

The Living Church

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Trinity of Anderson: A Distinguished Congregation

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Before

Remodeling
and
Expansion

After



The Living Church

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A Distinguished Congregation O. Cott 8

THINGS TO COME

February

11. Septuagesima
15. Thomas Bray
18. Sexagesima
24. St. Matthias
25. Quinquagesima

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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BOOKS

GOD'S WORD IN TODAY'S WORLD. By Suzanne de Dietrich. Judson. Pp. 110. \$2.50.

God's Word In Today's World grew out of lectures given by Mlle. Suzanne de Dietrich on the topic "Biblical Imperatives for Today" before the National Bible Conference at the American Baptist Assembly, Green Lake, Wis., in August 1966. The distinguished author, born in Alsace, a member of the Reformed Church in France, possesses the ecumenical spirit. She has served in various student and youth movements. She was resident lecturer on Bible study at the Ecumenical Institute of the World Council of Churches, Bossey, Switzerland. In 1955 she was a guest professor at the Union Theological Seminary, Richmond, and while there delivered lectures which were later published under the title *The Witnessing Community*. Her proficiency was recognized by the Free Protestant Faculty of Montpelier, France, in making her a doctor *honoris causa* as a "lay theologian."

Dr. de Dietrich believes that the Bible is always timely. As another put it, "It (the Bible) gives a light to every age; it gives but borrows none." Believers should be able to answer the world's challenge "Where is thy God?" and likewise God's challenge to man "Where are you?" These challenges will result in three quests by man—for justice, freedom, and truth. In the quest for truth the seeker should realize the literal meaning of the Greek word for truth in the New Testament—"not hide anything." The chapter on one's searching for truth will bring him to grips with reality. He dare not try to hide behind a sham. He could not possibly, if earnest, mistake respectability for righteousness. Truth lived is the test of knowing the truth. This inspiring teacher of the Bible cautions, "Legalism is a recurring temptation of the Church in all times. It is so much easier to lay down a set of strict rules than to run the risk of faith in the guidance of the Holy Spirit."

The book closes with a moving declaration of faith in the lordship of Jesus Christ.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
The Bishop of Western North Carolina (ret.)

* * * *

SECOND LIVING ROOM DIALOGUES: A Guide for Lay Discussion, Catholic-Orthodox-Protestant. Edit. by William B. Greenspun and Cynthia C. Wedel. Friendship Press and Paulist Press. Pp. 270. \$1.

Second Living Room Dialogues is an inexpensive paperback which can be used as a study-discussion (even devotional) guide for small ecumenical gatherings, or simply for thought and meditation upon a Christian's responsibilities and attitudes

in the world of 1968. Edited by William B. Greenspun, C.S.P., national director of the Apostolate of Good Will of the Confraternity of Christian Doctrine, and Cynthia C. Wedel, associate general secretary for Christian unity of the National Council of Churches of Christ, it prefaces each dialogue with a prayer, a bible reading, and a meditation of about five sentences length. Some of the eight dialogues are: "The Generation Gap"; "The Dignity of Man"; "War and Peace"; "The Church: Charismatic and Institutional." Although sub-titled, "A Guide for Lay Discussion, Catholic-Orthodox-Protestant," this reviewer thinks most of the contributors assume their readers to be college graduates, knowledgeable of current authors, the holy scriptures, and the historic, doctrinal positions of the various denominations. Actually it is better described as a source book for seminarians and preachers, if not politicians.

Early in the book L. Brent Bozell is quoted: "Should the Church endeavor to give the world a Christian shape, or try to shape Christianity to the world? Is the Church primarily a service organization, the ecclesiastical wing of the Great Society; or is it primarily an extension of the person of God, designed to lead men through the world to himself? This is an issue that formerly divided Christians from non-Christians. . . . It now divides Christians from Christians. . . ." The answer which this book gives is not unexpected. Most of the contributors treat Christianity as an organization to help poor people, to solve social problems older than recorded time, to end war, and to induce a vague feeling of love into society. One has the feeling that the contributors are angry, middle-age men who have missed the gold ring on life's merry-go-round. Particularly distressing is the overall tone of pessimism and continual autopsy on the Church (institutional Christianity). Basically, the mood is, "I'll tell you what is wrong with the Church. . . ." Specific answers or proposals are few. Usually vague exhortations to "get out of the cultural ghetto," and sermonizing, take the place of attainable goals.

It may be questioned, as is frequently stated in this book, that the Holy Ghost is *always* on the side of unity schemes, merger proposals, the poor, the young, the urbanites, the minority races, the new moralists, and the modernists.

(The Rev.) JAMES BRICE CLARK
*St. Barnabas Church
Omaha, Neb.*

Booknotes

By Karl G. Layer

Servants of the Altar. By Elizabeth Randall-Mills and Virginia Huntington. Pp. 46 paper. \$1. Copies available from the Diocese of Massachusetts, 1 Joy St., Boston 02108. A devotional book for altar guilds which might profitably be used both individually and with groups.



The Last Word on matters of the faith



by the Matchless Rev. Herman Nudix

Dear Dr. Nudix:

Everyone is saying the same thing these days: "Have you read the Pusey Report?" Of course nobody has read it but we are all talking about it. Personally I would like to have just enough information so that I can plonk a couple of fellows who act so darned superior because they went to college.

Can you give me something very technical but not too complicated that will put them in their place and make me sound intelligent? Perhaps a short paragraph that I can memorize will do the trick. Many thanks.

Betty Non-Coed

Dear Betty Non-Coed:

Frankly, I haven't read the Pusey Report either, but that doesn't keep me from discussing its shortcomings anymore than I refrained from discussing the Kinsey Report. In both cases I feel that every man has certain credentials, albeit non-academic, that make him eligible to enter the discussion. Let me suggest an approach for you that is not original but which you will find most effective.

Open with the statement that Pusey was fine as far as he went but he didn't go far enough. In the silence that follows when all eyes turn to you, pause momentarily, clear your throat, and then launch into a discussion of courses *not* offered seminarians except on the graduate level. There is, for example, no course in Parochial Schizophrenia, or on how to be a Protestant Catholic. Psychic divination courses should be offered so that men might know on meeting an Episcopalian whether he will be offended by the appellation "Father" as opposed to "Reverend." An obvious offshoot of this is a course in Equivalent Nomenclature in which one learns terms that are inoffensive for such things as the Mass (e.g. Holy Mysteries, Divine Worship Service, etc.). If a truly practical course were to be offered for parish priests it would have to include training in how to keep both feet firmly planted on the ground while your head is in the clouds, marching along as Christ's faithful soldier and ser-

vant without falling off the tightrope. Perhaps the budding clergyman will profit from ballet classes that will enable him to keep his eagle eye fixed straight ahead while bending over backwards.

I think that with the opening I've suggested all sorts of possibilities present themselves. It's just a matter of the right opening statement.

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Dear Mr. Herman:

An expression that I have heard recently is quite new to me and I do not know what it means. Can you please explain what is meant by aesthetic theology? Frankly it doesn't make a great deal of sense to me.

Yours for the summam bonum.

Harriette Reubical

Dear Miss Reubical:

I am not certain if you have misunderstood or have in fact heard of an area of theology that is sorely neglected and all but unknown. It is possible that what you heard was ascetic theology and thought it was aesthetic. One may characterize them by saying that aesthetics is more the dancing and prancing area while ascetics is more like show and tell. If you would like to know more about aesthetic theology I suggest that you write to the Department of Choreography at 815 Second Ave., where you will find there is a large staff, expert in fancy footwork as applied to theology. For more information on ascetic theology I think your best course is to wait a bit longer for the publication of my own book on the subject which is superb and outstrips anything previously done. The title is *Humility and How I Achieved It*, published by Pryde Press. I simply cannot begin to tell you how wonderful the book is.

Play your cards right and you might just have that book autographed.

? ? ?

