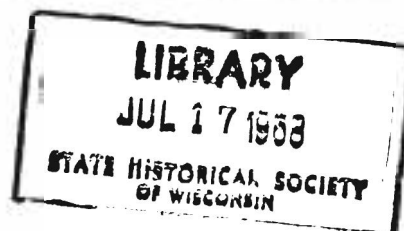


The Living Church

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July 21, 1968

30 cents



KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Epistle for Trinity VI

**And God created man in his own image,
in the image of God created he him.
(Gen. 1:27)**



The history of man is the history of the distortion of images, the images of men in the eyes of each other. The distortion exists to the degree that the beholder stands on a different level than the beheld. For God is the only one who can look down without distorting the image of what He sees, and Jesus is the only one who can look up without distorting His own self image. Occasionally the beholder from above senses, because of his own humility before God, that his gaze is not clear. He compensates with romanticism, with ideology of right or left, with corporal acts of mercy, works of supererogation, social service pro-

ing with the crisis of our days. For we have lost the biblical perspective of history as the means of uncovering our understanding of God and of ourselves and have been viewing it, especially these critical times, as the stage for old-fashioned kind of human progress shoved along by good works. Turn, then, to the chaos of our day, and see the revelation as it is, a source of revelation for a deeper understanding of man as he made in the image of God. For this is a peculiar insight which the minister can bring to his people and his community and it is upon this faith that a stable ministry to our changing society can be built.

I think we can surely say that part of the meaning of the phrase *Imago Dei* is



The Revelation of The Revolution

By The Rt. Rev. Paul Moore, D.D.

Suffragan Bishop of Washington



grams, social action programs, civil right programs, or even intercessory prayers; and this compensation leads to further distortion. Present historical events, by eliminating this distortion of inequality, are developing our revelation.

Leslie Dewart speaks of the development of the revelation of God, Teilhard de Chardin of the development of man, his spiritual evolution. Today I would like to speak of the development of our understanding of the doctrine, not of man, but of our fellowman through historical events. Seeing history once more as a *means of revelation* will assist us in deal-

spirit. Our increased knowledge of depth to do with the freedom of the human psychology has shown the limitations of human freedom by interior blockings and compulsions. Our pessimistic projection of technological civilization, whether the *Brave New World* of Huxley or Orwell's *1984*, emphasizes the exterior limitations of human freedom. And yet, at a fantastic pace, young men and women are asserting their freedom against not only the old colonialisms but against a new colonialism, the creeping control of our civilization over their lives. This is a movement of the *Spirit*. I need not belabor the anti-colonial revolts—women against the sexual colonialism of men in the double-standard society, children against the family colonialism of parents

This baccalaureate address was given by Bp. Moore on May 16 as a part of the Philadelphia Divinity School's annual commencement.

new nations against political and economic international colonialism, minorities against racial colonialism, young clergy and laymen against religious colonialism, and most dramatically, students against academic colonialism. By colonialism I mean the imposition of values by one group of human beings on another with little regard to the recipient's right to his own values.

The struggle of the "colonialists" to understand the violence of their rejection by the "colonized" will take every intellectual and emotional resource at our command. We waspish colonizers are still really wearing tuxedos for dinner in the jungle, but at least we are beginning to feel self-conscious about it. I feel increasingly white as I walk in the ghetto, increasingly old on the campus, and despite, or perhaps because of, many years in civil rights I have to agonize to understand what Black Power is really saying and agonize to accept what is said once understood. It is emotionally equivalent to the effort of the patient in therapy and requires as deep a psychic change.

What is this all about? First, I do *not* urge a guilty liberal acceptance that the underdog is right *because* he is black, young, female, poor, an Asian, a layman, or a student. Such an acceptance does no one any good. It "hangs us up" even more, like the patient who insists on the psychiatrist telling him what to do. Rather, intellectual understanding and emotional acceptance of reality is required, and that reality has to do with the nature of man made in the image of God. He is free; he is free to be himself, not someone else; he is insisting, demanding, rebelling for this right. Self-determination, black is beautiful, the free university, even non-directive counseling and the Vatican Council, are all saying this same thing. This is not anarchy, although the pent-up reaction against cultural repression is so strong that it has some anarchistic fallout. It is not anarchy, but merely men, women, young people acting out the doctrine that they are made in God's image.

