

The Living Church

June 23, 1968

30 cents



THE DEEPEST SYMPATHY of shocked and stunned people the world over and Americans particularly goes out to Mrs. Robert F. Kennedy, their children, and the Joseph Kennedys, because of the second Kennedy assassination which has deprived them and the United States of a man whose personal and public life meant so much to so many. Senator Kennedy's human concerns were in the best tradition of a dedicated family which has been unafraid to run the risks often implicit in public service. His death places an added burden upon the American conscience to eradicate the evils of racism, discrimination, and injustice, against which he spoke and acted selflessly and in the interests of others.

(The Rt. Rev.) JOHN E. HINES, D.D.
The Presiding Bishop

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

"Superfluous" Churches

Many letters have been written to you on this subject since your news of the closing of a mission. I realize that our beloved Fathers-in-God must take drastic action whether they like it or not. I realize also that many are prone to criticize actions, like that of Bp. Kellogg, in which they are not involved or able to help with their "better" ideas. On my part, I would like to offer a missionary way out as a via media, since I am of the opinion that no mission is "superfluous" as long as it ministers to the people of God.

Why not ask a neighboring parish (within 100 miles, if need be) to assume the spiritual, as well as the pastoral and financial, responsibility of carrying on the work in the "dying" congregation? Usually the financial responsibility is very small, and anyone of us parish priests have the resources of manpower and busy-man's time to give to prevent the death of one of our front-line outposts.

Ours is a downtown parish, not a small one, in a city of several Episcopal congregations, but with one priest (myself) and five lay readers, we have come to our bishop's rescue in one of such cases where geography, movement of population, etc., made it nigh

impossible to link it to another, already multiple, churchfield. We have to admit that the cost of the high-type ministry that we offer is the rope that strangles these dying missions. After three years of this missionary experiment, the only cost to St. Thomas (none to the diocese) is the many 50-mile round-trips required every month.

This is our local MRI and could solve the problem of many instances. Why not try it?

(The Rev.) JOSEPH GREGORI
Rector of St. Thomas Church
Sioux City, Ia.

Collective Guilt

Thanks for your editorial, "Collective Guilt—A Mischievous Myth" [L.C., May 5]. My reaction to the correspondence in *The New York Times* was the same as yours, but you are more articulate than I in expressing it. I am sometimes irritated and nearly always stimulated by your editorial position and I wish you well in your important ministry.

(The Rev.) RICHARD M. LOUIS
Senior Chaplain for
East Midtown Hospitals
New York City

I don't know when I've been so refreshed from a statement by a Church leader. It's been so very depressing for so many of us to see the business community, the successful holder of a job, the dedicated teacher being blamed for everything that is wrong in society! I applaud your stand and sincerely thank you.

R. R. SPITZER
Burlington, Wis.

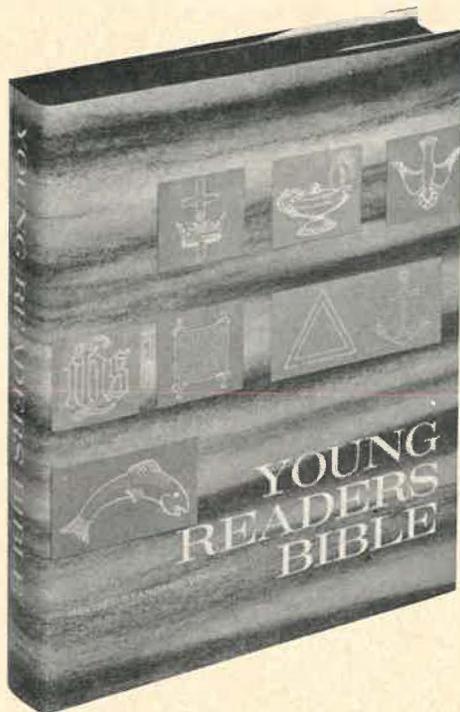
In a rather sweeping assertion, you say,

"All these sermons and pronouncements about collective guilt are essentially erroneous in substance." Although you did not intend it, you are in effect saying to many people, "Ignore those sharp thrusts given to you by your priest in the sermons on Martin Luther King because there is no collective guilt and therefore you are not guilty." You are thereby letting us all off the hook too easily.

Technically, it is probably true that there is no "collective guilt" if by this term we mean that because one man is guilty, we are all guilty. We certainly are not, as Ashley Montagu said, as responsible for the death of Martin Luther King as though we had pulled the trigger ourselves. Society, however, must share the guilt of the murder of this man. We must share the guilt, every one of us, unless we have done everything that could possibly be done to create the kind of an attitude and environment where such an assassination could not occur. To ask how many have done all that could be done in this area is like asking, "How many Christians love their neighbor as themselves?" We are all guilty of failure here.

American society has the responsibility of creating the kind of environment in which a Martin Luther King can work for the rights of his people unmolested. If we have failed to do all that we could or if we have done anything to prevent the formation of such an environment in our nation then we as a society, all in it who have failed (which would include most of us) must share the guilt, because we are in fact guilty. "We have left undone those things which we ought to have done; And we have done those things which we ought not to have

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done." It seems to me that in this editorial you are laboring mightily to correct a technical misuse of words and in doing so open the floodgates of absolutism to wash clean a multitude of guilty consciences.

(The Rev.) STANLEY H. GREGORY
Rector of St. John the Baptist Church
Wausau, Wis.

"Collective Guilt—a Mischievous Myth" gets my vote. With you this rector is fed up with such futile and useless pap. Near me is a clergyman of another persuasion who goes about weeping as he publicly says, "I am ashamed to be white!" Too many Churchmen today are completely enmeshed in the "party line," and I don't mean communism. I mean those stupid statements which come from the staffs of highly centralized church houses, which make it impossible for the trapped to think objectively for themselves.

I am a member of my diocese's council. From the "party-line" staff come resolution after resolution supporting, for example, the objectives of the Council of Black Clergy having to do with "White Racism," "Black Powerlessness," and "Poverty." When these resolutions are passed, too many go home to suburban comforts for their evening cocktail. I've recommended that we take constructive steps and stop all this resolving. For example, there is great need for boarding schools for Negro boys without fathers. They produce excellent results. We as a Church initiated a Dr. Martin Luther King scholarship at the Philadelphia Divinity School for seminarians of Dr. King's race. Our Church needs well-trained Negroes for the priesthood. I recommended that every clergyman in the diocese make known homes available in his area to Negroes who wish to move into better houses, and that Episcopal businessmen provide "on the job training" for the Negro unemployed, and that instead of constantly harassing the police for their "brutality" we substitute cooperation for police-baiting. My own diocese so baits the police that the police are certain whatever they do will be criticized.

I've come to the conclusion that many of our "liberals" are so trapped by what they say that they become increasingly "reactionary" in what they do. To them, the words of complaint and criticism are so sacred that constructive, progressive action is ignored. Ours is an integrated parish. One third of our 900 communicants are Negroes. Sixty-five percent of our Sunday school is Negro. We've aimed to bring people regardless of race together with worship and fellowship our objectives. There is no "race policy" here. Our people come naturally to the communion rail to receive. "Collective guilt" or "I'm ashamed to be white!" would prevent this.

(The Rev.) W. HAMILTON AULENBACH, D.D.
Rector of Christ Church & St. Michael's
Philadelphia

Baptisms in Damaraland

The number of Ovambos baptized in 1967 in the Diocese of Damaraland was 2,270 not 270 [L.C., May 26]. Because adults must spend six months to a year as catechumens to verify their serious intent before being baptized, this is not the typical numbers game but instead it measures truly committed Anglicans.

S. S. SHANNON, JR.

Ogden, Utah

June 23, 1968

The Living Church

Volume 156 Established 1878 Number 25

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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DEPARTMENTS

Books	11	Letter from London	11
Deaths	15	Letters	2
Editorials	10	News	4
		People and Places	14

FEATURE

Questions on Anglicanism's Future
G. N. Luxton 8

THINGS TO COME

June

23. Trinity II
24. Nativity of St. John the Baptist
28. Irenaeus
29. St. Peter and St. Paul
30. Trinity III

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

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

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

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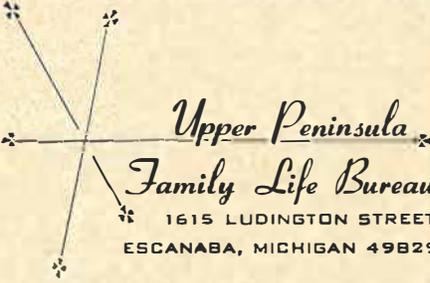
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The Living Church

June 23, 1968
Trinity II

For 89 Years,
Its Worship, Witness, and Welfare

COCU

Union Plan Committee Chosen

United Methodist Bishop James K. Mathews, chairman of the Consultation on Church Union, has announced the names of the people who will work on the actual plan of union. The executive committee named the Rev. William A. Benfield, Jr., pastor of First Presbyterian Church, Charleston, W. Va., chairman of the drafting group.

Other members of the drafting committee are: Bp. G. Wayman Blakely, Philadelphia (African Methodist Episcopal); Prof. John H. Satterwhite, of Wesley Theological Seminary, Washington, D. C. (African Methodist Episcopal Zion); Bp. E. T. Murchison, Birmingham, and W. A. Soloman, Columbia, S. C. (Christian Methodist Episcopal); the Rev. George G. Beazley, Jr., Indianapolis, and Oliver Schroeder, Jr., Cleveland Heights, Ohio (Disciples of Christ); the Rt. Rev. Stephen F. Bayne, Jr., New York (Episcopal); the Rev. James O. Gilliom, Mercer Island, Wash., and Mrs. Vernon W. Newbold, Denver (United Church of Christ); William P. Thompson, Philadelphia, stated clerk, and Mrs. Ralph Stair, Waukesha, Wis. (United Presbyterian); Prof. John Deschner of Perkins Theological Seminary, Bishop Paul Washburn, Dayton, and Prof. Paul Hardin of Duke University Law School (United Methodist).