Dear Mr. Nudix:

Recently I received a copy of our proposed diocesan budget for the

coming year and I confess that it has me sputtering with rage, indignation, frustration, and all the rest. If a man tried to run his business the way clergy run the Church he would go broke. Without endless details let me give you two upsetting examples:

They propose to spend \$15,733 on mimeo, telephone, and postage for 1968 and only \$15,900 for new missions. That looks to me like half talk and half action. Second is the matter of a \$9,000 stipend for a downy cheeked, inexperienced boy who will supervise only 11 mission priests. How does an inexperienced man rate that much money?

Really, what I'd like to know is if these people are really trying to build the good old-fashioned Kingdom of God, or just what. They say to give until it hurts—well, brother, it hurts already before I give. Any more of this and I'll go COCU with the cuckoos and forget the whole thing. Don't you agree?

Enraged

Dear Enraged:

You must first get hold of yourself, old chap, and be calm. You have permitted yourself to become so upset that you have confused some of your facts and you are jumbling things together instead of going step by step in an orderly way. Here's how I approached your problem with age, experience, and wisdom. First I checked through a copy of the budget which you thoughtfully enclosed and I found an error immediately. You indicated the figures \$15,733 for postage and telephone and \$15,900 for new missions. In actuality it is \$15,733 for new missions and \$16,900 for communication. Therefore your remark is an amusing jibe but not accurate. Remember too, our job is to *communicate* the Gospel.

The next point is to note that reference to a "boy" is emotionally laden and not quite fair. Checking, I found that he is almost thirty and quite knowledgeable. Bearing in mind that a lack of experience means that a man must work much harder

to do a job does indicate that in fairness he should be compensated for the additional effort. In actuality I learned that his predecessor received \$9,200 so in reality the diocese has cut the budget \$200 which is commendable. Having pointed out that you have been a bit loose with statistics, let us move on and focus on your comment about building the "good, old-fashioned Kingdom of God," which I believe is really the crux of the problem.

All things change with time and what may have been an efficient way to run a kingdom centuries ago is not necessarily valid in the present age of automation, mass communication, and cybernetics. In a modern organization the king becomes simply a figurehead with all real authority delegated to subordinates and the concept of absolute monarchy is not simply outmoded but completely impractical if the organization is to operate with any degree of efficiency. Can you, for example, envisage the chaos if the President of the United States tried to function with the iron hand of the ancient monarchs? The very thought is quite un-American and abhorrent to our freedom-loving hearts. Bear in mind too that recent scholarship has called into serious question the matter of the present existence of the King, Himself, and this is not to be ignored.

What you observe in your diocese is an outstanding example of the modern Church in action building the Administrative Branch of the Kingdom of God. This is a noteworthy case of the Church's keeping pace with the times and being dynamic rather than static. A dynamic Church is a "Changing Church in a Changing World." Just think how dull the Church would be if we were all reactionary and every day we all read the same Bible and had the same service of worship. I would counsel you to try to turn the energy that you are expending in rage into more creative channels. Surely you can find something around your Church that needs changing and modernizing. Why not try your hand at rewriting the liturgy in slang? That's pretty modern and needs doing.

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Reverend Father and dear Sir:

If one believes what one reads in the newspapers one is led to believe that he will in short order find himself a member of a type of super-Church which my rector tells me will be called the Protestant Organization To Support Yahweh and will be abbreviated as POTSYS. Personally I don't care a fig for theology and it generally gives me a frightful migraine; but my heavens, I don't want to be called a POTSYS. Isn't there something we



can do about this before it's too late?

Anti-POTSYS

Dear Anti-Potsy:

There's many a slip twixt the cup and the acronym as the proponents of COCU learned, too late, from a French-English dictionary. But typically they learned fast from the first mistake and quickly caught this one. Actually your rector is behind the times. Presently the plan is to call the new Communion the Protestant Alliance To Support Yahweh and therefore you will be relieved to realize that people will *not* be calling you a POTSYS.

These things seem to work themselves out in the end. Have faith and soon enough you'll find the cause of those migraines has just faded away.

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Dear Sir:

From the deep recesses of my subconscious I recall the words Militant, Expectant, Triumphant as being something that I heard as a lad in Sunday School. Since our minister is too busy on either Easter or Christmas when I see him perhaps you would be good enough to tell me in what context these words are used. It has begun to bother me dreadfully and it will be months before I see him again since the dear fellow rarely gets out and we quite understandably travel in different circles.

Your assistance is deeply appreciated.

Consistent Churchman

Dear Consistent Churchman:

How well I know that feeling of reaching for something just beyond your grasp. A terrible frustration, indeed. We can clear this up in a moment however and update you at the same time.

The words Militant, Expectant, Triumphant have not been in use for some time and were used anciently to describe the state of the Church much like a position report or an annual report by the rector to the vestry. In more recent times the Church has modernized even this and has switched to 3-D. The words you hear more and more these days are Dilettante, Defiant, Defunct. The switch from martial and socio-economic nomenclature is a reflection of our changing times and the Church's wish to be relevant.

Should anything else bother you between now and Easter please feel free to write.

? ? ?

Dear Dr. Nudix:

We ladies of our parish are simply livid at the antics of the new young man whom the vestry called without consulting us. We knew from the start that he wasn't for us and now we are sure of it even though we may be in the minority.

For example, we were shocked when he removed the Corpus from the cross at 3:00 P.M. on Good Friday and will not put it back on the cross until he deems the time appropriate, whatever that means. We ladies have started a campaign in the parish to "put Christ back on the Cross where He belongs," and support for the movement is growing. Isn't there more that we can do, however, other than this? You seem so understanding that I am sure you will be helpful to us in this matter.

Staunch Christian

Dear Mrs. Staunch Christian:

It strikes me at once that you are certainly not in the minority either in our present society or even historically. From the very beginning the cry has been the same and men have reinforced their words with action, even violence where necessary. Always men have been divided into two camps in this way; but you may find some solace and strength in rereading Holy Scripture and identifying yourselves with the staunch religionists of old. Read particularly chapter 15 of the Gospel of St. Mark in which the outspoken witness of some in the crowd, perhaps a minority, sent Him to the Cross. It seems to me that your rector is trying to alter the course of history or change the nature of people. Clearly he is overreaching himself.

Take heart, dear lady, and know that the efforts of that one man in your parish are being more than outweighed by contrary efforts in other places. I am certain that Christ will remain on the Cross in our time.

The Living Church

February 11, 1968
Septuagesima

For 89 Years,
Its Worship, Witness, and Welfare

COLORADO

Complaint Against the Bishop

A canonical complaint charging the Bishop of Colorado, the Rt. Rev. Joseph S. Minnis, with personal conduct in violation of the canons has been filed with the Rt. Rev. John E. Hines, the Presiding Bishop.

Existence of the formal charges drawn by a group of clergymen and laymen has been an open secret among Colorado Episcopalians for approximately six months. It was widely discussed at the General Convention in September but none of those directly concerned would confirm then that the document had been referred to the Presiding Bishop. Bishop Minnis himself acknowledged, January 11th, to Denver reporters that the complaint is in the hands of the Presiding Bishop but denied that he knows the nature of the charges. Several of its signers also refused to provide details but a number of clergymen said details of the charges and supporting affidavits had been discussed at a Colorado clergy meeting in September.

The *Rocky Mountain News* of Denver quoted Bishop Hines as saying that three bishops, appointed by him, had read the complaint and supporting documents and had decided that the charges, if proven, constitute a violation of the canons. Bishop Hines also stated that there had not been appointed a panel of inquiry, the next procedural step before bringing the issues to trial.

Bishop Minnis replied "no comment" to questions about reports that he had been asked by Bishop Hines to resign. It had been widely reported that the signers of the complaint last fall deferred filing it with Bishop Hines in the belief that Bishop Minnis might choose to retire. Bishop Minnis reportedly told a group of seminarians last fall that the charges were "a pack of lies." He also told reporters that "a very few persons" are responsible for the attack on him and asserted that criticism of his administration of diocesan funds is the basis of the complaints. Informed Episcopalians, however, said that only the bishop's personal conduct is involved.

Denver newspaper reporters knew the details recited in the complaint for at least six months but deferred publication until the case attained official status. The

canons provide for adjudication of such charges by the Court for the Trial of a Bishop only after a panel of inquiry has found probable cause.