Of course, the difficulty of dismantling this cultural colonial empire boggles the imagination. Control and manipulation are built into our laws, our customs, our habits of mind and feeling. Progressive education, civil rights toward integration, this whole liberal trend of the last 30 years has failed because it attempted to improve people's lot by using the beginnings of the insights of freedom to control them. And so we see ourselves, after

30 years of social legislation and movement, on the brink of chaos, all because we simply did not understand the implications of the simple phrase *Imago Dei*.

I am preaching of revolution, and the revolution is already violent. The first violence of the revolution is the violence of those who are insisting on the controls, that they continue—the violence of our economic system which enslaves millions of our people in poverty and does violence to their souls and bodies, of our political system which sends unwilling sons to war, of our cultural system which insists on *white* values. I would hope that we, who are part of this violent system, can quickly become non-violent. Until we become non-violent we cannot really expect no fighting back. In fact, without the defusing of the violence in our insti-



Bishop Moore

tutions these institutions will collapse—the family, the school or university, industry, the city, our legal system, our government must first see the violence built into them and then remove it. We have lived so long with these violences, they are so much a part of the air we breathe, that it takes a black person, a youth, a woman—depending upon the institution in question—to point them out.

For an individual to become free in an un-free society the use of power is necessary. Christians are afraid of power—afraid to use it directly, afraid to admit they use it indirectly. We, too, are the jail keepers of the *invisible glass prison*. These glass walls are very thick. Since we have forgotten they are there, we do not realize the power they have to enslave. During the rebellions we hear and see the shattering of glass—we shudder at this running amok of black power. But some way, somehow, the glass must be broken.

The only power the poor have is to break glass until we share with them the more orderly invisible power we unconsciously wield. A man to be himself *must have* power, because power in our society goes with freedom, because both are part of the image of God.

To you, who are about to go forth, this revolution for self-determination spells out a ministry, for the revolution is a revelation. I do not say to you "To the barricades," hasten the revolution, although some of you may have a revolutionary vocation. If you have, remember *your* weapon can only be the power of love.

But I do say to you—how can I say it?—listen with your soul. Try to get out of your skin, your age, your sex, your nationality, your religion, to hear the free voices. It is terribly hard, but you have to do it. What are they saying—these voices? What are they saying? Listen. Listen. The voices grow louder. They assault your ears, your mind, your emotions, your very identity. But you have to listen in pain. And then, when you finally hear, it is beautiful, because you see a man different from you speaking forth in the image of God. And you see him undistorted by your unconscious colonialism, and you see and hear him in excitement, in joy. At this point we, too, become free. It is not us who free those we control; it is they who free us, free us up. And we find we are hungry for many things. And we find we have been looking at the wrong mirrors and now we see ourselves undistorted. And most beautiful of all, through this experience we see and feel Christ in his wholeness, in our fellow man.

Believe me this is revelation, that every man and woman and child, only by being his own self-determined self, can fulfill that image of God for which he was created. This is the revelation of revolution which will bring the revolution springing from revelation. It will overturn our institutions, it will overturn our beloved Church which will be broken open to new life, will receive great floodings from the Kingdom which is surfacing through the World. And so those of us who are asked to be stewards of the mysteries of Christ will find new mysteries of Christ and will let go some old and dusty things which have lost the power of mystery.

Be free yourselves to listen, to hear, to preach, and to love in the *Kairos* of the unfolding of a new Kingdom of men, created in the image of God.

The Living Church

Volume 157 Established 1878 Number 3

*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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THINGS TO COME

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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 Preas Service.

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

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

LETTERS

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.

EUB Inheritance

THE LIVING CHURCH of May 12 carried a news item about the uniting of the Methodists and the Evangelical United Brethren, in which it was stated that "the formation of the United Methodist Church brings together two Communion which share common history and doctrines. Both obtained their theological heritage from John Wesley, the 18th-century Englishman and Anglican."

As an Anglican reared in the old United Brethren Church, this caught my attention and I feel I ought to set the record straight. That there was little or no difference in the theology and services of the two groups is, I believe, largely true, although the United Brethren were strongly influenced by Arminianism which the Methodists were not. But at least as respects the United Brethren part of the EUB Church (and this was the major part), there was no Wesleyan or Anglican influence or heritage whatever. The founders of the United Brethren Church all had their roots in various continental protestant movements; none, as far as I am aware, were Wesleyans. To quote from an official statement of the *Origin of the United Brethren in Christ*, by the year 1800, "... the preachers were obliged to appoint an annual conference, in order to unite themselves more closely . . . ; for some had been Presbyterians or German Reformed, some Lutherans, and others Mennonites." No word of Methodism there, though Wesleyanism was already 35 years established in America.