Authorization for establishment of the planning group was given by COCU last March [L.C., April 21].

MASSACHUSETTS

Draft Exemption-Separation

The Very Rev. John Coburn, Dean of Episcopal Theological School, Cambridge, told members of the American Baptist Ministers Council that draft exemption of seminary students alienates them from the generation they intend to serve. The leadership clergymen may offer "will arise in large measure out of their own involvement in the struggles of society, not in their separation from them."

He claimed that the symbol of "exemption for moral responsibility" in the present age is the military draft. "For the Church to accept complacently this classification of 4-D without constant protest is morally wrong. If the Church expects

a preferred place in American society, it abdicates every right to moral leadership in that society. If clergy and seminarians are assumed to be exempt from the normal responsibilities of citizenship in American society it is only right that the citizens be exempt from listening to what the clergy have to say."

Dean Coburn suggested that all clergy candidates volunteer for at least two years in some service—military, or if that were not chosen, he recommended conscientious objector status and service with the Peace Corps, International Volunteer Service, teaching in the inner cores, or social work. He added that faculty and administrations of seminaries would profit from similar experiences during sabbatical leaves.

LOS ANGELES

Funds Invested in Minority Areas

The Bishop of Los Angeles is leading an area move to invest certain funds in ways "to stimulate business and self-help in the disadvantaged areas of Southern California."

The Rt. Rev. Francis E. Bloy as Corporation Sole signified his intention by investing \$15,000 of Corporation Sole funds in Family Savings and Loan of Los Angeles. His action was supported by resolution of the diocesan council which called on individuals, parishes, and institutions to follow the bishop's initiative. The resolution also stated that any investment so made "shall be the responsibility of the particular individual or parish or institution and should not be in violation of the trusts under which the various funds may be held or used."

The director of the corporation of the diocese has instructed the treasurer to invest a like sum from college work capital funds in the same black financial institution.

A representative list of banks and savings and loan associations which are fully insured and are alert to the needs of the people is being secured and will be distributed in the diocese.

MICHIGAN

Parishes Merge

Whitsunday was a big day for the congregations of St. Timothy's and St. Augustine's Churches, Detroit, for it

marked their first service as a merged parish. This action, mothered by necessity and brought about after nearly a year of discussion, was voted by a large majority of the two congregations. The "new" church will be called St. Timothy's and will be housed in that parish's facilities, but the name St. Augustine's will be preserved in memorials and in the chapel. The Rev. James L. Demas, rector of St. Timothy's, and the Rev. E. Dumont Morrisseau, former vicar of St. Augustine's, will work as associate rectors and their several organizations will be gradually joined together. The two vestries will combine and operate together, at least until the parish meeting in January 1969 when an equitable new vestry will be formed.

The merger, beneficial to both congregations, solves St. Augustine's problems of expansion blocked by city regulations which could not be met. The two churches were within two and a half miles of each other.

EPISCOPATE

Changes in the Court

Two changes have been made in the membership of the Court for the Trial of a Bishop, appointed to adjudicate the canonical charges which have been made against the Rt. Rev. Joseph S. Minnis, Bishop of Colorado [L.C., June 2]. The Rt. Rev. Gray Temple, Bishop of South Carolina, and the Rt. Rev. Edward C. Turner, Bishop of Kansas, have both resigned from the Court because they plan to be out of the country at the time set for the trial on Sept. 23. The Court has elected to replace them the Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California, and the Rt. Rev. Philip F. McNairy, Bishop Coadjutor of Minnesota. The Court has also elected the Rt. Rev. John S. Higgins, Bishop of Rhode Island, to serve as the Presiding Judge.

SEMINARIES

ETS Dean Resigns

The Very Rev. John Coburn, Dean of the Episcopal Theological School, Cambridge, has announced that he is resigning from ETS, to teach in the Street Academies of the Urban League, New York City.

In making the announcement, the dean said that along with others, he has been

urging the Church to adopt a two-year "moral equivalent" of the draft for men preparing for ordination by requiring some form of personal participation in one of the social issues of the day. He also approves the suggestion that some seminary faculty members and administrators take part of their sabbatical leaves for participation in the social struggle.

The dean, who went to ETS in 1957, is also president of the House of Deputies of General Convention.

ORTHODOX

Ask Creation of New Holy Land State

Metropolitan Philip Saliba, Archbishop of the Syrian Orthodox Archdiocese of New York and All North America, again has called for the creation of a new state—"The Holy Land"—to alleviate unrest in the Middle East. The archbishop, who first made the proposal last March, has recently returned from a visit to the Middle East.

The borders of the Holy Land, he suggested, would be those of "old Palestine"—the area so designated before the State of Israel was formed in 1948. He emphasized that he made his proposal as a moral comment, and was not advocating the use of force to create such a new state. "First," he explained, "Arabs and Jews must get together somehow and agree on . . . the formation of a new state called 'The Holy Land' (old Palestine) where Jews, Moslems, and Christians live together and all of them should have parliamentary representation in a true democracy. . . ." He also said that Arabic and Hebrew should be the state's official languages.

CANADA

Churches Work Together

Though organic union between the Anglican Church and the United Church of Canada may be some years away, the two bodies are already working together in several areas. The General Commission on Union at its third meeting in less than a year, heard reports of joint activities in areas of social concern—homes and institutions now being operated jointly; cooperative ministries among Indian congregations and inner-city work integrated. In some of Canada's frontier areas, pastoral care is given by either an Anglican priest or United minister.

The commission hailed as a "real breakthrough" a resolution which, when put into effect, will mean that communicants of the two bodies will be able to receive communion together. Bishops of the Anglican Church had already moved to study the matter further, but the commission wanted to be more specific and asked the bishops "to consult the membership of their Church within the next

year on a revision of present ecclesiastical discipline that would authorize occasions for reciprocal intercommunion during the years prior to the attainment of organic union—for example, at any gathering held to promote unity." At the commission meeting, the members also recorded their desire to receive communion at its meetings and at meetings of the special commissions (there are 5) as soon as permissions can be received.

There is agreement to conduct a "name" contest for the new united Church-yet-to-come, open to the youth of the two bodies.

The two co-chairmen of the General Commission, the Most Rev. W. L. Wright, Archbishop of Algoma, and the Rev. Dr. A. B. B. Moore, president of Victoria University, Toronto, alternated at presiding during the sessions. The Most Rev. Howard H. Clark, Primate of All Canada and an ex-officio member, termed it a "very significant meeting of our commission."

ALABAMA

Bishop at RC Commencement

Preacher at the Baccalaureate service of the Roman Catholic St. Bernard College, St. Bernard, Ala., was the Bishop Coadjutor of Alabama, the Rt. Rev. George M. Murray. At the commencement service held a few hours later, the college chancellor and president, the Most Rev. Gregory Roettger, O.S.B., read a citation of praise that concluded with the following statement: "Speaking for more than a thousand years of Benedictine history, we at St. Bernard say to this fellow shepherd of souls—the ecumenical spirit of our times is strengthened by your work among us and our joy is boundless in conferring the degree of Doctor of Humane Letters upon Bishop George M. Murray."

NEW YORK

Graduates Walk Out of Cathedral

Three hundred students in caps and gowns, along with 15 instructors, walked out of Columbia University's commencement service in the Cathedral of St. John the Divine, New York City. It was a parting protest of the campus rioting that began April 23. The group left the church about a half-hour after the ceremonies started. Some 1600 degree candidates remained. Also present in the cathedral were 200 police. They arrested a 28-year-old preceptor in English and a 22-year-old senior on disorderly conduct charges for refusing to turn off radios or tape recorders which were playing anti-Vietnam war songs. The protestors held a rump graduation outside the university's Low Library, where they had an audience of about 2,000 relatives and friends. Virtually no Negro students participated in the walkout nor, to any extent, in the rump exercises.

A Rabbi counselor to Jewish students in his invocation referred to the outdoor gathering as marking "the giving of a new law for a new university, and for a new society—a law which will permit all voices to be heard and recognized." The Rev. William Starr, Episcopal priest and also a student counselor, expressed hope that the outdoor ceremony "will give us the strength for the great task in the years to come."

The parents expressed emotions of shock, anger, dismay, and shame. Many had come hundreds of miles to see their children graduate from Columbia.

RC in Cathedral Pulpit

The Most Rev. Terence J. Cooke, Roman Catholic Archbishop of New York, told one of the largest gatherings ever assembled in the Cathedral of St. John



Archbishop Cooke in St. John's pulpit

Photo: Jo-ann Price

the Divine, New York City, that the Church must "plunge into programs," both its own and in cooperation with government, to meet today's crisis in the cities. The ecumenical Pentecost service marked the first time a Roman Catholic had ever preached from the pulpit of the huge Episcopal cathedral. At the beginning of his remarks, the archbishop said that he had been inside the cathedral in the past but only as a visitor. "Never did I dream that one day I should have the opportunity to ascend the pulpit."

New York's Mayor Lindsay led a "trialogue" litany that incorporated parts of the Kerner report on civil disorders; an excerpt from one of Dr. Martin Luther King's last sermons; and passages of scriptures. The Order of Worship distributed for the service called it "An Ecumenical Service Involving the Aid of the Holy Spirit in Facing Our Urban Crisis." While the cathedral was host, there was no official sponsoring group. The service was planned by representatives from the New York and Brooklyn Roman Catholic judicatories, and from several inter-Church bodies shortly after the death of Dr. King.