Bishop Minnis's attorney, Mr. Harry A. King of Denver, in an interview with THE LIVING CHURCH stated that he has no knowledge of what is in the complaint and the supporting documents. He said that he had asked the Presiding Bishop for a copy of this material but had not received it. He explained that the complaint against his client is not properly called a presentment at the present stage, that if the Church's board of inquiry, after examining the charges, decides to bring the issue to a trial the preparation of a formal presentment will then be in order. The press in Denver and elsewhere has been referring to the complaint as a presentment.

ARIZONA

Foundation for Christian Theology Meets

Over 100 delegates from 26 states attended, at their own expense, the second annual convention of the Foundation for Christian Theology, held in Phoenix, Ariz. Observers and dinner guests numbered another 100. Featured speakers were the Rev. Carroll E. Simcox, Ph.D., and the Hon. Barry Goldwater, layman of the Church.

The foundation was organized in July 1966 by clerical and lay Episcopalians to "effect a Christian challenge to those who presume to speak for all Christians as they involve the Church in the social, political, and economic activities of our times." Its members believe that "strange and alien doctrines are being incorporated into orthodox Christian teaching and theology" and that "such doctrines have confused and distorted the Christian faith by equating it with social and political action."

Presiding at the convention was the Rev. Paul H. Kratzig, rector of Trinity Church, Victoria, Texas, president of the foundation. The Rt. Rev. William R. Moody, Bishop of Lexington, is chaplain. The Bishop of Arizona, the Rt. Rev. Joseph M. Harte, pronounced the blessing after the dinner at which Mr. Goldwater spoke.

Fr. Kratzig reported that: the Internal Revenue has ruled that donations to the foundation are tax deductible; that a

chair in Christian theology has been endowed at the Episcopal Theological Seminary, Lexington, Ky.; and that benevolences are planned and finances are available, especially to answer needs of existing missions of the Church whose funds have been cut or curtailed in the current program of the national Church.

The convention requested the Executive Council to "make every effort to restrict the actions and policy statements of the National Council of Churches" and requested that the General Convention at its next meeting "reconstitute its committee for the observation of the NCCCA" which committee was dissolved by the 62d General Convention.

Almost \$900 was received in the Christian Thank Offering at a morning service in All Saints' Church, Phoenix. More than \$1,000 had been received prior to convention. It was announced that the CTO blue box, started as an alternate to the United Thank Offering blue box, and to keep the spirit of missionary giving, will, in the future, be printed in some color other than blue. It was recommended that since the present offering is comparatively small, the foundation directors will choose perhaps only two distressed missions for gifts at this time.

Speaking briefly at the convention were the Rev. Paul B. Denlinger, Ph.D., who holds the chair of Christian theology at Lexington; the Rev. William E. Craig, Ph.D., director of St. Francis Boys' Homes, Kansas and New York; the Rev. Harry J. Sutcliffe, Episcopal Guild for the Blind, New York; and Dr. Howard E. Kershner, editor of *Christian Economics*.

New Orleans, La., will be the site of the 3d annual convention, next January.

VERMONT

Bishop Defends Position

Declaring it was "unfortunate" he should feel it necessary to defend himself, the Rt. Rev. Harvey Butterfield, Bishop of Vermont has issued a letter to the diocese, responding to what he said were false and widely circulated reports on his beliefs and activities on such issues as civil rights and the Vietnam war.

He said he had been criticized for defending "a Christian's duty to obey his conscience if he finds that it is in conflict with human laws." This, he said, does not advocate that people break laws that do not please them. . . . "It is the clearest of Christian teaching that the Christian's

conscience, that is, his obedience to the voice of God, is higher than the human law. The Church may not retreat from this position unless she herself denies the sovereignty of God Almighty." The report that he went to Washington last year to protest this country's involvement in Vietnam is "utterly false," he said. The trip was made to find out as much as possible about the war "because I believe every Christian must think through in an agonizing way his personal position with respect to this war."

"My leadership in this diocese," he said, "depends on whether or not the people of the diocese believe I am worthy of their trust. If I am, then they will not be disturbed by every destructive rumor about me. In other words, it is simply a question of my integrity or that of those who spread erroneous reports."

WASHINGTON

Unity on Ecumenism

Demonstrating the theme, "Unity in Ecumenism," three non-Roman Catholic clergy took part in a service in St. Matthew's Roman Catholic Cathedral, the largest church in the Archdiocese of Washington.

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington; the retired Dean of Harvard Divinity School, Dr. Douglas Horton; and Dr. James M. Singer, pastor of Luther Place Memorial Church, read prayers and the lessons.

The service was sponsored by the Gustave Weigel Society, a lay group fostering the ecumenical spirit on a national scale. The society is named for the late Jesuit theologian.

Religious Agencies Petition Supreme Court

Legal briefs asking the U. S. Supreme Court to outlaw racial discrimination in the sale of homes in suburban housing developments were filed in Washington, D. C., by agencies representing the major religious faiths.

The National Council of Churches was joined by the Metropolitan Church Federation of Greater St. Louis, as friends-of-the-court in support of Joseph L. and Barbara Jones, an interracial couple from St. Louis. Seven national Jewish organizations and 81 local Jewish Councils, all members of the National Community Relations Advisory Council, filed on behalf of the couple, and filing a similar petition was the National Catholic Conference for Interracial Justice that was joined by a group of 24 prelates.

Last December, the High Court agreed to hear the case of Jones vs. Mayer, dismissed by a Missouri federal district court on the basis that existing civil rights laws and Constitutional provisions do not apply. Mr. and Mrs. Jones originally accused the Alfred H. Mayer Co. and

other related parties of refusing to sell them a home in Paddock Woods, a St. Louis subdivision that eventually will have homes for 2,700 families. They said the refusal was based solely on race.

The case is the first involving discrimination in housing which the Supreme Court has accepted. The Justice Department urged the Court to hear the appeal, and it has asked that a ruling be made declaring it illegal for developers to refuse to sell to Negroes or members of other minority groups.

ORTHODOX

Church vs. State — Bulgaria

The Church-state situation in communist Bulgaria has reached the point where the Churches officially embrace government policy while the government complains that this attitude amounts to a clever attempt by the Churches to undermine the communist system. This is reflected in public positions taken by Patriarch Cyril of the Bulgarian Orthodox Church and Mircho Dimitrov, deputy chief of the Communist Party's propaganda section.

Patriarch Cyril commented in his official Church journal last October on the meaning of the October Revolution (1917). Dimitrov wrote an article entitled "For Systematic and Active Atheistic Propaganda" in the November issue of *Politicheska Prosveta* (Political Education). Both publications are now available at the United Nations.

The patriarch represents about 80 percent of the country's church-goers. The rest are Moslems (10 percent) and small groups of Protestants and Catholics. The Churches and the government differ on the strength of the Churches in present day Bulgaria, but only the government figures are known.

In his letter sent recently to *Neue Zeit's* editor in East Germany, Patriarch Cyril said that "there has never been better understanding of the Gospel's teaching" concerning Communism's social doctrine than today. He said the Bulgarian Orthodox Church appraises the situation "in a positive way," adding that proceeding from the Gospel's social ideas, the Church "has correctly understood the positive content of the current historical process." In conclusion, he said that the social changes going on around the world "correspond to God's will."

Deputy Chief Dimitrov complained in his article about the "activation and modernization of the work of the clergymen in Bulgaria," revealing that there is "an increase in the number of hostile acts among clergymen" against the regime, and that a general complaint of clergy and faithful is that "there is no freedom of conscience in the country." While claiming that most Bulgarians are "already free from the chains of religion and religious morality," he detected "serious

shortcomings" in the atheistic education of the masses. He based his analysis on data supplied by the Philosophy Institute of the Bulgarian Academy of Sciences which in 1962 polled 42,644 men and women of varying backgrounds and areas. He said that the result showed that 64.44 percent of Bulgaria's 10 million people are "free of religious ideology and psychology," while 35.51 percent continue to be "influenced by religion."