PERRY LAUKHUFF

Norwalk, Conn.

Moderation

This brief note is to express my appreciation of the editorials in the May 26 issue. I am grateful for your printing Mr. Joseph W. Bishop's analysis of what frequently passes for conscientious judgments.

Bp. Barnds statement "A Plea for Moderation" might well be re-printed and placarded in every parish house and church porch in our nation. One wishes that it could be distributed among all the members of this Church. For that matter, it would be a source of reassurance to the members of all bodies who rightly wonder if some of the clergy manifest even a modicum of common sense in their evaluation of many contemporary (but especially social) issues.

(The Rev.) JAMES C. GILBERT

Yeadon, Pa.

UTO

For many years my contribution was made to the United Thank Offering faithfully and anonymously, the latter marking me a conservative, I'll bet. No longer does my contribution go to the UTO.

If you have sat in General Convention and watched the procession of the missionary bishops and their delegates, you have been moved to tears. Was it at the Miami Convention that the tall, black bishop from Africa said that the money spent for flowers

alone on the altar of a single parish here in the United States would send one of his seminarians through school? Listening to the needs of missionaries and knowing that they are not met makes me think UTO funds should not be spent elsewhere—until the UTO should be oversubscribed and our missionaries' needs filled constantly. This, I believe, was why UTO came to be—to fill the needs, or try to, of our missionaries.

If other funds are necessary due to present circumstances, let them be raised independently of the UTO.

MARION RENCH

Racine, Wis.

Violence

The death of Robert F. Kennedy is a senseless, wanton, and cruel thing, but it will not have been in vain if the leaders of America—in government and in the Church—hearken to the lesson to be learned: Through misguided philosophy or religion, violence has been granted sufferance to exist in our nation. As rats breed and multiply amid garbage and filth, so violence breeds and multiplies amid the aura of permissible violence.

Surely the second unbelievable tragedy of the Kennedy family, following so closely upon the heels of the King assassination, will tear the cataract of philosophical blindness from our eyes. Violence must never be accepted as a tenet of our lives.

(The Rev.) J. ROLAND JOHNSTON

Rector of St. Andrew's Church

Washington Court House, Ohio

Conference on Far Left

Several years ago, the Diocese of New York put on a program analyzing the dangers of the "radical right." My recollection is that THE LIVING CHURCH took issue with the thesis that the radical "right" constituted a danger to society but the radical "left" did not, and I seem to remember that you were assured by the authorities responsible for that program that there was no intention to exculpate the radical "left" and that they intended to put on a second program which would deal with the dangers posed to society by the radical "left."

I do not remember seeing any notices of a program dealing with the radical "left." I wonder if you could let me know whether such a program was ever held, and, if not, whether it ever will be held?

BENJAMIN H. WALKER

New York City

Editor's comment. Such a conference on the extremism of the radical left has not yet been held. A spokesman of the Cathedral of St. John the Divine informs us that the plan to have one has not been abandoned.

Project Equality

I write to urge Churchmen to exercise extreme caution towards Project Equality which is defined as "Affirmative Action for Equal Employment Opportunity through Churches, Synagogues, and Related Institutions." I am convinced that a great number of people who are asked to vote either for or against Project Equality have not read the book published by the Project Equality Council—National Catholic Conference for Interracial Justice, and therefore are not well enough informed to cast an intelligent vote.

It seems to me that in the Episcopal

Church more concern should be shown for setting our own houses in order before we attempt to boycott suppliers. I doubt that all of the diocesan institutions in dioceses that belong to Project Equality provide equal employment opportunity, and that all vestries in such dioceses consider men of different races to be their rectors, or that all bishops consider men of different races to fill the vacancies in their mission fields. It would be more Christian, I believe, to make improvements within our own institutions before we boycott suppliers who will not admit that they provide equal employment opportunity.

There is a possibility that the Church is too concerned to cast out the mote in someone else's eye and not see clearly the beam that is in our own eye. I believe we should try to improve our own conditions in our own dioceses and missionary districts before we try to set the secular world straight through such agencies as Project Equality which some people regard as meddling and ill-conceived.