The congregation was both ecumenical and interracial. Members of the cathedral staff estimated the crowd at between 10,000 and 12,000, with hundreds standing in the aisles throughout the late afternoon service.

LUTHERANS

Church Leader Dies

Death came to Dr. Franklin Clark Fry just six days after he had submitted his resignation as president of the Lutheran Church in America. He had resigned after learning the results of extensive medical tests.

In addition to the responsibilities of his office in the LCA, Dr. Fry had been chairman of the Central Committee of the World Council of Churches since 1954. He attempted to step down in 1966, when another American, Dr. E. C. Blake, was elected general secretary of the WCC, saying he did not think it desirable that the two top posts of the council be filled by men of the same nationality. The members of the central committee refused to accept his resignation and gave him a unanimous vote of confidence.

He had been president of Lutheran World Relief for more than 20 years, and was recently re-elected to the post.

Dr. Fry, 67, died in his home in New Rochelle, N. Y. June 6.

ECUMENICAL RELATIONS

Reaction to Anglican-Methodist Report

After study and consideration of the final report of the Anglican-Methodist Unity Commission, members of the Society of the Holy Cross, meeting in synod,

in Westminster, England in May, unanimously affirmed that the proposals contained in the report "are unacceptable to us as being incompatible with Catholic Faith and Order, and we are agreed that we cannot conscientiously take part in the proposed scheme for the reunion of the Church of England with the Methodist Communion, nor can we, in particular, take part in the proposed Service of Reconciliation." The society members also feel that the service would have the effect of "creating a new United Church, whilst we shall remain true members of the ancient Church of England."

The group deplores the suggestion that this proposed scheme "with all its ambiguities and unresolved differences of faith and order, can be the Will of God, and [deplores] the statement in the scheme 'that total rejection of the scheme of union is likely to have permanently damaging and perhaps disastrous effects upon both Churches,' and we call upon all who hold faithfully to the catholic and traditional principles of the Church of England to pray to Almighty God that He will guide His Church into all Truth, and that some way forward to unity may be found which does not in any way weaken the traditional witness of the Church of England to the Catholic Faith, Ministry, or Sacraments, and so deny the principles of its existing formularies."

In the event that the proposals expressed in the unity report are accepted and implemented, the society intends to make plans "to ensure adequate and suitable provisions" for the "continuance in an acceptable ecclesiastical structure of those who profess and desire to maintain the principles of Catholic Faith and Order which we believe the Church of England to have hitherto preserved."

The statement was signed by the Rev. A. H. Simmons, master, on behalf of the members of the Society of the Holy Cross.

BAPTISTS

Observer Status to "Black American Baptists"

The General Council of the American Baptist Convention agreed at its Boston meeting to allow an observer-consultant named by a group called Black American Baptist Churchmen to attend all meetings of the convention's nominating committee during the year. Its action was in response to a list of 12 "demands" made by the newly-formed Negro organization during the Church's annual meeting. The group is composed of clergymen representing some 300 congregations in the ABC's 6,200 churches.

Among the demands were:

(✓) Clearance by black Churchmen of all appointments to convention committees, boards, and commissions. (Council response did not indicate the granting of a veto power,

which would involve changing the by-laws);

(✓) Election of a Negro president of the body. (Nominations had been made prior to the Boston meeting);

(✓) Creation of a new position—associate general secretary—to be filled "immediately" with a black American Baptist;

(✓) Investment of 10% of legally available funds in the development of Negro business.

The Rev. Herbert Edwards, interim pastor of Boston's Ebenezer Baptist Church, told the council's delegates that "most of you are bastardly Christians. . . . You have—with other white American Christians—exchanged the Holy Trinity of Jesus Christ for an unholy trinity of racism, respectability, and remuneration. And so you have become Christians born out of wedlock to the sperm of racism, impregnated into white respectability, and spawned by remuneration. . . ." A panel of five (Mr. Edwards was a member) warned that the convention may "expect periodic inconveniences to keep you from reaping your racism profit in comfort."

CONVENTIONS

Fond du Lac

Special guest speaker at the annual convention of the Diocese of Fond du Lac, was a neighboring bishop, the Rt. Rev. William Horstick, Bishop of Eau Claire. Accompanying him were Mrs. Horstick, and his chaplain, the Rev. John Weise.

While no definite action was taken on the matter of clergy salaries in the Diocese of Fond du Lac, the matter was thoroughly investigated at convention, and will receive future consideration.

Actions accepted by convention included:

(✓) Churchmen holding public office will examine their memberships in private clubs and organizations for possible racial discrimination, and if it be found "we urge such public officials to make their choice between their public duty and private affiliation, and to declare publicly their decision." The resolution also contained a similar passage with reference to all Church members;

(✓) Each parish and mission of the diocese and each Churchman in the diocese "will examine securities held, to dispose of securities and not to purchase securities which may be objected to for ethical or moral reasons. . . ."

The Rt. Rev. William Brady, Bishop of Fond du Lac, presided at the convention.

Newark

In his address to the 94th annual convention of the Diocese of Newark, the diocesan, the Rt. Rev. Leland Stark, spoke on three issues: Vietnam, renewal in the diocese, and the Church's role in relation to the social issues of the day. Also addressing convention meeting in Trinity Cathedral, Newark was the suffragan bishop of the diocese, the Rt. Rev.

George E. Rath, who spoke to delegates on the Church and the crisis in American life.

Actions taken by delegates included:

(✓) Passing an administrative budget of \$354,200 for 1969;

(✓) Passing a missionary budget of \$734,126 for 1969;

(✓) Passing several resolutions on equitable clergy salaries;

(✓) Engaging in extended debate on the matter of resolutions on social concerns. It was noted by Dean Talbot of Rutgers University that few resolutions were submitted this year in the conviction that action by Churchmen and Church bodies was preferable to the passing of resolutions.

AROUND THE CHURCH

Mr. Charles Shell Track, a long-time lay reader of the Cannonball area of Standing Rock Indian Reservation, N. D., was named the first lay liturgist of North Dakota, in a service conducted by the Rt. Rev. George Masuda, Bishop of North Dakota. Mr. Shell Track, a lay reader for over 40 years, is also the associate chief justice of the reservation, and a member of the school board and the selective service board in Sioux County.

Prof. Van A. Harvey of the graduate program in religion at Southern Methodist University, Dallas, spoke at the Episcopal Seminary of the Southwest in Austin, under the sponsorship of the Joe L. Crump Lectureship in Theology and Culture. His three talks were given in the seminary chapel.

"Hippiedom in Christendom — The New Morality" was the theme of the lenten forum sponsored by the associate parish-mission of St. Paul's by-the-Lake and St. Francis', Chicago. Speakers included Thaddeus Kostrubala, M. D., director of research for the Chicago archdiocesan health program; the Rev Julian Casserley and the Rev. Paul Elmen, both faculty members at Seabury-Western Seminary; the Rev. David Owen, Grace Church, Chicago, and the Rev. Don Shaw, executive director of Episcopal Charities for the Diocese of Chicago.

The Joint Commission on Music and Worship of the Episcopal Church has presented a citation to the Evergreen Schools of Church Music, Evergreen, Colo. Only four such schools in the United States were so honored. Mr. Harry Tomlinson is president of the Colorado program.

A stepped-up program for Chinese children and adults living in Manhattan has been undertaken by St. Christopher's Chapel of Trinity Parish, New York City. It includes Saturday morning courses in crafts, arts, cooking, and carpentry, as well as recreation activities. It is reported that an English class taught Saturday afternoons has met with a "growing response."

Report from Ireland

This year's General Synod of the Church of Ireland was described as "historic" because we had representatives of the Presbyterian and Methodist Churches on what the *Irish Times* called "the flatform" along with the bishops. The Rev. Eric Gallagher, Irish Methodist, made it clear that he did not want "ecclesiastical joinery" but a real theological union. Those who cheered most enthusiastically were not those who always had looked to a Methodist union! Our "Declaration of Intent" on unity with Presbyterians and Methodists made it clear that this would be open to any other "Christian Church or Communion." Rome is obviously not being left out in the cold. In fact, reference was made to the presence of Bp. MacAdoo of Ossory on the theological committee and Archbishop Simms of Dublin on the marriage committee discussing our differences with that Church as being "welcomed both by members of the Church of Ireland and by Roman Catholics in Ireland." All this was approved by this conservative Church.

Liturgically too we appear to be moving. We produced revised forms of Matins and Evensong. Following America and England we placed the *Te Deum* after the second Lesson, though possibly the permission to use a hymn instead of one canticle is less praiseworthy. A form of infant baptism was also produced not unlike the English, though providing for the use of the creed and specific lessons from scripture; we shall no longer have to "suffer little children!" These forms did not require authorization as under last year's bill they could be issued by the liturgical committee with the agreement of the bishops for experimental use. A similar bill authorized an experimental lectionary to be approved in the same way. We are issuing a lectionary on English lines but on a three-year basis with Old Testament lesson, Psalm, Epistle, and Gospel. This can also be used by the Office, either the Epistle or Gospel serving as second lesson though this still requires the agreement of the liturgical committee.

Last year's report on Church reorganization was rather smothered in a report from our standing committee, but some teeth have been put into this. The main debate centers around clerical immobility which seems also to be worrying the American Church, though there the problem might seem to be the removability of some clergy [L.C., May 12, Bp. Pike talking to the Guild of St. Ives]. I have gone onto a committee to consider mobility and methods of appointing clergy. Our radicals want to cut out the right of the parish to a voice in choosing its rector, our conservatives think this would be a loss, and meanwhile the Parson's

Freehold is under fire. Many clergy feel that if the parish is to share in appointments they must not be removable.

