cannot stand prosperity, and they will not be wrong in drawing that conclusion. But it should be remembered that the church is not necessarily reduced from success to the opposite of success, failure, when prosperity corrupts it to ruination. The Texas giant "fell" from success, not to failure but to a different success — and Christians would call it a higher success.

In this second way of believing, we believe in somebody who loves us with all his heart, soul, mind and strength, and demonstrates it by expending his own blood, toil, tears, and sweat in our service. The church as the body of Christ is called to be Christ himself loving the world. It is very hard for it to fulfill that vocation when it is rich in the world's treasure, power, and esteem. Jesus himself exclaimed sorrowfully about this — how hard it is (not impossible, but how *hard*) for the rich man to enter the kingdom of God. How *hard* it is for the church to serve both God and mammon — to be successful in both ways!

The church, like the individual, need not spurn temporal power, wealth, influence, when this comes to it. But after its two millennia of experiencing wealth and poverty, prosperity and tribulation, success and failure, it needs to be wise enough to recognize that only when it is a forlorn hope — in the way that Christ on his cross is a forlorn hope — will some people venture to believe in it, in the way that they believe in its crucified Lord.

Francis Bacon said four centuries ago that prosperity is the blessing of the Old Testament, adversity of the New. That is not quite correct. The blessing of the New Testament, of the age of grace in Christ — our age, is the privilege of suffering in the obedience of Christ, as his hands and feet in the world. The church that does that is the only ultimately successful church.



## NEWS

Continued from page 7

number of clergy per congregation — from 1.6 in 1970 to 1.7 in 1974.

The above ratios excluded bishops and non-diocesan clergy. The latter are those on the list of the Secretary of the House of Bishops and they have increased by almost two-thirds.

### Ministries

Parochial ministry calls for three-fifths of the clergy, an increase of 5%. (From 1968-70 there was considerable movement away from this pattern.)

In 1974, 7,670 clergy had parochial assignments, or 59.7% of all clergy, or 69.1% of all non-retired clergy.

Among the priests in parishes, about four-fifths are in charge of congregations and one-sixth is assisting.

For deacons, the responsibility in parishes is reversed: one-sixth in charge and four-fifths assisting.

In 1974, there were 2,449 non-stipendiary priests, 512 of whom were in the parochial ministry. (Chaplaincies are excluded as they are a traditional non-parochial ministry.)

One out of 20 prebyters was in the educational ministry both in 1970 and 1974.

The non-stipendiary group of clergy has grown until now, one out of every five is in that category. (The major portion of his compensation comes from a non-ecclesiastical source.)

### Retired Clergy

Retired clergy have increased by about 300 since 1970 when they numbered 1,448. In 1974, they numbered 1,741 and comprised roughly one out of every seven clergy.

### Mobility

Some extent of mobility in the church can be obtained from the number of vacant cures, changes in parochial assignments, and letters dimissory requested and accepted. Figures concerning this mobility are based on the years 1971-74 and are on the total church (with the exception of the Philippines) as well as the 50 states.

In 1971, the vacancies represented 4.3% of the total number of congregations, increasing to 7.8% in 1974.

In the 50 states, there was a 4.4% vacancy rate for 1971 which increased to 5.8% in 1974.

On Dec. 31, 1974, there were 263 more cures vacant than on Dec. 31, 1971.

As expected, the number of vacancies differs considerably with the size of the congregation. Among those under 200 communicants, the vacancies number over 400. Among the 200-500 members, vacancies now comprise about 100

parishes. In 1974, 43 congregations of over 500 members were vacant.

### Geographical Distribution

The Atlantic and Pacific provinces have the most clergy; the southern provinces the fewest. Deacons are numerically strong in the Mid-West and Pacific provinces. Province VIII has a higher percentage of non-parochial clergy and the highest percentage of non-stipendiary clergy in the country.

### The Report

This work provides an analysis of the 1974 annual diocesan reports especially as they relate to trends since 1970. No 1974 reports were received from North and South Philippines, Columbia, Costa Rica, Guam, Haiti, and California.

## NEW YORK

### Nightwatch Program Popular

Most Friday nights, as midnight approaches, dozens of chanting young people process with candlelight and incense the length of New York's Cathedral Church of St. John the Divine. They are taking part in Nightwatch.

Beginning with games in gymnasiums below the nave, the Friday evening programs offer meditations, food, and a place to sleep outside the crypt below the nave (where bishops are buried).

Following the midnight procession, there is a service of holy communion with long readings and periods of silence.

The young people prepare their meals in the kitchen, enjoy recreation, and a tour of the cathedral on Saturdays.

Nightwatchers may also use the cathedral as a home base while touring other parts of the city. Cathedral authorities urge groups in the diocese and elsewhere to "make the cathedral your home in the city."