In spite of the Sofia government's setting up atheistic clubs and systematic atheistic propaganda, Dimitrov complained that clergy are "constantly improving" the forms and methods of dissemination of religious ideology and psychology. The number of sermons, rites, and holidays have increased in recent years, and courses are organized to train activists for various "brotherhoods"—unidentified by Dimitrov. He concluded that 52.42 percent of all babies in Bulgaria are baptized in church, and 36.11 percent of all marriages and 80 percent of all burials are performed in accordance with religious rites. Frequently, he claims, there are cases where non-believers also abide by religious rites. How is this possible when the churches do not have access to radio, TV, motion pictures, and but a very few and tiny newspapers? Dimitrov blames the "verbal propaganda" of Christians.

SPAIN

Christian Unity — An Ecumenical Experience

A Roman Catholic lay leader and several priests joined in leading the first service of the 1968 Week of Prayer for Christian Unity, held in the Spanish Reformed Episcopal Church, Madrid.

The Most Rev. Ramón Taibo, head of the Reformed Church, presided at the service which drew 300 priests, religious, protestant clergymen, and laymen.

ATLANTA

Episcopalians and RCs Share Facilities

On Sundays, Episcopalians and Roman Catholics use the same area for their scheduled services in Holy Spirit Center, Atlanta. During the week the entire complex is busy with separate and shared activities for second graders on up, even to men's basketball teams.

The \$350,000 center, completed last summer is used by Episcopalians belonging to St. Dunstan's Parish, and by Roman Catholics belonging to Holy Faith Church. The Rev. John McDonough, pastor of the latter group said that two separate congregations sharing the center and retaining their own identities prove that people of different Churches can work harmoniously in the areas of recreation,

counseling, and social activities. "We have an open and friendly relationship because we are aware of what we are doing."

The rector of St. Dunstan's congregation, the Rev. Don Harrison, said the center has changed his whole attitude toward ecumenism. "The ecumenical movement held out a false promise and a false fear that the Church would become one huge monolithic structure. . . . Beginning at the level we are here has erased some of the fear."

In an informal survey to determine opinions of members of both congregations, the question was asked, "What do you think of the center?" The majority have answered, "It's marvelous."

NEW YORK

Concert Drew Thousands — People and Dollars

Some 6,200 people attended the Duke Ellington sacred concert at the Cathedral of St. John the Divine, New York City. It was the second such concert, the first having been played in Grace Cathedral, San Francisco, in 1965.

Three choirs, the cathedral organ, a dance troupe, vocalists, and the 16-piece Ellington orchestra joined the Duke in 13 new compositions. Mr. Ellington explained in a program note that the music was not "the traditional mass jazzed up," but a musical message. In introducing the program, he said: "I think of myself as a messenger boy, one who tries to bring messages to people, not people who have never heard of God, but those who were more or less raised with the guidance of the Church."

Cathedral organist Alec Wyton began the concert with an original organ dialogue, "Praise Him in the Sound of the Trumpet." The evening concert closed with "Praise God and Dance," by the entire company and brightly costumed dancers who moved down the center aisle of the cathedral, and with a musical version of the Lord's Prayer by soloist Tony Watkins.

Proceeds from the concert, which a cathedral spokesman said would probably exceed \$25,000, will go to Exodus House, a rehabilitation center for narcotics addicts.

WEST MISSOURI

Metropolitan Conference

"The changing metropolis and the changing Church" was the theme of the Metro-Kansas City Conference held for Episcopalians and a few other interested persons. Approximately 175 were in attendance for the two-day meeting.

The purpose of the sessions was to explore the various problems and opportunities presented in the greater Kansas City (Mo.) area which require the Church to change and her members to

understand just what society faces in the rapid urbanization that is taking place.

W. W. Baker, editor of *The Kansas City Star*, and an Episcopalian, served as chairman of the conference. Speakers included the Rev. Robert K. Hudnut, a Presbyterian of Wayzata, Minn.; the Rev. Richard F. Tombaugh, academic chaplain in the Diocese of Missouri; and J. A. Alcott of the Midwest Research Institute.

Conference members were assigned to one of 13 "hot spot" work groups which later reported to a general session, where Mr. Baker indicated that this was not meant to be a conference out of which legislative acts would come. However, one action taken in the form of a motion indicated support and understanding of the Presiding Bishop's approach to the urban crisis. Several Negro participants emphasized the importance of this program, asking help for their own leadership.

The Metro-Kansas City committee which did the planning is an inter-diocesan group from Kansas and West Missouri, with the Rev. John Lembecke, Jr., urban affairs officer of the Diocese of West Missouri, sharing responsibilities with Mr. Baker.

OLYMPIA

A Bishop Praises Another

Seeking grass-roots communication of the mission of the Church, the Bishop of Olympia, the Rt. Rev. Ivol I. Curtis, has been holding meetings in the several convocations of the diocese. Each meeting begins with a rapid-fire review of the program of the diocese. Then opportunity is offered to the Churchmen assembled to ask questions and to make suggestions.

The bishop's presentation is as interesting as is his method of securing com-

munication. Under the heading of "urban work" the information was presented that the diocesan council had given a large sum to the Central Area Motivation Program, a Seattle agency working with minority groups in the city for self-rehabilitation—seed money to help them start their work [L.C., October 29th]; and information on the pilot program projects in three areas in the city was furnished. Christian Social Relations activity included plans for the development of a home for the aged, and the ministry of the Rev. Robert Baxter in state institutions. MRI concerns were reflected in considerable gifts forwarded to Alaska last August to assist flood victims, and the assistance given to Argentina in underwriting pension and social security payments for the Rev. Charles Forbes while he is serving there. Under "liturgical reforms" the bishop discussed the trial use of the proposed New Liturgy, and the permission given to some laymen to administer the chalice. Diocesan administration matters covered: lay readers' training, retreats, the conference center, and the diocesan magazine. "Ecumenical activity" covered living room dialogues, discussions with Roman Catholics, and COCU talks.

It all resulted in a thrilling evening of awareness of the vitality of the Church.

*RUSSELL S. HUBBARD

AROUND THE CHURCH

The Rev. John Macquarrie, Ph.D., professor of systematic theology at Union Theological Seminary, spoke recently at the Episcopal Theological Seminary of the Southwest, Austin, Texas. His three lectures on the problem of God in contemporary theology, and the panel discussion that followed were open to the public.



Marc Ellington (left), an American Episcopalian in London, presents his U. S. Army induction papers to the Rev. Canon John Collins (right) of St. Paul's Cathedral, and the Rev. John Drewitt, rector of St. Margaret's Lothbury. Ellington, 22, from Eugene, Ore., is the first American to refuse his draft call publicly in Great Britain. He said he gave his induction orders to Canon Collins as a symbolic gesture in seeking the sanctuary of the Church. [Photo by RNS]

By Olene Catt
Trinity Church, Anderson, Ind.



A teachers' meeting



The church and industry

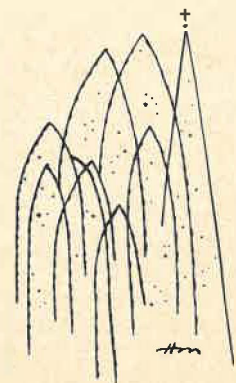


Children help the building fund



Five key questions at the annual meeting

**Remodeling
and
expansion**



The Living Church

"And when the day of Pentecost was fully come, they were with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." (Acts 2:1, 2)

Trinity Church

Trinity Parish, Anderson, Ind., celebrated Whitsunday on May 29th in 1966, but our day of Pentecost came on July 3d. To understand the working of the Holy Spirit we will have to go back to 1890 when Trinity became an organized mission. It began as a typical English type church which remained in its mission status for 65 years. During this time it was held together by a few faithful people who loved God, and the Anglican way of worship was their way of showing that love. This "cute and little church" remained both "cute" and "little" during the 30s and 40s when all the other churches in the community were booming.

It was not until the early 50s that Trinity began to experience growing pains and reach for parish status. Something that had been present all along now seemed to say, "O.K., we have been playing long enough, let's get up and go." The force took off and so did the parish. The confirmation classes were the largest in the history of the church. Before one was finished another was scheduled. With each class came more force, along with a shortage of pew space. A new parish hall and educational building had been dreamed about for years. It was now needed worse than ever. The undercroft of the small church was the only real classroom available and this small room had to provide space for the acolytes, the choir, the children's chapel, the sand table, the cribs, and three or four classrooms. The church proper had to be used for three or four classes. The adult class was in the kitchen which served as the secretary's office during the week. The rector's office was a converted coal bin. Even more embarrassing was the one rest room for the more than 300 souls in the parish, at that time.