Yet not only the Parson's Freehold was under fire. The standing committee is still uncertain whether we should have more or fewer bishops. The radical report of last year wanted to give us fewer. In the meantime all new bishops will lack any permanence in case the Church wishes us to rearrange the dioceses, though this did not apply to the vacant See of Cashel and Waterford to which Dean Armstrong, formerly of St. Patrick's, Dublin, and secretary of our Church Unity Committee, has since been appointed. Many complaints were made that the Church is not getting sufficient leadership. The great moment came when a resolution was moved "that the standing committee set up a commission to examine the function of a diocesan bishop in Ireland in this generation and report back to the General Synod of 1969."

Instead of welcoming this discussion and the resolution as necessary if we are to know how many bishops we needed, their Lordships regarded the whole move as aimed against their order. The resolution was adopted on a standing vote by a majority of eleven. However, the primate asked for a vote through the lobbies and then it was defeated by ten. The establishment won by the skin of its teeth. But was His Grace wise? The *Church of Ireland Gazette* has pointed out in a firm, if restrained, editorial that we cannot judge how many bishops we ought to have "without full consideration of what the Church expects of its bishops." This ends by quoting a remark of one of the secretaries of synod, Archdeacon Jenkins of Dublin, that "there was not time for reflection on what a bishop actually is and the kind of person he ought to be."

Quite clearly an important debate has begun which must bear both on our internal reorganization and on our ecumenical efforts. As the editor of the *Gazette* makes clear "we are unaccustomed as a Church to speaking about the work of our Fathers in God to their faces." All the same we are learning. It is to be hoped that by next synod the bishops will have recovered from their initial shock and that a really useful dialogue can take place.

C. M. GRAY-STACK

The Living Church Development Program

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

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My question in an earlier article [L.C., Feb. 4], *Is the Church of England Abdicating Leadership?* was, and is, unanswered. I referred to the natural leadership of the Church of England in our Communion, and her past and present reluctance to do anything but keep both feet on the brakes. I expressed my own conviction that she still has the potential for the leadership that we need, and my hope that she will *not* abdicate but begin to exercise her privileged position creatively. The article fell like a dud on English soil.

Two encouraging letters crossed the Atlantic and there was chalked up some Canadian and American response and support, but there was not enough concern to promote even a minor dialogue. Yet there must be some in England, and elsewhere in our Communion, who care, who are dissatisfied with the present

coordinate our efforts. And, most of all, we must pool our resources of manpower and money. There are few sins today so damaging to the cause of Christ as haphazard, individualistic planning which, in fact, is both the sin of pride and sloth."

The purpose of this article is to point out what most historians admit; that, for three centuries, the English Church has been attempting to export the *Church of England* to the colonies and to other related territories. Until early in the 20th century it regarded the Colonial Church as a part of itself; a bit eccentric in its local government, with old ties weakening, yet on the whole continuing loyal to the Crown, to Canterbury, and to the *Englishness* of the mother Church.

In Canada we have a particularly disreputable history of seeking to force an established Church on the English-speaking part of the country, in spite of the fact

act somewhat like a denomination among our Christian brethren and not as a people of special privilege. We elected and consecrated our own bishops, moved toward self-support in the more populous centers, and began to think of ourselves as an autonomous Church.

Slowly the knotted skein has been unravelled. In 1861 South African bishops consecrated a bishop for Central Africa and the New Zealand bishops did the same for Melanesia. This was a further step towards an independent Anglican Communion. And every decade has seen further steps taken towards the independence of the scattered provinces. "In a newly emergent African country, or in a nation with an ancient independence like Japan, it is nonsense to justify the existence of Anglicanism on the grounds that it is the Englishman's idea of what the Church should be. . . . It has to justify its existence on the grounds that what it teaches is true, not that it is English. . . ." My proposition that the Church of England is still our best hope for leadership in the Anglican Communion is increasingly difficult for me to defend. My critics tell me that she has failed us at almost every turn, and that all she wants is to be left alone without pressure from outside asking her to change her ways. My experience is that, when such a voice as mine is raised in appeal, some members of the English Church think it presumptuous and many seem to conclude that my questions and suggestions are unworthy of their attention. Yet we persist, and our hope converges on the mother Church from many directions.

What is it that now stands in the way of the Church of England joining the Anglican Communion? Some in the English Church may say with astonishment: "Why, the Church of England *is* the Anglican Communion! How can anyone question her membership in it, and her senior membership at that?" Yes, nominally she is so listed and recognized, but it is more of an honorary membership than a working membership. And, so far as leadership within the Communion is concerned, her activity of this type is restricted to a few persons and a few special causes. The rest seem to be so centered on their own domestic problems that they lack time or energy for the wider concerns. That is the way it looked to us before and after the Anglican Congress of 1963; and the same could be said more emphatically of the earlier Minneapolis Congress of 1954. The Lambeth Conference, as I noted in my February article, arose from requests from overseas, and was trimmed down by the English Church so that it could only *discuss* problems and never assume the slightest legislative function nor make any decisions for the Communion as a whole.

Why does the Church of England seem to turn from a full membership in the Anglican Communion, and to discourage

Questions on Anglicanism's Future:

By The Rt. Rev. George N. Luxton, D.D.

The Bishop of Huron

diminishing prospects for our Anglican Communion in a swiftly changing world. Such people would agree with the late Dr. John Heuss when he wrote:

"We need to create a missionary purpose adequate to our age and a strategy that is capable of carrying it out. To do all this, we must consult with each other. We must

that the Anglicans were but 20% of the Anglo-Saxon population. So strong were our leaders in support of this theory, and so favorable was the British government to it, that in the final settlement of 1840, we Anglicans were given 42% of the reserves (glebe lands of 2,400,000 acres) while the Church of Scotland, with almost an equal population, received 21%, and the balance of 37% was divided between the others. We still run across waves of unpopularity directed towards us by the other Churches because of our early attempts to hold out for an established position. Although the first two bishops of Huron were elected by a full synod (clergy and laity), later they were appointed by Letters Patent from the Crown, and they went to Lambeth for their Episcopal orders. *We were still an extension of the Church of England.* About 1881 the line was drawn in our local history; and in Canada we began to



anything that looks like the organization of a representative and mildly authoritative Communion Council or Synod? After a life-long study of the situation, I can only offer a few unsatisfactory answers.

The Church of England knows that, if she is to be at one with the Anglican Communion, she must radically change her present structure. This apparently she wants to do, but understandably, without pressure of interference from outside. She seems to discuss the matter endlessly, and to make minor changes that are ineffective because they really do not touch the center of her problem and are always seeking to improve without altering. She needs some form of synodical government at every level of her life. For over a century we have enjoyed such order in the Canadian Church; we find it hard to understand how a Church can exist without it. It is the duly-elected representatives of the people of God gathered to govern the Church. If the Church of England were to take her own future into her own hands, with the continuation of such parts of the Establishment as can exist in a free Church, her corporate life would become normal and natural and she would be able to respond to her sister Churches as one Church to another. The alternative to some drastic action like this is the present process of erosion during which the Church is apt to lose both her scattered family of Churches and her own parish vigor, as well as the power to adapt her methods and structures to the needs of a changing world.

Added to the need for a re-thinking (and perhaps a rejection) of the present Establishment of the Church of England, there is a further need for the New-World part of the Church to persuade the mother Church that an organized and planned unity within our Anglican Communion need not mean either authoritarianism or bureaucracy. We of the other provinces are deeply rooted in the democratic processes. We believe in elected and representative government; most if not all of us want a minimum of Church governmental intervention and direction. This is something quite different from *muddling it through* without a unified plan or clear purpose. If the next Anglican Congress were to be a representative group from all provinces of our Communion, with a commission to prepare a plan and commit the provinces to an overall strategy of mission, the work of our Communion would begin to make sense. Overlapping and waste could be avoided and we would be working together towards agreed goals with appropriate tools. Other than that, we need a modest administration center for our joint work and a research and study group to look at and evaluate our present work on five continents. This modest plan of joint action could proceed under a duly elected Communion Council with the Anglican Congress as the parent body,

meeting every five years for general discussion and policy-making. Is this an extreme example of New-World activism? Is it part of the North American passion for organization? Or is it just plain common sense which could and should have been applied a half-century ago?

A final article in this series aims at outlining a more detailed plan for unity within our Communion. The present article faces the question of the Church of England joining the Anglican Communion. Perhaps she is ready for this venture and commitment. Perhaps, too, the other provinces will be as eager to welcome her as many Canadians will be. In future years there may be provinces that will move out into the Church Universal and thus diminish our world-wide circle. In the decade since the last Lambeth Conference none has done this, although, as a conference, we blessed their plans and

undiminished for another decade. By then, I pray, we shall have more fully realized our Anglican unity in the one Communion and in common planning and agreed action, and have begun to live and act like one Church at work together in our one mission to God's one world.

What is the alternative to this? Again let me quote words spoken by the late Dr. John Heuss. I quote from his 1965 Hale Sermon at Seabury-Western Seminary, although he offered these same convictions in an earlier sermon at Westminster Abbey:

"Suppose we remain as we are at present, a loose collection of national provinces; what will our future be? *It is my belief that we will be just about what we are: a self-centered, self-righteous, self-satisfied caricature of what the one, Holy, Catholic, and Apostolic Church should be.* This is not to

Is the Church of England Ready To Lead?

purposes. For the life of me I cannot see why they should move out, even if a local union is consummated. Perhaps the Anglican Communion itself can become, at least more recognizably, an authentic and unified branch of this same Church Universal. Is not this the intention of the Ceylon scheme and the North India plan—and the Canadian one—that the newly-formed Church should truly be the Church Catholic and Universal?