(The Rev.) WILLIAM J. BARNDIS
Rector of St. Timothy's Church
Gering, Neb.

Theology of Stewardship

I have read with interest the letters on whether or not it is moral to withhold part of the missionary quota from the national Church if one disagrees with the Executive Council's program. I am not desirous of taking sides on that particular issue but it does seem to me that the writers show a lamentable ignorance concerning the theology of stewardship.

Stewardship means that we give for our soul's health and not to support some cause or project. Naturally people like to give. All of us are born utterly dependent on our mother's milk, our mother's love, and our father's income. We are dependent and on the receiving end through our years of childhood, adolescence, and frequently young adulthood. It is a sign of maturity and adulthood when we in turn become givers and no longer receivers. Normally, we give to our wife or husband and to our children, but the average person gladly extends division of his interest and concern to include those who are not "mine."

As Christians we are committed to give. Our Lord gave His life on the Cross for our salvation. Consequently, when a Christian makes an offering for the glory of God to his Church, his spiritual life is enhanced. It is really not his concern nor responsibility to direct its spending. Each communicant of the Church, of course, has the privilege and responsibility to express his opinion so that vestries, diocesan conventions, and the General Convention may be guided by the minds of the Church. But it is the stewardship of the vestry, of the diocesan conventions, and the executive board of the diocese (whatever it may be called), the General Convention, and the Executive Council of the Church to spend wisely the offerings received from our people.

(The Rt. Rev.) HENRY I. LOUITTIT, D.D.
The Bishop of South Florida
Winter Park, Fla.

Updating the Creed

While I am personally opposed to any change in the Lord's Prayer, the Apostles' Creed, or any other liturgical text, I am

July 21, 1968

aware that their language is considered archaic by many. However, in too many cases, those who attempt to update the language of Christian writings change the meaning in the process. This has happened in the case of the proposed Liturgy of the Lord's Supper.

I find in THE LIVING CHURCH [June 9] that attempts are also being made to change the meanings of the Lord's Prayer and the Apostles' Creed. Do the members of this committee actually believe that the Lord's Prayer ever before contained a clause with the same meaning as, "Save us in the time of trial"? Or that all the previous translators of the Apostles' Creed ignored the differences between the clauses, "Who was conceived by the Holy Ghost," and "who was conceived by the power of the Holy Spirit"? O ye of little faith! Are we to believe that modern man is too sophisticated to accept primitive Christian tenets? Must we dilute the Apostles' Creed to make it less controversial?

JOHN H. YOUNG

Fort Wayne, Ind.

Lo, the Poor Clergy

For years I have been distressed by the continuous cry of "poor clergy." Consider these figures:

In our Diocese of Easton
Minimum salary:\$5,400
Pens. prem.: 810
Life ins. & major med.: 300
Housing (est.): 1,500
Car allowance: 720
Utilities: 690

\$9,420

In addition, we are allowed a week's free occupancy, all utilities paid, of a "clergy Rest House." *We are well off.* And in other dioceses I understand that this is considered penury. But, in the commercial world, we are in the \$10,000 class. *Poor clergy!*

In 35 years of ministry I have never received over \$5,200 in salary (often without utilities and car allowance). My wife and I have sent four young people through college (without a "clergy children's education fund)." Are our clergy families so given over to snobbishness that their young people cannot use and profit by public school education? In addition, we have bought land, built a house for retirement, and will have the mortgage paid off (D.V.) this year.

(The Rev.) R. B. GRIBBON

Easton, Md.

Here We Go Again!

According to the L.C. of June 30 I see we are off and running on the same old merry-go-round. An office for COCU is to be set up and staff employed. I see a first full-time staff officer has been appointed as of Sept. 1. I have never seen one that did not need a secretary, etc. Bet we will have all the full trappings before too long. Too bad the Churches cannot get together without paying someone to do the work.

(The Rev.) GEORGE F. PACKARD
Rector of St. Mary's Church

Baltimore

Retreat

Oh, perfect silence!
But one mosquito says,
"The world is fallen."

Jean Dalby Clift

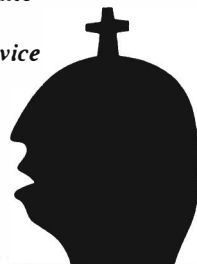
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The Living Church

July 21, 1968
Trinity VI

For 89 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

Call for Prayer to Undergird Action

The Rt. Rev. John E. Hines, the Presiding Bishop, has called on all clergy and laymen to undergird social action involvement with prayer. His plea was suggested by the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico and chairman of the Church's Mutual Responsibility Commission.