As the church grew so did its thinking. A modern educational unit was planned and a building fund established, but it did not get off the ground. In the meantime a house was purchased next door to the church which then relieved the situation by providing the needed classrooms and offices. Many months went by and still no building was begun. Then it happened. Someone asked about extending the church and building the educational wing on the site of the old house. After consulting a local architect it was discovered that this might be done while still retaining the English type architecture as opposed to the proposed modern. The idea caught fire but the total plan was too expensive and so was divided into three stages. The bids were let and the first stage contracted. There were 45 days in

which to accept the bid on the second stage, but there was a shortage of \$40,000. The week came when the contractor had to know whether to close the gapping hole on stage one or start the bulldozer moving south. All knew the second stage was both wanted and needed because it was to hold the much needed classrooms, parish hall, and kitchen.

It happened that two of the church's women were standing at the corner of the building one day that week. It was their conversation that day that began "the week that was." The younger woman said, "It makes me sick to see that hole walled up, as it will never be opened again, and that will be the end of Trinity. If we have no place to train the children in the faith, it's dead." They parted, each going her own way, but the older of the two women kept hearing the words, "we

stay and talk about the needed money. When they reached a consensus they called the building committee, the two wardens, and the rector. They said they would be responsible for raising the \$40,000 cash above and beyond present pledge commitments, if the contract would be signed. The senior warden stated emphatically it could not be done; the diocese would not permit any more indebtedness. The women pointed out that it would not be more, as the \$40,000 would be cash. The senior warden repeated no; the rector sat smoking his pipe. The atmosphere became charged with tension as all present saw the important unit slipping away. Suddenly there was a stir, not heard but felt by everyone in the room. The senior warden drew a parish directory from his pocket and asked if each of the women would

A Distinguished Congregation

can't train our children in the faith." This person had no children but she had a great love for all children. After a restless night she called the other lady and said, "I've thought of nothing but our children since I talked to you yesterday, and against what my mother told me—"Don't give away your money until you are through with it"—and my obligation to my nieces and nephews, I'll give a certain amount if you will get the ball rolling to raise the \$40,000." From that moment on each telephone call was really a "hot line." Many contacts were made. But by Sunday morning one could read the story in everybody's eyes: We didn't make the grade. However, one woman did ask that anyone who was interested stay after the service to talk about it. This was the day the contracts had to be signed.

A group of eight or ten women did

sign her name on the directory, assuming her part of the responsibility to raise the money. Each one signed. The senior warden said he would check with the vestry and if they sanctioned the action the contract would be signed. Each step was carried out; the bulldozing moved south.

As the group on the first Pentecost some 2,000 years ago was charged with dynamic hope, as they didn't remember Peter's denial of the Lord or James and John asking for chosen seats, so this little group at Trinity didn't remember any differences that ever existed. They were with one accord and in one place. As the first group went out and spread the good news, so this little group at Trinity went out, and as the news spread the spirit grew with unbelievable velocity. Every

Continued on page 14

Anderson, Ind.

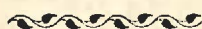
Letter from London

This year's observation of the Week of Prayer for Christian Unity, January 18-25, had a new and quite unprecedented feature. As well as Roman priests being asked to preach in Anglican pulpits, a practice now well established, Anglicans were also invited into Roman pulpits. Thus the Archbishop of Canterbury preached in Westminster Cathedral, the Bishop of Carlisle (the Rt. Rev. Sydney Bulley) preached in the Roman Catholic cathedral in Carlisle, the Bishop of Winchester preached in St. Peter's Roman Catholic Church, Winchester, and several Anglican priests accepted invitations to other Roman Catholic churches.

It seemed, however, that the Roman Catholics experienced something of the "comprehensiveness" which has long allowed Anglicans to adopt varying viewpoints. For Dr. Rudderham, Roman Catholic Bishop of Clifton, near Bristol, sent a circular to his 200 priests forbidding them to exchange pulpits with non-Romans. He said such an exchange would do little good because any priest preaching in a church of another Communion would say nothing which would be unacceptable to his listeners. "If that is so, there seems to be no point in inviting members of other Christian communities to preach in our church; what they say would be what any of our priests would say. But it would be known to our people that the speaker did not in part hold the same faith as we do. To my mind this would inevitably be confusing to our people and could very well give rise to that attitude of mind which says that what we believe does not really matter."

One of the main Week of Prayer services in London is organized by the Westminster Christian Council in Westminster Cathedral. For the first time, the service was conducted entirely by lay people. The prayers were led by Dr. Horace King, a Methodist and Speaker of the House of Commons (more or less the equivalent of Chairman of the House). The address was given by the well known actor Andrew Cruickshank who is an Anglican, and the scripture passage was read by Group Captain Leonard Cheshire, V. C., Britain's WW II air ace who, since the war, has devoted himself entirely to organizing and building up charity ventures. The hymns at this service were led by the Salvation Army band, and the Westminster Cathedral Choir contributed an anthem.

Last year a similar service was held in the Methodist Central Hall, Westminster, and the year before in Westminster Abbey.



The Islington Clerical Conference has long established itself as the supreme

annual platform of the evangelical wing of the Church of England. This year the delegates had to trudge through snow to get to Church House for the occasion but hardship did little to deplete enthusiasm.

In his presidential address, the vicar of Islington, the Rev. Peter Johnston, spent much time looking forward to the Lambeth Conference and appealing to its members. He wants them, "First—and this is long overdue—to recommend that the various provinces of the Anglican Communion enter immediately into full communion with the Church of South India. Much has happened since 1948. It was then feared that there might be a mass exodus of Anglo-Catholics into the Church of Rome if such action were taken. Happily we have good reason to believe that such would not be the case now. Secondly, to see that the 'green light' will be given to proceed with Church union schemes which follow the CSI pattern, if not in detail at least in principle. Surely we have seen by now that a 'unification rite' cannot do what it is intended to do in a way which satisfies the consciences of all concerned. For 20 years the Church has been held back by the decision of Lambeth 1948. We sincerely hope that one of the results of Lambeth 1968 will be real encouragement to those who are seeking for reunion in a way which will not strain consciences or prove divisive within our own ranks."

For Mr. Johnston these thoughts led to consideration of the "open table." "Again we trust that Lambeth will give us a good lead in at least recognizing the open table

as a legitimate Anglican option. But the open table is concerned with the extension of hospitality to individual Christians from other Churches. This is something for which Evangelicals will always stand, as they believe it to involve a New Testament principle. But, in the case of local congregations coming together at the Lord's table, it is somewhat different. Once a covenant to unite has been entered into, it is surely fitting that there should be, at least on occasions, united services of Holy Communion."

Another speaker at the conference, the Rev. Donald Knight, rector of Harlow New Town and former vice-principal of the Church Army Training College, asked that the Church of England designate certain industrial parishes as special "areas of mission." He said, "There is a great shortage of men for this type of work. It would mean setting aside definite mission areas where those engaged in the work of the Church would have freedom in liturgical matters, where they would be free to experiment with the parochial system and ecumenical cooperation. Manpower would be needed to do this, and a diocese would have to make special financial provision." In his opinion, the Liturgical Commission has not been too helpful in its new series which he regards as "too highbrow." He feels the trouble lies in the fact that "the Commission is made up of conscientious people, but they are theologians."

Some of the resolutions passed by the conference are as follows:

"Believing it is not enough to preach the Word and pray that our neighbors will come to hear it, and aware that love demands that we become involved with them at their points of need, we resolve to better understand their needs by studying the findings of sociology. This will include speaking to them about their various roles involving work, money, social justice, sex, and Vietnam, and indicating their Godward aspect.

"Ways and speed of Christian growth will vary according to background. We should not look for stereotyped marks of growth in every Christian, whether in the matter, for example, of personal devotional discipline or in what constitutes turning away from worldliness.