Moreover, in the last five years, the climate of Christendom has radically changed. The reunion which must now deeply concern all of us is that which begins to appear more hopefully in conversations with Rome and Orthodoxy. And these plans would prosper, I believe, if we were talking to the other Churches as the Anglican Communion and not as an informal group gathered by the Archbishop of Canterbury. No, the Anglican Communion will be around and, I hope,

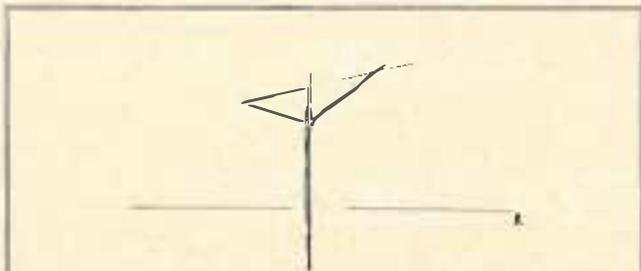
say that there are no great bishops, other clergy, and outstanding laypeople in the Anglican Communion. Nor is it to say that devotion to Christ and the Gospel, self-sacrificial living and inspired work do not exist among us. *It is to say that the average diocese and the average parish are a pale image of what God intended His Church to be.*"

(To be continued)



Let Wilberforce Remain Wilberforce

We respectfully urge the trustees of Wilberforce University to reconsider their intention to rename that institution after Martin Luther King, Jr., and we are certain that Dr. King would insist on it if he could be consulted. There are countless ways of honoring King without dropping the equally worthy name of Wilberforce. The Negro has never had a truer friend or mightier helper than was the devoted Anglican layman and M.P. whose life work was to strike the chains from the slaves throughout the British Empire. This he accomplished more than 30 years before Lincoln's emancipation proclamation declared the slaves in America to be free. Wilberforce needs to be held in everlasting remembrance for several reasons, among them being one thing in particular which Christians of today need to re-learn: that they serve their fellow men best who love the Lord Jesus Christ most. This mighty man of action was a mighty man of prayer. Somebody ought to write a good modern biography of William Wilberforce. But our only purpose in recalling him is to remind the trustees of Wilberforce University that to drop his name from the title of their distinguished institution would be a quite pointless way of honoring Martin Luther King, Jr. and would seem a repudiation of a name signifying a noble heritage.



Laudamus Te

O Lord, Thy love goes far beyond
Our meager power to understand;
We merit nothing but Thy wrath,
The judgment of Thy mighty hand.

Not by merit didst Thou judge
The race which Thou hadst set on earth,
But in Thy love Thou sent to man
Thy Word made flesh in humble birth.

He came to earth, true man, true God,
Thy law fulfilling in our stead,
His body broken by our deeds,
And for our sakes His blood was shed.

All glory be to Thee, O Lord,
Who from the dead Thy son didst raise;
Be this our joy throughout each day,
To offer to Thee prayer and praise.

Pat Wegner

"Support Your Local Police"

The editorialist in a religious journal with strong feelings about whatever subject is at hand needs always to beware of a peculiar occupational hazard: the risk of unintentionally smearing people when all that he intends to do is to disagree with them. We should know because we have fallen victim to it more than once. It seems to us that an editorialist in *The Christian Century* of June 5th has blundered into this trap. His subject is the crime bill recently passed by the U. S. Senate. He argues, on the whole quite reasonably and cogently, that the bill has features which must be encouraging to those whose thinking is generally pro-police state. It is partly because his reasoning carries us along with him that our disappointment is so great when we come to this statement: "We love our country and we don't support organized crime. We don't even gamble, take dope, or frequent dens of iniquity. This is a boast (or a confession, depending on one's perspective) that we feel sure many of the rightist 'Support Your Local Police' people can't make (though it occurs to us that, in many places, to engage in such activities does indirectly help support local policemen)."

Hold, enough! If *The Christian Century* can say it so can we: We too love our country, don't support organized crime, don't even gamble, take dope, or frequent dens of iniquity. But evidently we part company with the *Century* by being among the "Support Your Local Police" people." We are asked to believe that this makes us "rightist" and that we are keeping company with some of these "people" who mouth support for their local police as a pious coverup for their real business—the patronage or promotion of organized crime.

Will *The Christian Century*, or some other good friend and counselor, tell us when and how it became a crime in this country to support the police?

The editorialist who got us all roiled up, with what we would call his McCarthyism if we were on the liberal side, may know of some or many people who shout and sing their support for their local police while they gamble, take dope, and frequent bawdy houses or even own and operate them. In that case he should erase the infamy by exposing it. (We dare not suggest that he call his local police, after what he has said about the people who support them.)

We reject the tiresomely familiar suggestion that supporting the police goes with patronizing organized crime about as naturally as drinking beer goes with watching baseball. Believe us, friends, there are some of us who really mean no harm when we say "Support Your Local Police." We are all for reforming whatever may be amiss in any of our law enforcement agencies. But we don't feel that we can realistically ask the police to mend their ways unless first we give them to understand that we support them totally in their real work. The fashionable denigration of the nation's law enforcement people, from J. Edgar Hoover down to the cop on the corner, has thus far produced no good consequences that we can see, but has produced some bad ones which can easily grow disastrously worse.

Letter from London

Church Union Congress: The title is successor to Anglo-Catholic Congress and as such it sweeps into life a whole army of memories of excitement and Church militancy. "Fight for your tabernacles," said the Rt. Rev. Frank Weston in the old days, and heads adorned with birettas (there were 1,200 of them at the 1920 congress, for example) nodded assent. 1968 saw not a single biretta. And the incense-shrouded altar ringing with the elaborate precision of the Roman rite had gone too. Instead there was the simplicity of the revised Eucharist with almost all the thuribles gone to the museum. A plain oak altar sufficed, and there was no cross and no candles. The Church Union entitled its 1968 Congress "All Things New," and it lived up to its aim.

What would the 1920 congress have said had it been visited by and addressed by the Apostolic Delegate to Great Britain ("I need not say how very much I feel at home with you today, indeed every day") as well as by the Roman Catholic Auxiliary Bishop of Westminster? And also by a minister of the Presbyterian Church of Acoyland and a Taizé Brother and the Greek Orthodox Archbishop Athenagoras of Thyateira and Dr. Harold Roberts, the Methodist co-chairman of the Anglican-Methodist Unity Commission? Against such a background, even the visit of Princess Margaret cannot rate mention in the first paragraph. There were 3,000 people present (2,000 received the Holy Communion at the Eucharist) and many had to be turned away.

"We must stretch out friendly hands in any direction whatsoever where a Christian brother is trying to grapple with Christian understanding and witness in this new age," said Prebendary Gordon Phillips, preacher at the Eucharist.

"I am sure that in our world, tormented as it is by divisions, with war here and hunger there, our Christian assertions about the existence and sovereignty of God can too often sound facile. We need to be recalled to realize how terribly hard these assertions are for many, and indeed

how terribly hard they ought to be for us Christians who make them," said the Archbishop of Canterbury.

Speaking of churchgoers, Brother Bernard, Franciscan who has done ten years in a London East End parish, said, "Could we say they were closed in religionists more anxious about the sanctus bell at the *Sanctus* than the glory of God in the whole creation? Are they torrid do-gooders, aggressive in their caring, smothering in their concern while it lasts? Or again, do they sing about doing good without showing evidence of real love? Are they hard, moralistic people, against the younger generation and the permissive society and opposed to the abolition of flogging, hanging, and homosexual penalties? Are they people who gossip about public sins and are blind when they confess scrupulous breaches of Church rules? Are they people solidly behind the bomb, who raise money for the new frontal but not for Christian aid, who thank God for the unity of men in Christ but who oppose the race relations bill, are angry against mixed marriages and fear to have niggers in their homes, who thank God for the unity of the Church but who cannot stand nonconformists and Roman Catholics? Is there not a thinly disguised puritanism, a negative, anti-world attitude in all our congregations? We want nice, neat, unruffled, consoling churches where things are always as they have been. Where does the old, know-all Father, who dominates his people, come from? From the pressure of people anxious to maintain their immaturity by pushing off their real responsibility, or from the insecurity within the priest who compensates for his fear of the world by being a bully in his own domain? Through whatever channel it comes, it is of the devil." Those are only a few quotations. But they are representative. And they bespeak a new Church Union Congress which has turned its eyes from the sanctuary to the street.

It was fitting that it should be a congress where were heard electric guitars and contemporary TV interview techniques, where there was a jazz cantata

entitled *Jonah and the Whale*. Our forefathers in the Faith tell us the Anglo-Catholic Congresses were moments of great strength to the Church. The Church Union and its 1968 congress need have no feeling of inferiority on that score. The *Church Times* sagely comments: "Perhaps in the past the tendency has been too much to fight for 'catholic privileges': in the main the battle has been won. The fight must now be for 'catholic responsibilities'."

Brave or foolhardy: Either adjective might be applied to anyone who attempted to reduce Britain's intricate race relations situation to the compass of this page. It is so different from yours, yet the basic elements are the same. So I owe it to you to make some comment on it. I cannot do better than quote excerpts from the Archbishop of Canterbury's speech to the British Council of Churches:

"I think that there is a big weight of evidence to support the view that further legislation against (racial) discrimination is really necessary and that the growth of sound community relations requires it. . . . Christian citizens will be eager to prevent race relations from becoming a matter of political conflict, and will do all they can to build up relations of responsibility and understanding among all who have made their homes in this country. As Christians, we are greatly concerned with the whole life of the community. This is a critical time for the vital matter of race relations of which I first became aware when I began my ministry in the City of Liverpool and lived in a district with many immigrants.