"To Christians," Bp. Hines said, "prayer is not a valuable but optional extra; it is central to our whole discipleship." He said that "no renewal . . . no true obedience . . . or new understanding of God's truth" can come without prayer. In referring to the massive social action program of the Church, the bishop said that no one of us "can evade the realities or 'cop out' as if these conditions did not exist. But in order to implement all this, there must be an undergirding of prayer. Without God's help and guidance all these things will be too much for us."

All members of the Church are asked to pray daily for the work of the Church in the world and to the world. Devotional guides and suggestions of ways to implement the Call to Prayer have been prepared by the Mutual Responsibility Commission.

INTERNATIONAL

Lumbini to Become Accessible

The United Nations is attempting to build the birthplace of Buddha into a shrine comparable in tourist attraction to shrines around the world which draw missions of Moslems, Christians, and Jews each year. Secretary General U Thant, himself a devout Buddhist, is the principal promoter of the project. The United Nations Development Program in New York City, has already investigated conditions for tourist facilities.

UNESCO is looking into the archeological background of the prospective shrine: the government of Nepal, where Gautama Buddha was born about 2,600 years ago, is marshalling domestic resources to make Lumbini, the birthplace, accessible to millions in the future. Today, only 5,000 pilgrims a year make the hazardous mountain trek in the Himalayas to Lumbini.

It is hoped that some formal celebration of Buddha's birthday in May 1969 will take place at provisional accommodations in Lumbini.

PITTSBURGH

Church Opens Supermarket

In the rioting after the assassination of Dr. Martin Luther King, Jr., Episcopalians were part of the restorative labor in Pittsburgh's Hill District and the Homewood-Brushton black community. Serving as a temporary food distribution center was St. Stephen's-in-the-Hill, a mission of St. Stephen's, Sewickley, and the Church of the Holy Cross, the parish of the Homewood-Brushton area, opened her doors to the black youth and community leaders.

Through the efforts of the rector and leaders of the Church of the Holy Cross, the church has purchased the former Vilsack-Ray Supermarket. Aided by almost equal loans from Calvary Church, the Diocese of Pittsburgh, and the Mellon National Bank, the initial \$20,000 cost paid for the store and some stock. Both black and white Churchmen cooperated in restocking the market. Since the most recent rioting, 18 merchants on Homewood Ave. have closed, leaving only peddlers hawking produce and even meat from trunks of cars.

The Rev. Junius Carter, rector of Holy Cross, has stated that once the staff of Holy Cross Supermarket is sufficiently trained in managerial skills, and as soon as community residents purchase shares of stock at \$10 each to recapitalize the corporation awaiting its non-profit charter, the parish will bow out in order that other problems may be confronted. At present the market manager is Curtis Heflin, a Homewood meat and poultry store owner who is closing out his own business.

Working on another of the district's problems, young married adults in the parish have taken a non-profit charter for the Martin Luther King, Jr., Homes, Inc. Beginning with 66 sub-standard housing units in the parochial area and backed by an FHA loan of \$850,000, the first rehabilitation and reopening of boarded up homes has been completed. Another 130 units are now being considered for similar action. Canon Carter reports that a total of 275 applications were received for the initial 66 units.

OHIO

Wilberforce to Keep Name

This magazine was the victim of an erroneous report shortly after the assassination of Dr. Martin Luther King, Jr., to the effect that the trustees of Wilberforce University, in Wilberforce, Ohio, had voted to rename that institution after Dr. King. The report had circulated widely, reaching to Europe. Dr. Rembert E. Stokes, president of Wilberforce, has issued a statement correcting it, saying that the trustees had never considered any such proposal, although some "well intentioned friends" had suggested it.

In its issue of June 23, THE LIVING CHURCH editorially urged the trustees of Wilberforce "to reconsider their intention to rename that institution."

Dr. Stokes said that a new science classroom building would bear the name of Dr. King.

MONTANA

Consecration Date Set

Sept. 16 is the date set for the consecration of the Rev. Jackson E. Gilliam as Bishop of Montana. The service will be held in St. Peter's Pro-Cathedral, Helena, with the Presiding Bishop as principal consecrator. Co-consecrators will be the Rt. Rev. Chandler W. Sterling and the Rt. Rev. George M. Murray.