"The call of God to the ministry is not confined to those who have 'A' levels or 'O' levels. We believe that the Holy Spirit gives the necessary gifts to other intelligent and able men and women. We call for the exploration and development of new forms of ministry with relevant patterns of training, so that they may join the theologically trained both in full-time and part-time ministry. Christian leadership is developed by clergy giving to men and women in the congregation full authority and responsibility for activities in their church and ensuring they take no action that might undermine that authority."



Fr. Morgan

DEWI MORGAN

The Living Church

Christian Sanity in the Ghetto Mission

So very often, when we are looking around for some concrete demonstrations of Christian sanity, it is the Lutherans who come up with the goods. They have done it again. Twelve Lutheran churches in the District of Columbia have formed a cooperative parish to seek "congregational renewal and community involvement." Participating are congregations of three different synods, and the Lutheran Social Services of Washington.

The parish, known as the Cooperative Lutheran Parish of Washington, has formed a corporation known as "Home Buyers, Inc." which exists to help economically deprived people with the financing of their homes. This group is made up entirely of laymen. For the record, it should be noted that much financial support is obtained from suburban Christians, by no means all of them Lutherans. Home Buyers, Inc. has begun its work by providing the down payment on three homes and securing mortgages for three Negro families. This is no give-away program. The families pay rent to Home Buyers, Inc. until the down payment is paid off, at which point the title is transferred to the occupants. The corporation plans to buy one house a month for low-income families now paying high rents in substandard living quarters. Members of Home Buyers, Inc. scout neighborhoods for homes in the \$13,000-\$25,000 price range, for which down payments are manageably low.

There are several excellent points in this project. To

mention the most important one first, the concept of mission and evangelism implicit in it is soundly Christian. These Lutherans are not shallow social-gospelers, but they see that the ministry of Christ is to the whole of man, not to his soul only. To preach the Gospel truly to souls who are bodily imprisoned by poverty and prejudice in homes that can never be more than hovels means, among other things, to help them to get out from that environment.

The project tackles the housing problem on a basis other than that of legislation, or of dole by Church or state. It is no criticism of open-housing laws as such to say that they cannot materially change the plight of the people in the ghettos so long as these people lack the economic means, money and credit, to secure better homes. The problem is ultimately economic, as these Washington Lutherans see. And they are lending, not giving, the money, which is good all around, especially for the self-respect of the beneficiaries.

What is most commendable, however, and most worthy of emulation by other Christians is that those doing the helping are doing it themselves, directly, in person. This is not a case in which the ecclesiastical Lady Bountiful sits down now and then and writes a nice big check to send off to those poor unfortunates on the other side of the tracks. Here the Christians armed with checkbooks go to where the action must be, and meet their brethren face to face, as brethren offering a hand but not a hand-out.

Director of the Cooperative Lutheran Parish is the Rev. David Pierotti, who told THE LIVING CHURCH that there is no purpose to draw the people receiving this help into the Lutheran Church. At the same time, his relationship to them is pastoral. He is there not primarily as director of a home-loan program for the ghetto dwellers but as a minister of Christ to them.

Here surely is the right kind of Christian involvement. More power to those involved, from the Source of all power; and may their Christian sanity and wholeness in the Gospel provide an efficacious example to other Churches.

Sticky Sense

Lord, I'm all gummed up.
The salt's gone out of me
and I'm stuck together so
I'm a gooey ball
with lumps, at that.
Who ever heard of taffy
trying to pull itself?
How absurd I am.
Pull . . . stretch . . . tug . . .
even a was like me
can be smug if it has
no sense.
Come on, Lord, take over.
I've tired myself out so
at least *You* have a chance

to perfect this
blob
of pride and folly.
Ah! that's better.
But where'd my wrinkles go?
How nice, getting
stronger and smooth.
Why, I'm pliable!
Nice hands You've got,
gentle yet sure and
a little stern if
I buckle.
Better than doing it myself, eh?
Okay.
Get on with it, Lord.

R. deGolikov Bozarth

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LETTERS

Most letters are abridged by the editors.

"Berber Power"

While reading the account of St. Augustine's conversion, I noticed that he immediately reported the experience to Alypius. What, I wondered, might Alypius have said had he been a "New Christian"?

"Look Gus, much as I like you, I hope you realize that I can't spend all of my time listening to one person's problems. You and I have been over this a dozen times. You have an unresolved relationship with your mother, and as long as you and she live under the same roof you will solve nothing. Of course, I want you to be baptized. But for the right reasons. You've got to sort out your problems and learn to live with them without falling back on supernatural concepts. With a whole empire falling around your ears, you keep worrying about individual salvation. You have this body-soul dichotomy that is totally out of keeping with the social emphasis of the Gospel. You hear what? A voice? I see . . . a little boy or a little girl, you aren't sure which? Hmmm. The voice told you to pick up the Bible and read it? You did? At random? But you can't read the Bible that way. You have to learn to read it in the ongoing pattern of the total history of salvation. You read what? 'Put on the Lord Jesus Christ and you shall be saved.' Now you are far too good a rhetorician to think you can solve anything that way. Now suppose you quit being so morbid and introspective and selfish and devote your talents to the issue at hand—Berber Power!"

(The Rev.) SHELDON M. SMITH

Rector of Washington Memorial Chapel
Valley Forge, Pa.

Correction

In your issue of December 24th, Mrs. Fish's letter should read Hudson Stuck and not Hudson Strich. He was Archdeacon of the Yukon (not Alaska). One of our greatest!

H. LAWRENCE CHOATE

Evanston, Ill.

Draft Card Burners

Grace Cathedral is not going to be used by draft card burners protesting the war in Vietnam. A service was planned by the Northern California Clergy and Laymen Concerned About Vietnam. Their request to use the cathedral was denied. [L.C., December 17th]. The bishop, dean, and chapter claim that draft card burning is one legitimate moral Christian response to the moral dilemma. However, that response may not be made in the Cathedral Church. ". . . We cannot allow the cathedral's use for such a response and thereby give the impression that it is the only just response to our unhappy and bloody war in Vietnam." In other words it's OK, but don't do it in church.

If it is a Christian response by some then the Church should be large enough to encompass the civil-disobedient some. A Christian act should be able to be performed in the church, especially one claiming to be a "house of prayer for all people." Not having the service continues the impression that the Church is committed to the *status quo's* way as the only just response to the war in Vietnam. Not having the service, the

Church turns her back on radical but Christian negative response to the war. Not having the service, the cathedral continues its history of turning its back on people involved in moral crisis, i.e. capital punishment and homosexuality. By not having the service the Church turns its back on the young men caught by accident of birth date in the terrible decision not to fight in Vietnam. These men jeopardize their careers and futures. Graduate schools, government, and big business and labor will also turn their backs to young men who resist participation in war by burning or turning in their draft cards.

I believe we have betrayed the Gospel of Jesus Christ because we don't want to give anyone the wrong impression.

(The Rev.) ROBERT W. CROMEY
Vicar of St. Aidan's Church

San Francisco

Caution

I recently received requests from two priests in the United States to verify an appeal made to them by a young Korean for financial aid to help him through medical school. I regret that it was necessary for me to write to them that this appeal was not a genuine one. Upon investigation, it was found that this young man is not a medical student nor is he enrolled in any college. He is not a communicant of the Anglican Church nor, as far as I can find out, a member of any Church.

I fear that he may have written letters to many parishes although I have no way of knowing how many. This is unfortunate, and I would like to advise priests who receive appeals from individuals to write to the Diocese of Seoul for verification of the need before responding with donations of money. Many direct appeals could be honest ones but, even in deserving cases, it might be better to work through the Church.

(The Rt. Rev.) PAUL LEE, D.D.
The Bishop of Seoul

Seoul, Korea

Conference on Homosexuality

Your account about the recent clergy conference at the cathedral in New York City [L.C., December 24th] seems to try in a minor way to avoid the misconceived interpretation given by *The New York Times*. That report said that participating clergymen called homosexuality "morally neutral"; you correctly note that the views of the 90 priests present were not asked on the moral issues.