The name of the program is taken from the 63d psalm: "I have looked upon you in your sanctuary beholding your power and glory . . . I meditate on you in the nightwatch."

## ABORTION

### Life, or No Life

"This is not just a 'Catholic issue' or just a religious issue. It is a question of who lives or dies," said Terence Cardinal Cooke, head of the Roman Catholic Bishops' Committee on Pro-Life Activities.

He has called on all Americans to

help "stop this slaughter" of abortion and to "act" for the restoration of the law's protection to the unborn.

"No citizen of this land can overlook the sacredness of human life, the responsibilities we have toward one another, and the need for our society to protect and sustain human life."

The cardinal insisted that every citizen who holds life sacred must, in conscience, want an end to abortion.

Earlier, leaders of the Religious Coalition for Abortion Rights (RCAR) criticized the Roman Catholic bishops in the U.S. for approving a plan to create anti-abortion groups in each congressional district to mobilize public support against permissive abortion. The plan was part of a pro-life program developed by Cardinal Cooke's committee.

"Strenuous efforts" by Roman Catholic bishops "to legislate their particular . . . view on abortion is a blow to the integrity with which we have engaged in other ecumenical pursuits," said United Methodist Bishop James Armstrong, who is a sponsor of RCAR.

Roman Catholic "efforts to deny the rights of others to follow the dictates of their consciences" on abortion "could also detract from the ecumenical accords which have been achieved after many years," the Methodist leader said.

## WASHINGTON

### Sacrifice Is Theme of AME Church

Members of the Metropolitan African Methodist Episcopal Church in Washington, D.C., are making sacrifices to finance a \$1.2 million renovation of their eight-story structure threatened by age and weather.

Built between 1860-81 by slaves and freed blacks from used brick, the church was a station on the underground railway for runaway slaves.

Abolitionist Frederick Douglass worshipped and was buried there.

*The Washington Post* reported some of the ways members are contributing: fees from speaking about black history; \$50 of \$600 monthly retirement benefits; contributions in addition to regular Sunday support.

"If slaves and freed men did this much when times were difficult, we should do as much, if not more," said Fannie Smith.

"We are an upper-middle-class black congregation, not an upper-middle-class white congregation," the Rev. Robert L. Pruitt told the *Post*. "There are a few who can write a check for \$1,000, but not many."

Renovation funds will be spent on replacing the slate roof, sealing the



bricks, installing new gutters, and strengthening the original frames for the stained glass windows. The basement will be converted into teaching and meeting rooms with new wiring and plumbing.

Herbert Smith, a postal clerk and a parish trustee said: "It's a hideous thing to think that 100 years after slaves built this church, we can't maintain it."

The church's 1,700 members talk of racial pride and history when they speak of their congregation.

"There's no way we're going to sell it or move," said Robert Kelly. "You can't sell your heritage."

## Stone Carvers Available for Other Commissions

Under a new policy, the Washington Cathedral is offering the skills of its stone carvers for work on other churches around the country.

The present stage of construction on the cathedral, after 70 years of building, has not enough work to justify keeping highly skilled carvers on the cathedral payroll.

Richard T. Feller, clerk of the works, said that rather than release these men, the cathedral will undertake carving

for other churches. Contracts would be with the cathedral, he said, not the individual carvers.

## VIRGIN ISLANDS

### Parish Hall to Be Pictured on Stamp

The prize-winning design of the parish hall of the Church of St. George the Martyr, Road Town, Tortola, will be shown in a commemorative postage stamp issued in connection with the restoration of the territory's legislative council. Tortola is in the British Virgin Islands.

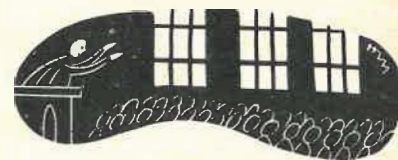
The 150-year-old hall was used as a meeting place for the legislative body during the 1950s, and, for many years, as a public school under the system of government-financed church school buildings. At one time it was the only community center in Road Town, the capital. The building is 230 years old.

Designer of the stamp was the Rev. John M. Hennessy, rector of the parish since 1971, and editor of the new *Virgin Islands Churchman*.

The insigne of the stamp is that of Queen Elizabeth II, but the five cents currency on the stamp is that of the United States.

# CONVENTIONS

Although a 1976 budget of \$320,181 was approved at the annual convention of the Diocese of Erie, delegates accepted a new formula to be used in the future for parish and mission assessments and apportionments. Convention adopted several resolutions affecting clergy, such as: asking parishes and missions to be responsible for 50% of the Social Security tax owed by their



clergy; allowing an annual clerical study leave of two weeks; and providing an annual grant of \$200 for such study. The Vicars' Liaison Program was extended to include all clergy in the diocese. This is a plan whereby clergy on a selective basis are requested to spend a day and a half each week for two or three months in the diocesan office attending meetings, taking part in decisions, and undertaking a project in program or administration.