"As chairman of the National Committee for Commonwealth Immigrants I have seen something of the superb work in good community relations being done in many of our cities by those who are tackling the practical problems. . . . Prejudice cannot be removed by laws. Prejudice can be removed by altering peoples' attitudes and modes of behavior. But extending laws against discrimination will have the effect of saying far more effectively that, in this country, discrimination is out. . . . There is, alas, besides reasonable discussion, a good deal of sheer unthinking prejudice about black people because they are black."

DEWI MORGAN

BOOKS

THEOLOGY OF HOPE: On the Ground and Implications of a Christian Eschatology. By Jürgen Moltmann. Harper & Row. Pp. 342. \$8.50.

Theology of Hope is not only a major work by a new theologian; it is an exciting book, and its provocative thesis will be rewarding to the reader. This biblical theologian emphasizes *hope* as the greatest of the Christian virtues. He would agree with the dictum that the past is prologue; he would go further: the pres-

ent, too, is prologue! The future alone is reality. "Hope alone is to be called 'realistic,' because it alone takes seriously the possibilities with which all reality is fraught."

Jürgen Moltmann sees the *past* as the arena within which God made His promises. God is not *I am*, but *I will be*. Within history, we see the demonstration that God *keeps* His promises. But He is not circumscribed by the fulfilment of them; nor can we reach a present when we say all the promises are fulfilled. "The

God who is recognized in his promises remains superior to any fulfilment that can be experienced. . . . The 'fulfilments' are taken as expositions, confirmations, and expansions of the promise." A figure Moltmann uses frequently is that of the horizon; God's promise discloses the horizon which can never be attained but which moves along with us.

The Resurrection itself is not merely an historic fact, not merely an epiphany; "The witnesses of Easter do not regard him as the one who has been 'immor-

talized,' but as the one who 'is to come.'" Jesus's resurrection is the anticipation, the prolepsis of the universal end. The personal future of Christ is part of the promise; the Resurrection showed not only what Jesus was, but what He will be. Against demythologizers, Moltmann would affirm that the Resurrection was real and historic, and belief in it essential—not because of its manifestation of the timelessness of God, but because of its revelation concerning the future.

The present is a time of tension, of contradiction, of hope. We shape the present to accord with the future, not with the past. The promise is always in demonstrable contradiction to the present reality.

The reward of reading this book comes in its prompting to speculative thought, to new truths, to enlargement of horizons. You need not adopt Moltmann's thesis in its entirety to profit from his book, but you will certainly be moved to re-examine your own theology in the light of his thesis.

There is an ultimate conflict between "salvation history" and this theology of hope. Both Cullmann and Moltmann make the revelation of the risen Lord stand "as a sort of *primum movens* at the head of the process of history"; and "salvation history" leaves room for eschatology; but whereas Cullmann goes on with linear history, Moltmann sees all revelation in terms of promise, and sees the present as always in contradiction with the glory that shall be. Again, this theology of hope should not be conflated with the "realized eschatology" associated with C. H. Dodd. Moltmann says, "The revelation in the appearances of the risen Christ has therefore to be described not only as 'hidden,' but also as 'unfinished,' and has to be related to a reality which is not yet here."

Faith, as a Christian virtue, leads to hope. Love, as a Christian virtue, may be resolved into the one commandment to love God: and that "one commandment is but the reverse side of the promise. It commands (*gebietet*) what the promise offers (*bietet*)." Not to have faith is not to arrive at hope. Not to love is not to experience the fulfilment of hope.

(The Rev.) ADDISON HOSEA
Episcopal Theological Seminary in Kentucky

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BISHOP'S PROGRESS. By D. Keith Mano. Houghton Mifflin. Pp. 356. \$5.95.

Bishop's Progress, an intriguing first novel by Keith Mano, is a story of the conflict of two famous specialists: Dr. Snow, a miracle-working heart surgeon whose creed is his work and whose cult embodies all the rites and ceremonies of modern medical care; and Bishop Belknop, author of *A God for Our Time*, who has rejected creeds and ceremonial for a religion based on love (or Love) alone. In reality, the minority-hating, ever-fastidious bishop has managed to

become involved with nothing save his love for a cat.

The bishop finds, to his impatience, he must have heart surgery. As the first day of twelve begins he enters the hospital to find himself in a four-bed ward. Soon he is surrounded by a small Roman Catholic boy, a semi-comatose Jewish contractor, and a wasted "has been" bum. As he tries to remain uninvolved he too becomes a part of suffering. Soon the unreal fantasies within and about him become so real he can scarcely distinguish between them. His fervent extemporaneous prayers and "conversations," his quarrels with the staff as well as his larger quarrel with himself and the cynical Dr. Snow, lead to the ultimate question of his worth to the community or the saving of his soul.

Bishop's Progress is filled with understanding of the patient suffering of the critically ill, and becomes highly dramatic as the two creeds face each other for a final confrontation and choice.

SUE COOPER
*Grace Church
Carlsbad, N. M.*

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THE GRIMKE SISTERS FROM SOUTH CAROLINA. By Gerda Lerner. Houghton Mifflin. Pp. 390. \$6.95.

The Grimké Sisters from South Carolina were two distinguished crusaders of the 19th century whose goals were the abolition of slavery and the establishment of equal rights for women. In their day (Sarah was born in 1792 and Angelina in 1805) it was the custom to pay women one-fourth to one-third the amount given to men for doing the same work, and they were not allowed any control over their own inherited money. But, as one newspaper stated firmly, "Women are nobodies."

As soon as possible both sisters left their wealthy Charleston home where anti-slavery talk scratched like sand in the family oyster bed, and moved to the more liberal north where they were free to work for their ideals. First in Philadelphia, then later in New England, they fought stubbornly and courageously for their principles though with no help from the group of orthodox Quakers to which the sisters belonged. To earn a living they taught school, meanwhile writing and lecturing, though often publicly jeered. Angelina was the first woman in America to address a legislature, and for one anti-slavery pamphlet she was barred for life from Charleston.

After the death of a brother, Henry Grimké, they learned with what must have been considerable shock that he had left three half-Negro illegitimate sons. Completely disregarding his father's directions for their care, Henry's legitimate son had promptly sold his half-brothers into slavery. The sisters were no longer young and as usual money was scarce, but they took their unexpected nephews

into their home, treated them affectionately, and with the warm-hearted support of Angelina's husband, put them through college. It is pleasant to know that the two older boys became outstanding men. Francis was a Presbyterian minister in Washington for 50 years. Archibald became a successful lawyer and U. S. Consul to Santo Domingo.

Sarah and Angelina were hard-working, dedicated women with no shadow of fanaticism in their hearts. They had great influence in New England 125 years ago and they deserve to be remembered for themselves and their work. But until brought back in this sympathetic biography by Gerda Lerner their names had been almost forgotten.

STELLA PIERSON
*St. Thomas Church
New York City*

* * * *

TO WHAT END: Report from Vietnam. By Ward S. Just. Houghton Mifflin. Pp. 209. \$4.95.

War correspondents, such as the author who spent 18 months in Vietnam for *The Washington (D. C.) Post*, are often charged by military and civilian officials with being cynics and reporting only fragments of the scene. Whatever validity there may be in such criticisms, and there is substantial doubt about that point, it would be difficult to maintain any such position respecting *To What End*.

Ward Just demonstrates his established capacity as a reporter who seeks to prove no particular thesis but is content to present facts as he found them to exist. The reader is able to draw his own conclusions and these undoubtedly might vary widely according to the reader's disposition. The writing is vivid, concise, and detailed, some of the best among the superlative reporting which the conflict has produced over the years.

The chapter describing the incredibly complicated relationship between American and Vietnamese officials should be illuminating to those who have an interest in learning some of the problems involved in trying concurrently to fight a war and to build a nation in the vacuum left behind by the French colonialists. It is a fair and perceptive analysis without censure or excuse—a statement of the situation as it is.

FRANK STARZEL
*St. Thomas Church
Denver, Colo.*

* * * *

THE ORDINATION PRAYERS OF THE ANCIENT WESTERN CHURCHES. By H. Boone Porter. S.P.C.K. Pp. 100. 25/-.

The Ordination Prayers of the Ancient Western Churches is a collection of the texts of Latin ordination prayers for bishops, priests, and deacons from the *Apostolic Tradition* to the eighth century. Hitherto they have been comparatively inaccessible. This compendious edition

will be a great help to students of all degrees of expertise. The critical and technical notations give an inkling of the literary and historical complexities of the subject. The editor's comments contained in six chapter-essays form a readable account of the history of the subject, and the bibliographies illuminate the substance of the work.

Boone Porter's chief claim to originality in this book is the set of translations of the prayers. No language is trickier for translation into English than this sort of Latin, but it is disappointing that the translations should be so unsatisfactory. They are sometimes less lucid than the Latin, and the style is a mixture of BCP pastiche and the English of the now outmoded Roman Catholic missals for the laity. At the worst it provides such things as "the prerogatives themselves of priests would well be sufficient enough for them to put under way at their pleasure the ordination for ecclesiastical service" and a reference to "the blooming flowers of the altar."

The theological content of the material is fairly well-known. Dr. Porter calls attention to the ancient importance of the election ordination candidates by the congregation and to the collegiality of the episcopate and priesthood.

The technique is that of the academic liturgiologist: but the implications are practical in the thinking of the Church on the subject of the ministry.

(The Rt. Rev.) RICHARD RUTT, D.D.
The Bishop of Taejon, Korea

THE DYNAMICS OF SCHOOL INTEGRATION: Problems and Approaches in a Northern City. By Donald H. Bouma and James Hoffman. Eerdmans. Pp. 158. \$3.95.