What you fail to note is that the conference was not on moral evaluations but on social and psychological information important for pastoral care. As such, it was like many discussions about juvenile problems, drugs, inner-city problems, suburbia, and the like. As such, it had Dr. Pomeroy, a psychologist who says that he is not a moralist, as the speaker. Obviously, informational discussions among the clergy always give rise to some comments and statements on moral matters, and you quote some of them. They, however, were not what was in focus. Your five paragraphs (even the third, in this context) all seem, however, sharply to indicate that this was the focus. This is as misconceived as was the report in the *Times*. Did your correspondent not learn the purpose and the level of discussions of the conference?

Perhaps *The New York Times* cannot be expected to be up to the distinction between pastoral theology and moral theology. Is not THE LIVING CHURCH?

(The Rev.) THOMAS J. BIGHAM, S.T.D.
Professor of Moral Theology
The General Seminary

New York City

Editor's comment. We claim to know the distinction between pastoral and moral theology, but we can't say much for any form of the former which functions independently of the latter.

Stewardship in England

If there is any area in which MRI from the USA can help the Church of England, it is in the field of stewardship—poor though ours may be. About 67% of the C. of E. clergy salaries are met through the administration of the resources committed to them by the Church Commissioners. One must realize that after a couple of thousand years, "livings," endowments, etc., have accumulated to and through the good works of the Church. It is to be commended that the Church Commissioners are some of the most astute financial men in the Kingdom. The only criticism that I heard in a year's stay was that "since the Church is for the poor, the clergy should be kept poor; ergo, the Church Commissioners shouldn't be so zealous in making money!"

But the fact remains that where "money" is not a special concern of the clergy, and where there is little or no knowledge of what the clergy really do receive (and believe me, some of them are not sure either), then the man in the pew will only be moved by certain pleas by the societies or for restoration of fabric obviously in need of it, i.e., York Minster's fund of something like 2,000,000 pounds. Where the clergy have been active in "stewardship," even not at the rate and effort of some in the PECUSA, I have seen the rate of giving *treble*.

On the other side of MRI is the fact that some 3,000 clergy and laymen of the Church of England, out of 15,000 are in the "mission" field and are supported in and through the missionary societies who raise their own funds. Compare the 250 odd out of 10,000 of PECUSA—and the "poor mouth" we make in the support by men or money of our missionary endeavors! Here is the tension. Here is where we both can learn a great deal from one another. This is the meaning of "companionship" although I hold it is too sophisticated a word for PECUSA. Perhaps we should simply return to the older practice of "adopting" a missionary or mission. It would be more realistic, and also more meaningful.

(The Rev.) A. A. VALL-SPINOSA, D.D.
Rector of St. Thomas Church
Medina, Wash.

Prayer Cards

After reading the excellent article, *The EC Prayer Card* [L.C., January 14th], it occurred to me that your readers might like to know more about the background of these prayers.

The Churchmen have confronted 12 occupational areas with the challenge to practice their Christian vocation where they work. At the end of the first vocational seminar for

each area, beginning with the medical profession seminar in December 1965, an evaluation form is used. This form is typical of most forms with such questions as, "What did you like most about the meeting?" and "What did you like least?" The last question, however, is worded, "What are two or three important problems in your occupation you think should be prayed about in a special occupational prayer?"

The answers to this question are then tabulated and categorized according to major problem areas. For example, the office workers talked about the many ways time is wasted on the job, so the category of Time Wasted was used as a problem area. This material is then given to the Ven. J. Ralph Deppen, archdeacon and canon to the ordinary of the Chicago Diocese, who composes the prayer from the categorized problem areas. After authorization is given by the Bishop of Chicago, the prayer is printed in card form. Prayer cards for the following occupational areas are available at nominal cost from my office: medical profession, managerial profession, sales profession, education profession, engineering profession, entertainment profession, legal profession, office work profession, communication profession, and financial profession.

MORTON O. NACE, JR.
Executive Director of the Churchmen
The Diocese of Chicago
65 E. Huron St.
Chicago, Ill. 60611

UTO Budgets

It would appear I am not the only one dismayed by the precipitous jettisoning of the UTO's budget at the recent General Convention. It is all very well to be flexible, but, as we are given to understand that much thought and care go into preparing this budget, how can all these projects be so glibly abandoned! How can the "powers that be" leave high and dry so much of the work that has enlisted the interest and support of the women of the Church?

I rather feel that future UTO budgets will only interest me to the point of providing a list from which I will have the hard task of selecting just one or two projects to which I will send a check directly.

ILSE S. HELMUS
Uniondale, N. Y.

Keep it Up!

Can you sustain the high level of your editorial "Thoughts: At the Requiem" [L.C., January 7th] and such articles as *Whatever Happened to MRI?* [January 7th]

Try, anyway—it's a vocation for today's Church! Like you, I was a "refugee from liberal Protestantism," and have remained such especially during recent "ecumaniac" discussions. And I follow along easily with the rest of your thoughts and your statement "nobody is happy about this [the church's being closed] except the Devil."

I have preached several times using a line from Laurel and Hardy as the payoff for my adherence to orthodox catholic views: After fatso told some awful whopper to excuse their being caught red-handed at some mischief or other, the little fellow whimpered, "That's our story and we're stuck with it" (instead of the "we'll stick to it").

(The Rev.) GEORGE E. HOFFMAN
Vicar of Trinity Church
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Diamond jubilee committee

TRINITY CHURCH

Continued from page 9

money-making project was seized and completed with zest. But more than this was the spiritual renewal of the entire community which is continuing today. Trinity is the same people with the same weaknesses and differences but now joined together by a new spirit.

This is the story of what happened inside the parish when the Holy Spirit set it afire. The parish realizes that this is not the whole story because the people are carrying out their particular ministry in individual ways. "The end of worship is the beginning of service" is a good motto for what is now going on in the lives of the parishioners as they seek to serve the community in which they live and work. There are many policemen and firemen in the parish; the rector is police chaplain; many parishioners work in the factories, representing management and labor; one of the women serves as a parish representative to the Christian Center, another works with retarded children and has seen to it that they are

able to attend the Episcopal Church Camp even though they are not Episcopalians. The teachers in the parish have made significant contributions in their fields; one of them received a Golden Deeds Award in 1964 and was recently a recipient of the Good Citizenship Award by a local radio station. There is a civic program which involves a number of Episcopalians; the two local hospitals have a number of parishioners serving as volunteers; and the recently-formed Fine Arts Center numbers many volunteers from Trinity Parish.

On the other side, the rector has burrowed into every part of community life, taking Trinity Church to the community and bringing the community into Trinity Parish. The church has been involved in more ecumenical programs this past year than ever before. Six years ago the parish had about 300 communicants and a \$15,000 budget; today there are about 460 communicants and a proposed budget of \$52,000, which includes the mortgage payments on the \$250,000 building program which was just completed.

"Not by might, nor by power, but by my Spirit, saith the Lord."

PEOPLE and places

Appointments Accepted

The Rev. Richard Handley, former vicar of St. Matthew's, Lexington, Ky., has been assistant to the rector of Christ Church, 116 Market St., Lexington, Ky. 40507, for some time.

The Rev. Terry W. Jackson, former curate at Holy Trinity, Melbourne, Fla., is rector of St. John's, 610 Young St., Eau Gallie, Fla. 32935.

The Rev. Keith A. Leach, former curate at St. Matthew's, Evanston, Ill., is rector of the Church of the Transfiguration, 12219 S. 86th Ave., Palos Park, Ill. 60464.

The Rev. Robert E. Liebenow, former rector of St. Ambrose, Ft. Lauderdale, Fla., is rector of Trinity Church, 130 N. West St., Wheaton, Ill. 60187.

The Rev. W. Douglas Lowery, former vicar of St. John's, Bedford, Mich., is rector of Trinity Church, 11 W. 3d St., Monroe, Mich. 48161.

The Rev. W. Bruce MacHenry, rector of St. James', Deer Lodge, and curate at St. John's, Butte, Mont., is rector of St. James', only. Ad-

dress: Box 628, Deer Lodge, Mont. 59722.