Some 450 people attended the second annual convention of the Diocese of San Diego at St. James by-the-Sea, La Jolla. Bishop Robert M. Wolterstorff told them that his "no" vote on the ordination of women to the priesthood would be the same in Minneapolis as it had been at the House of Bishops meeting in Mexico in 1974. He also said he would not license any of the bishops or the women who took part in the Philadelphia 11 or Washington 4 occasions, nor would he approve of their appearances in any church in the diocese, "for whatever reason," until after General Convention, at which time he will "reassess" his position "in the light of official church policy." He also told convention that the diocese in 1975 had contributed \$30,000 to the Presiding Bishop's Fund for World Relief.

The Diocese of Hawaii held a quiet convention. Because of the death of Bishop E. Lani Hanchett there were no social events during the weekend meeting. Delegates approved a 1976 budget of \$356,748, a \$16,000 increase. The additional funding will provide support for mission congregations of the Hawaiian Islands and for subsidizing the work of the Philippine Independent Church. A new and increased scale for determining assessment and quota charges on parishes and missions was approved.

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# AS OTHERS SEE IT

Nathan Wright's article [TLC, Jan. 18 and 25] on the place of spirituals in the black culture carries with it an undertone of proprietorship with which I can't agree because, like too much current "black" history, it is distorted. The fact is that anyone raised with parents like mine, who grew up in rural middle western America, thought of these spirituals as "their" songs, too. My father, who came from pioneer Indiana stock, taught me the ones Dr. Wright quotes, and he did not learn them from Negroes for he hardly met one until he came to Chicago in 1914. He had earned them in his family's country church and at home. To him they were an instinctive part of his Protestant American heritage.

I find it discouraging to be told that these are peculiarly "black," and that only a black can comprehend the biblically simple, direct message of their call to worship and to endure in the name of the Lord. My father's family was not big on theology either; they went in for "being saved." Their religion was concrete Christianity as expressed originally on the frontier where booklearning did not exist, the home of the Methodist circuit rider and tent meetings.

Whether or not there are subtle references to the underground railroad, etc., mixed into the spirituals' wonderful gift for illuminating a story is not really their point. Their message is not

only master-slave, because they were a part of the culture of the many whites in America who never owned a slave, who fought as foot soldiers on the northern side, who helped to run stations on the underground railroad, who in fact over centuries have never become Hearsts or Rockefellers.

My grandmother, widowed at 39 with eight small children, needed courage and strength not to throw herself on the county or break up her family. She needed grit and hope and her religion gave her just that. No one can tell me that my children never heard my father tunelessly singing to them. "Oh, Mary, don't you weep, don't you mourn, Pharaoh's horses got drowned," an authentic folk rendition of the oldest verse in the bible. Nor does Dr. Wright explain how it was that the European students in the Quaker work camp in Finland, where I went after WW II, found something peculiarly American, totally alien to their more pessimistic, sophisticated world view, in spirituals.

I maintain that in them we are talking about American Christianity, which never was and never will be the property of any one race, not since the days when Christian slaves met in the catacombs of Rome. It is *Christianity* which conquers the conquerors every time.

ALZINA STONE DALE  
Chicago, Ill.

## His Faith

He tends the wheat *within* the Bread,  
Lends prophecy to what is said  
By prior light that shapes the word,  
Shining ere its speech is heard.

He sounds the depths to reach the heights;  
He tests the days that teach the nights,  
And charts the whole unseen assay  
Of cost that counts *before* the pay.

So he comes now, to help us keep  
Hope beneath the gauzy, cheap  
Inveiglings that enthrall men's eyes;  
He thrills the grave with glad surprise!

Lawrence Mills

# CLASSIFIED

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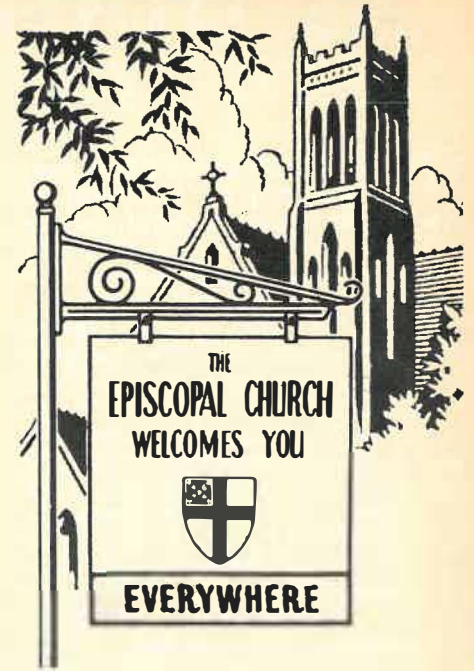
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# CHURCH DIRECTORY

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**CORTE MADERA, CALIF. (Marin Co.)**  
**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8.  
 Fri 7. Charismatic.