If anyone is seriously looking for some pragmatic answers to the growing problem of educational segregation in our northern cities, *Dynamics of School Integration* will offer an exceptional analysis of how we shall overcome.

The authors seem to be weak in their quoting of "studies indicate" (p. 29), failing specifically to document such phrases. The section on "recommendations" is quite excellent and could apply not only to community X, but for the rest of our alphabet of metropolitan and city educational systems in the north. These recommendations indicate a serious approach to the whole concept of racially-integrated, quality education for everyone. The chapter on normative behavior of teachers as daily potential solvers of many human-relations problems caused by segregation is remarkable and very imaginative.

The last chapter, which tries to speak of a "new urgency," is fine, but much too brief in speaking for many of us, whose names be legion now, who once worked desperately for school integration but now soberly realize the impossibility of it or

the unlikelihood, in our own lifetime.

I would especially recommend this book to the many clergy and laity who may be wanting to ask, but are afraid, "What is all the fuss about?"

(The Rev.) WILLIAM J. MILES
*St. George's Church
Milwaukee*

* * * *
CORPORATE WORSHIP IN THE REFORMED TRADITION. By James Hastings Nichols. Westminster. Pp. 190. \$5.

James Hastings Nichols is professor of Church history at Princeton Theological Seminary and brings a rich background into the pages of this book, making the reader both delighted and furious at the same time. Four centuries of content-matter gets interpreted "on the run," in authoritarian phrases with harsh judgments suddenly insinuated. So there you are: A vast amount of facts before you (exciting), sprinkled with quick and isolated conclusions (infuriating). Even so, *Corporate Worship in the Reformed Tradition* is a book worth reading. The eight chapters handle the material chronologically, beginning with the 16th century to the present. The author interprets the Reformers' hopes as well as their actions, and in this attempt succeeds quite well. The 80 footnotes are mostly text-referentials, but a few are commentaries. The eight-page appended index is adequate.

The author rightly points out that the preaching of the Word had become detached from the ministration of the Holy Communion by the late Middle Ages, and he does this to endorse the efforts of the Reformers, quoting Calvin: "No assembly of the Church should be held without the Word being preached . . . the Lord's Supper administered. . . ." This subject, along with some helpful comments about music in worship services, are two of the most commendable features of the book.

But it's not for the novice. The author assumes that the reader has a solid background in Church history. In fact, several of his paragraphs, scattered throughout, must be the professor's cryptic notes for lecture purposes—notes which simply got printed in the book. You can read as many as three pages at a time without the slightest idea of what the point really is unless you pause with each sentence and review the text books on your own shelf.

Liturgiologists and historians will be unhappy with a few of Nichols's interpretations. For instance, he claims in a terse manner, that Anglo-Catholicism's ". . . distinctive contribution was in the sphere of ceremonial, architecture, and the apparatus of worship" (p. 159). Some of us would insist that Anglo-Catholicism's distinctive contribution was in declaring the Church to be the Body of Christ rather than an arm of the state. Dr. Nichols allows no room for debate on such matters; he resorts to the hit-and-run method all too frequently.

In sum: Prof. Nichols's students did a

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good job of organizing his notes of many lectures. The professor himself put flesh on parts of the skeleton. Then his secretaries squeezed it all into a narrow binding of 175 pages. Or so it seems to this reviewer who, in spite of being angered several times, is glad to have read the book—and will no doubt refer to it often, because it contains so many notes-of-fact in chronological order.

(*The Rev.*) **PAUL Z. HOORNSTRA, Th.D.**
*Grace Church
Madison, Wis.*

* * * *

THE CHURCH IN THE UNIVERSITY. By **W. Haydn Ambrose.** Judson. Pp. 128. \$2.50.

This concise handbook is a comprehensive, insightful survey of the many crucial issues confronting the Church on the campus today. W. Haydn Ambrose, assistant to the president of Kalamazoo College and former director of college work for the American Baptists, sees the job of the Church today as one of helping the university realize that God has called her to live for the life of the world. The university has become a prime instrument of national purpose and is becoming the shaper of the future as well as being, for many, the central institution guiding the directions of human life today. The author quotes Robert Bellah, associate professor of sociology at Harvard, as claiming that the university is "the major point where modern man confronts the sacred" (p. 94). *The Church in the University* is written for the layman and is must reading for those who honestly wish to understand the role of the Church in the modern university.

According to the author, the chaplain is called to be an apologist-critic-catalyst-

prophet-enabler-interpreter within the university and within the Church, providing a dialogue between both, calling both to accept the "first obligation of any Christian . . . to take every other man with the utmost seriousness." Although the author opts for the ecumenical ministry approach to the university chaplaincy, he does recognize the validity of word and sacrament, pastor and people as the Church "gathered" on campus. Where organizational structures tend to stifle creativity and erect artificial perimeters there is a need for the spirit of ecumenism and unity.

Mr. Ambrose has much to say on the relationship of the local parish church to the campus, and observes that as the number of educational institutions increases there will be fewer and fewer parishes which are *not* in geographical proximity to a campus. There are hints as to why many adolescents are lost to the Church long before they enter college, and some suggested remedies. The university, through its continuing education facilities, can do much to aid the Church in its task to live not for itself but for the world.

The author asserts that as a resource for meaning in life, "as part of God's creation and gift to men, the university needs to be studied, interpreted, and freed by the Churches to perform its ministry to the world." His suggestions for ways in which this can be done will be helpful, as will the last chapter, "Appendix: The Christian Community in the Academic World," the World Student Christian Federation basic document for campus ministry issued in 1964.

(*The Rev.*) **DERALD W. STUMP**
Pennsylvania State University

PEOPLE and places

Seminaries

Philadelphia Divinity School—At the close of the 111th year, 28 students received S.T.B. degrees. Honorary D.D.s were presented to the Rev. Charles E. Hopkins, Ph.D., for 19 years professor of systematic theology, and to Mr. Newell Robinson, instructor in music and organist for 27 years, upon their respective retirements. Seniors represented 16 dioceses in the Anglican Communion. Baccalaureate preacher was the Rt. Rev. Paul Moore, Jr. Officiating were the Very Rev. Edward G. Harris, dean, and the Rt. Rev. Frederick J. Warnecke, president of the trustees.

Episcopal Theological Seminary of the Southwest—An exhibition of contemporary paintings hung in Christ Chapel was a feature of the commencement activities. Mr. Dupuy Bateman, Jr., spoke at the service at which two candidates received S.T.M. degrees, and 11 candidates, B.D.s. The Rt. Rev. J. Milton Richardson, chairman of the trustees presided. Seniors represented 5 dioceses.

General Theological Seminary—The Very Rev. Samuel Wylie, dean, awarded Th.D. degrees to the Rev. Richard Loring and the Rev. Alan Tull; S.T.M.s to 10; B.D.s to 51; and honorary S.T.D.s to 5. The Rt. Rev. Horace W. B. Donegan, chairman of the trustees, presided, and speaker was Dr. Graham Hereford. Baccalaureate preacher was the Rt. Rev. Robert L. DeWitt. The alumni essay was given by the Rev. Richard A. Norris, Jr., D.Phil.

Episcopal Theological School—B.D.s and special diplomas were awarded to 49 graduates, with the Very Rev. John Coburn, dean, and Mr. James

Garfield, president of the trustees, officiating. Dr. Harvey G. Cox preached at the commencement service in St. John's Chapel. Graduates represented 23 states, Hong Kong, Puerto Rico, and Ghana.

University of the South—Preaching at the 100th commencement was the Bishop of Natal, the Rt. Rev. Thomas G. V. Inman, who was making his third appearance as a commencement activities preacher at Sewanee. In addition to degrees awarded to the graduating class of seminarians and seniors, three honorary D.D.s were presented.

Church Divinity School of the Pacific—The Rt. Rev. John Hines, Presiding Bishop, was the commencement speaker to a graduating class of seminarians that included his son, Christopher, one of 29 who received degrees or diplomas. Ceremonies included a celebration of Holy Communion in the seminary chapel. Graduates represent 19 dioceses, 10 of which are within the 8th province which includes Hawaii, Taiwan, and Okinawa.

Bexley Hall and Kenyon College—The 140th commencement marked the last at which Bexley Hall will be represented with graduating seniors—10 seminarians this year. The seminary is to be moved to an ecumenical setting in Rochester, N. Y. Degrees were presented by the Rt. Rev. Roger Blanchard, president of the trustees, acting for President E. F. Lund who had suffered a heart attack a short time earlier. 178 undergraduates and seminarians received earned degrees and among the 7 receiving honorary degrees were President Lund, who announced his resignation this spring, and Frank E. Bailey, a member of the history department for 21 years. Commencement speaker was Mr. William C. Foster.

DEATHS

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

The Rev. David McDonald, 88, retired priest of the Diocese of New York, died May 7, in Lowell, Mass.

At the time of his retirement in 1951, he had been assistant at Christ Church, Fitchburg, Mass., for five years, and earlier, chaplain of the Seamen's Church Institute, New York City, 1933-1946.

The Rev. Donald Emerson Whelan, 59, vicar of St. Stephen's Church, Espanola, N. M., died May 9, of cancer.

He was ordained to the priesthood in 1967, and recently retired from the U. S. Corps of Engineers. Survivors include his widow, Alice, two daughters, and two grandchildren.

Deaconess Dorothea Betz, 82, retired, died Feb. 2, in Kansas City, Mo., after a long illness.

A graduate of New York University and the

Deaconess Training School of the Pacific, she served the Church all of her life, joining the staff of the Diocese of Long Island in 1943, and later worked in various parishes in the diocese. She retired several years ago.