The Rev. Malcolm J. Matthews, former assistant rector of Christ Church, Easton, Md., is curate at St. David's, Baltimore, Md. Address: 4412 Roland Ave. (21210).

The Rev. Rollin Polk, former rector of St. John's, Sonora, Texas, has been rector of St. Philip's, 311 E. Corpus Christi, Beeville, Texas 78102, for some time.

The Rev. Lee Schlothauer, former vicar of St. John's, Powell, and St. Thomas', Lovell, Wyo., is vicar of Christ Church, Newcastle, Wyo. Address: 10 W. Winthrop (82701).

The Rev. Harold B. Sedgwick, assistant on the staff of St. Paul's Cathedral, Boston, Mass., is now a canon of the cathedral. Address: c/o the cathedral, 138 Tremont St. (02111).

The Rev. Edward M. Spruill, former rector of Emmanuel Church, Powhatan, Christ Church, Amelia, and St. James', Cartersville, Va., is rector of St. John's, Chase City, and Grace Church, Drakes Branch, Va. Address: 148 Academy Lane, Chase City, Va. 23924.

Ordinations

Priests

Chicago—The Rev. Messrs. David Frederick Brown, Davis Lee Fisher, Russel Wayne Ford, Thomas Robert Goforth, Herbert Duvall Percival, Lester Brian Singleton, William Vernon Wetzell, Jr., and Harry Nixon White.

Harrisburg—The Rev. John Barry Kramer, assistant to the vicar in charge of the Church in the Tioga Valley, address, St. Andrew's, Main St., Tioga, Pa. 16946; the Rev. Alfred Ronald Stiasia, curate at St. John's, Carlisle, Pa., address, 158 W. Pomfret St. (17013); and the Rev. Ronald J. Lynch, curate at St. John's, York, Pa., address, 315B Queensdale Dr. (17403).

Milwaukee — The Rev. David G. DeVore, curate at Grace Church, 116 W. Washington St., Madison, Wis. 53703.

Nebraska—The Rev. Messrs. L. Brent Bohlke, priest in charge of St. Andrew's, Seward, and Holy Trinity, York, and chairman of the Christian education department for the diocese, address c/o St. Andrew's, Seward, Neb. 68434; Royce W. Brown, rector of Calvary Church, Hyannis, St. Joseph's, Mullen, and All Saints', Eclipse, address, P.O., Hyannis, Neb. 68950; Richard L. May, rector of St. John's, Valentine, and St. John's, Cody, address, Box 467, Valentine, Neb. 69201; James L. Roach, priest in charge of St. Elizabeth's, Holdrege, and St. Paul's, Arapahoe, address, Box 233, Holdrege, Neb. 68949; and David P. Thomas, priest in charge of the Chapel of the Incarnation, Papillion, and administrative assistant to the Bishop of Nebraska, address, 1502 W.O.W. Bldg., Omaha, Neb. 68102.

West Virginia—The Rev. Benbow Palmer Cheesman, Jr., vicar of St. James', Charleston, and St. David's, Cross Lanes, and chaplain of Canterbury House, West Virginia State College, Institute, address, Box 397, Institute, W. Va. 25112; the Rev. Stephen Dexter McWhorter, chaplain at Marshall University, Huntington, address, 1521 6th Ave., Huntington, W. Va. 25701; and the Rev. Andrew Jackson Williams Mullins, vicar of Grace Church, Ravenswood, and St. John's, Ripley, address, 804 Cherry St., Ravenswood, W. Va. 26164.

Perpetual Deacons

West Virginia—Joseph Henry Jeffcott, St. Matthew's, 1314 Bridge Rd., Charleston, W. Va. 25314.

Deacons

Nebraska—Gary Reid Young, senior at Nashotah House, Nashotah, Wis. 53058.

Harrisburg—Robert Owen Whitmore, assistant at St. Thomas', Lancaster, Pa., address, 125 W. Broad St., New Holland, Pa. 17557.

New Addresses

The Rev. Worthington Campbell, Jr., Box 96, Falmouth, Mass. 02540.

The Rev. John J. Lloyd of Yokkachi, Japan, is on furlough, and may be addressed at 90 Mill St., Newton Centre, Mass. 02159.

Religious Orders

Br. Mark of the Society of St. Paul has made his life vows to the Bishop of Oregon, Visitor to the Society. Address: c/o the Society, Gresham, Ore. 97030.

Episcopal Church Annual

This is published by Morehouse-Barlow Co., 14 E. 41st St., New York, N. Y. 10017. Please send corrections there, because THE LIVING CHURCH has nothing to do with the *Annual's* publication.

Correct Addresses

Please send your position change along with a new address, including a street number or P.O. box number.

This and That

Milwaukee—Mrs. Harold Martin, wife of the rector of St. James', Milwaukee, Wis., is one of the 100 women selected for the final "bake-off" sponsored by Pillsbury and General Electric Companies, to be held in Dallas, in February.

Rhode Island—Mr. Richard J. Holder has been

appointed administrator of the new 51-bed nursing home and extended care facility to be operated by the Diocese of Rhode Island, upon completion April 1st.

DEATHS

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

The Rev. Harold Vincent Arnberg, 75, retired priest of the Diocese of Michigan, died suddenly December 26th, in Riverside Hospital, Trenton, Mich.

He was an engineer by profession, and was ordained to the priesthood in 1959, retiring in 1967. Survivors include his widow, Fern, three daughters, and one son. The Burial Service was read in St. Luke's Church, Allen Park, Mich.

The Rev. Harvey Albert Simmonds, 65, bursar of St. Andrew's School, St. Andrews, Tenn., since 1948, died November 21st, following a brief illness.

Prior to going to St. Andrews, he had served for 20 years in Liberia, with the Order of the Holy Cross, and as archdeacon and an educator. Survivors include his widow, Ethel, two sons, his mother, and one sister. The Bishop of Tennessee officiated at the Burial Service and Requiem. Interment was in the cemetery adjacent to St. Michael's Monastery of the Order of the Holy Cross in St. Andrews.

If you carry a cross willingly it will carry you, and lead you to the wished-for end where there will surely be an end to suffering, though that will not be here in this world. If you carry it unwillingly you make a burden for yourself, and load yourself the more, and still have to bear it.

Thomas à Kempis, *The Imitation of Christ*, ii.12.

No one could deny that cultural and moral differences between groups and nations are real. But only time and experience will prove that they are not innate, and that in any case they cannot reasonably deny a common humanity to all men.

Reinhold Niebuhr, *Man's Nature and His Communities*, 95. Charles Scribner's Sons.

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Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D. D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 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 6 &
12; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

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Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30 Ev 7:30; C Sat 5

CHICAGO, ILL.

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Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
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Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

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ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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H Eu & EP

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NEW YORK, N. Y.

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days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &
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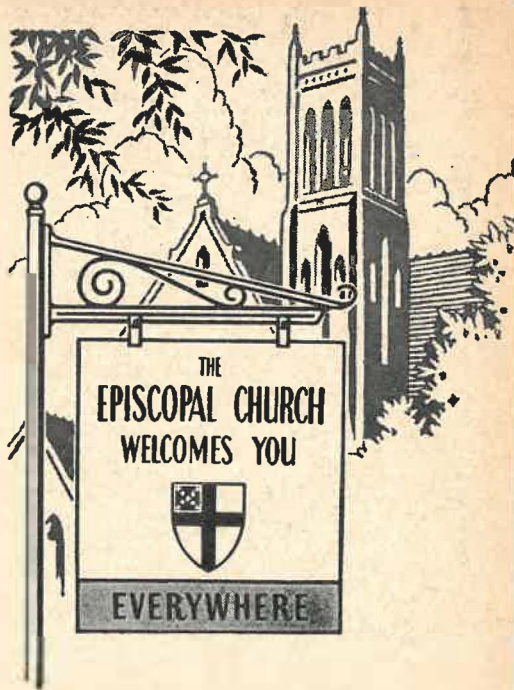
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ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r;
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damsrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight



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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8. MP HC Ser 10; Weekdays HC with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

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

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguait, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

CHARLESTON, S. C.
HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

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

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

ACAPULCO, GRO., MEXICO
HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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