**LA MESA, CALIF. (near San Diego)**  
**ST. ANDREW'S** Lemon Ave. and Glen St.  
 The Rev. C. Richmond, r; Chap P. Linaweaver, ass't Sun  
 8 HC, 10 MP & Ser (HC 15 & 35). Wed & Saints Days 10 HC

**LOS ANGELES, CALIF. (Hollywood)**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 The Rev. Fr. John D. Barker, S.S.C., r  
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (15);  
 Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;  
 LOH 1st Sat 9

**SAN DIEGO, CALIF.**  
**ST. LUKE'S** 3725—30th St.  
 Sun 8 HC, 10 Cho Eu (15, 35, 55), MP (25, 45). Sun 10 S.S.  
 & child care. Wed 11:30 HC

**WASHINGTON, D.C.**  
**ALL SAINTS'** Chevy Chase Circle  
 The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
 Sun HC 7:30; Service and Ser 9 & 11 (HC 15); Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses 7:45, 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; C Sat 5-6

**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

**PINELLAS PARK, FLA.**  
**ST. GILES** 8271 52nd St. N.  
 Fr. Emmet C. Smith  
 Sun H Eu 8, 10:30; 6:30. Wed H Eu 10

**WEST PALM BEACH, FLA.**  
**HOLY SPIRIT** 1003 Allendale Rd.  
 The Rev. Peter F. Watterson, S.T.M., r  
 Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic  
 Parish Serving the Palm Beaches.

**ATLANTA, GA.**  
**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues  
 & Fri 7:30, 7:30. C Sat 5

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

**BOSTON, MASS.**  
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**OMAHA, NEB.**  
**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
 The Rev. Xavier C. Mauffray, r  
 Sun Masses 8, 10:45 (High)

**LAS VEGAS, NEV.**  
**CHRIST CHURCH** 2000 Maryland Parkway  
 The Rev. Karl E. Spatz,  
 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

**MIDDLETOWN, N.J.**  
**CHRIST CHURCH** The King's Highway  
 The Rev. James B. Simpson, The Rev. Geoffrey G. West  
 Sun HC 8 & 10; Daily HC 9

**BROOKLYN, N.Y.**  
**ST. PAUL'S (Flatbush)**  
 Church Ave. Sta. Brighton Beach Subway  
 The Rev. Frank M. Smith, D.D., r  
 Sun HC 8, 9, 11; Thurs HC 10

**NEW YORK, N.Y.**  
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
 112th St. and Amsterdam Ave.  
 Sun 8 HC; 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4  
 Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat  
 3:30 plus Organ Recital); Wed 12:15 HC & Healing; 5:30  
 HC

**ST. ANN'S FOR THE DEAF** West End Ave. & 81st St.  
 The Rev. Richard W. McIlveen, v  
 Sun HC 11:30; EP 1st Sun 3:30

**ST. BARTHOLOMEW'S** Park Ave. & 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 6

**EPISCOPAL CHURCH CENTER**  
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 Daily Eucharist, Mon-Fri 12:10

**EPIPHANY** 1393 York Ave. at E. 74th St.  
 Ernest E. Hunt III, r; William Tully, c  
 Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (15 & 35) MP  
 (25 & 45); MP 9, Wed 5:45, Thurs 12 HC

**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), 5; 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.

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

**ST. THOMAS** 5th Avenue & 53rd Street  
 The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-  
 ser; the Rev. Thomas M. Greene, r; the Rev. J. Douglas  
 Ousley; the Rev. Dr. Leslie J. Lang  
 Sun HC 8, 9, 11 (15) MP 11, ES 4; Mon thru Fri MP 8, HC  
 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM  
 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.  
 Church open daily to 9:30.

**THE PROTESTANT CHAPEL** J. F. Kennedy Airport  
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 Marlin Bowman, chap.  
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**DALLAS, TEXAS**  
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 The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.  
 Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.  
 Barnett; the Rev. Canon Donald G. Smith, D.D.  
 Sun Eu 7:30, 9:30 MP (Eu 35), 11:15 MP (Eu 15); Daily Eu  
 Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

**SAN ANTONIO, TEXAS**  
**ST. PAUL'S** East Grayson at Willow  
 Fr. John F. Daniels, r  
 Sun Masses 7:45, 9, 11. Sat. C 11 - 12

**HOT SPRINGS, VA.**  
**ST. LUKE'S**  
 The Rev. George W. Wickersham II, D.D.  
 Sun 8 HC, 11 MP (15 HC)

**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
 The Rev. Walter F. Hendricks, Jr., r  
 Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

**ACAPULCO, GRO., MEXICO**  
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