A memorial service for Marion Grace Hendrie was held in St. Martin's Chapel of St. John's Cathedral, Denver, Jan. 22.

Miss Hendrie had been instrumental in setting up in 1921, a commission on Church Architecture and Allied Arts for the Diocese of Colorado.

Services for May Turnbull Hopper, wife of the Rev. C. Arch Hopper, retired priest of the Diocese of Wyoming, were held April 23, in Boulder, Colo.

Fr. Hopper retired in 1960, and they had made their home in Boulder. Mrs. Hopper willed her body to the University of Colorado Medical School.

Gladys Berry Matheus, wife of the Rev. Louis Henry Matheus, retired priest of the Diocese of Milwaukee, died May 14, in Florida.

The Matheuses had lived in Englewood, Fla., for

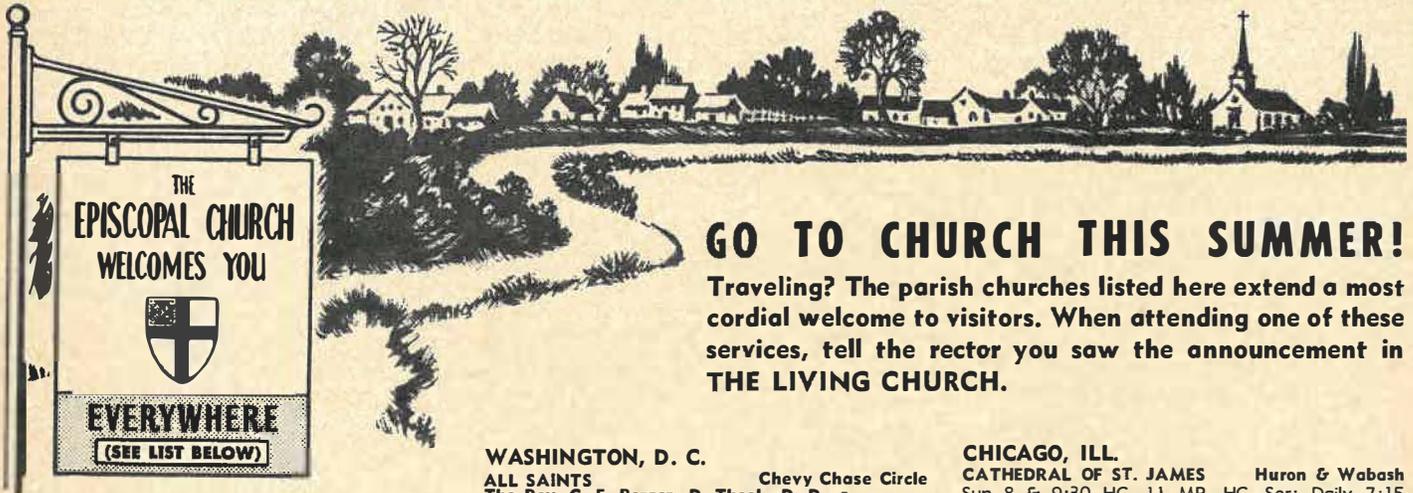
several years. Other survivors include her son, the Rev. Robert L. Matheus, and three grandchildren. The Burial Office and Requiem were held in All Saints' Cathedral, Milwaukee, with the Bishop of Milwaukee officiating.

Ruth Haug Pallett, wife of the Rev. Harry W. T. Pallett, rector of Zion Church, Oconomowoc, Wis., died May 22.

Other survivors include two children. The Burial Office and Requiem were held at Zion Church with the Bishop of Milwaukee officiating.

Evelyn G. Spickard, 76, former director and instructor in Christian education for 50 years, died in St. Dominic's Hospital, Jackson, Miss., May 9, after a brief illness.

She had served the Church in the Dioceses of New York, Chicago, Massachusetts, Colorado, and since 1964, in St. Columb's Church, Jackson, Miss. At one time she taught at General Seminary and had also been on the curriculum staff of Morehouse-Barlow. A Requiem Eucharist was celebrated in St. Columb's and interment was in Cedar Lawn Cemetery, Jackson.



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

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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; also 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 Rev. Rev. John G. Shirley, r
Sun 7, 8, 10, 5:15; Daily 7

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

INDIAN ROCKS BEACH, HOLIDAY ISLES, FLA.
CALVARY CHURCH Gulf Blvd. & 17th St.
The Rev. Canon Frank L. Titus, r
Sun 8:30, 10; Saints Day 10

MIAMI, FLA.
HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

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

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES 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 Fri) Int 12:10, 5:15 EP

GRACE 33 W. Jackson Blvd. — 5th Floor
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Sun 10 MP, HC; Daily 12:10 HC

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

LOUISVILLE, KY.
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OUR CENTENNIAL YEAR

PORTLAND, MAINE
CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30 ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8 & 10; Daily Masses: Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, D.D.
Sun H Eu 7:30, 9, 11, 4; Daily Eu

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST
The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays Daily Mass 7:30; Extra Mass Wed & HD 12:10; C Sat 1-1:30, 4-4:30

(Continued on next page)

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

LOS ANGELES, CALIF.
ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10; Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD 7 & 6:30

RIVERSIDE, CALIF.
ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; Mr. B. O. Braman, c
Sun 7:30 HC; 10 MP; 15 HC

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

FORT COLLINS, COLO.
SAINT LUKE'S 2000 Stover St.
Sun H Eu 7:30, 9 (Sung), 6

DANBURY, CONN., CANDLEWOOD LAKE ST. JAMES' Downtown West St.
Sun 8, 9:15, 11; Thurs 10

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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

DETROIT, MICH.

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

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6,
HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by
appointment

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.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

RENO, NEV.

TRINITY CHURCH (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, asst
Sun 7:45 & 10 H Eu

BRADLEY BEACH, N. J.

ST. JAMES CHURCH 4th & Hammond Aves.
HC 8, 10 (1S, 3S, 5S); MP 2S, 4S; HD 10

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. S. H. Jecko, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun HC 8, MP & HC 10; Thurs HC, Service of
Christian Healing, 10

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N.Y.

**EPISCOPAL CHAPLAINCY TO KENNEDY AIR-
PORT PROTESTANT CHAPEL**
The Rev. Marlin L. Bowman, chap.
Sun 12:15 HC; Wed 12:10 HC

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open
daily for prayer.

SAINT ESPRIT

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; 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

The Living Church

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

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, 10, 11 (High); EP B 6; Daily
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH

Trinity Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 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

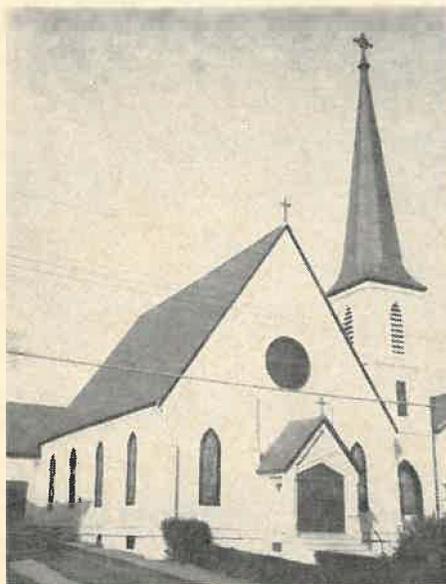
333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

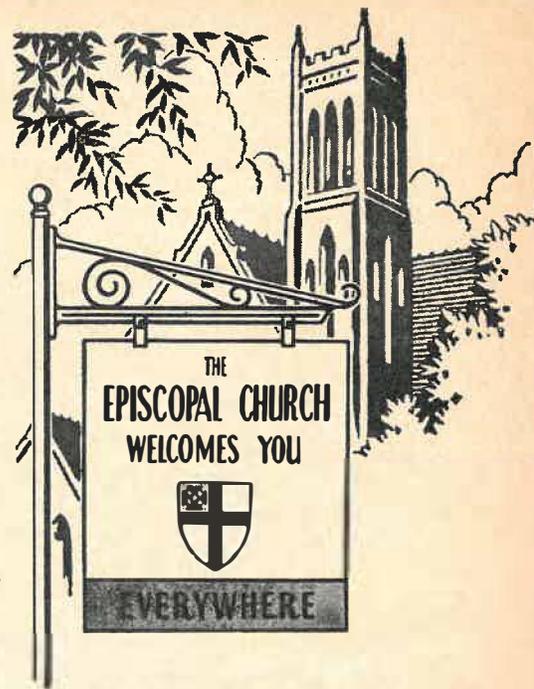
48 Henry Street
The Rev. Carlos J. Caguait, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, asst r; the Rev. Lawrence C.
Butler, asst m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10



TRINITY CHURCH
WHITEHALL, N. Y.
Built in 1866



WHITEHALL, N. Y.

TRINITY CHURCH 60 Broadway
The Rev. Kennedy K. Roberts, v
Sun H Eu 7:30 & 10:30; HD 10:15; 1st Fri C 7

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; R. L. Hobbs, organist & choir
master

LINCOLN CITY, ORE.

ST. JAMES' 2490 North Highway 101
The Rev. G. W. Conklin, v
Sun 8, 11; Wed 10

PHILADELPHIA, PA.

THE CHURCH OF ST. LUKE AND THE EPIPHANY
330 S. 13th St.
The Rev. Frederick R. Isacksen
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

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

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu;
Daily 6:30, Wed 10; C Sat 5

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St.
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10;
C Sat 11:30-12:30

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Sun 7:30, 10 H Eu; Wed, Fri & HD H Eu 6:50, 10

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 4-05-39
Sun HE 10, MP 11, EP 6

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