Fr. Gilliam, 48, rector of the Church of the Incarnation, Great Falls, Mont., since 1955, was elected to the episcopate April 29 [L.C., May 19].

NEWS FEATURE

Trinity Institute Meets

More than 40 bishops wanted to come to Trinity Institute's initial seminar for bishops on "The Theological Revolution of the 1960s," but only 28 could be accommodated. The inauguration of the institute last February by the Archbishop of Canterbury, and the response to date may well mark a significant development in the post-ordination training of our clergy, especially if the lecturers are of comparable caliber to those who were invited to lead the bishop's conference June 17-21. Dr. Langdon B. Gilkey of *Shantung Compound* fame and professor of theology at the University of Chicago lectured on "A Critique of the New The-

ology" under the headings: Difficulties in Contemporary Theology; Our Cultural Environment; and Human Freedom and Divine Love. Dr. John Macquarrie, professor of systematic theology at Union Theological Seminary dealt with "The Theological Scene" under the themes: The Problem of Christology in Our Time; Contemporary Man's Self-Understanding; and What Do We Mean When We Speak of God? The librarian of Pusey House, Oxford, the Rev. Donald Allchin, gave as a review of the current situation in Anglican theology with special attention to the last 20 years. The Rt. Rev. Alexander Schmemann of St. Vladimir's Russian Orthodox Seminary opened up the subjects of the "Anglican Tradition from the viewpoint of Orthodoxy and Orthodox-Anglican Relations." The final lecture was on Teilhard de Chardin by the Rev. Christopher F. Mooney, S.J., of Fordham University. Every noon the Eucharist was celebrated by the Rt. Rev. Stephen F. Bayne according to a different rite each day and with a short homily.

This seminar was absolutely first class so much so that one would wish that the course could be repeated until every one of our bishops had taken it. The institute is the generous gift of Trinity Church, New York City; it is open to clergy as well as bishops by invitation; and it is directed helpfully, thoughtfully, and unobtrusively by the Rev. Robert E. Terwilliger.

✦ JOHN SEVILLE HIGGINS

CHICAGO

Clergy Association Meets

The Episcopal Clergy Association in the Diocese of Chicago was given a boost at a meeting attended by 65 priests just six weeks following its formation. At the second plenary session interim articles of association were adopted and a 24-member central committee was elected. The association is open to all priests and deacons canonically resident or licensed in the diocese, and members shall be those who have paid current dues of \$5.

In its statement of purpose the association says: "We seek to come to grips with forces, situations, and traditional images in order to realize our dignity and freedom as human beings and to fulfill our vocation." The interim articles also state that because of the "nature of the organization," bishops shall not be eligible for membership. However, the formal list of tasks of the association includes that of working "in close cooperation with, and in support of, the bishops of this [Chicago] diocese."

Members of the executive committee are: The Rev. Messrs. Donald C. Aitken, chairman, St. Elizabeth's, Glencoe; William S. Lea, Christ Church, Winnetka; Daniel Montague, St. Barnabas', Glen Ellyn; and Albert Peters, St. Margaret's, Chicago.

NEW YORK

Guidelines on "Sanctuary"

Guidelines on the legal "sanctuary" status of churches and the mediating role of clergy in the event of summer riots and civil disorders have been drawn up by the Guild of St. Ives, association of Episcopal attorneys, at the request of the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York.

The document is being distributed to clergy of the Diocese of New York, "not to dictate or even suggest what you should do in certain situations," Bp. Wetmore said in a covering letter, "but to indicate what legal standing your actions might or might not have" in the event of police search, arrest, or interrogation. The bishop has been a leader in the city-wide Urban Crisis Task Force to aid Mayor John V. Lindsay's Action Task Force in the event of summer riots. The authors of the document met with Police Commissioner Howard Leary requesting his endorsement of its recommendations.

"Perhaps the greatest function a clergyman can fulfill in any local state of disorder, as an individual and as a representative of his Church," the guidelines said, "is to act as mediating influence between the community and the police. Legal rights aside, what is most necessary is good common sense." Clergy should recognize "that the police have a valid right and legal duty to restore order as quickly as possible." They should also take cognizance of the right, "and often a need," of individual members of the public "to be protected from the excesses of authority." Because he occupies a position of respect, "a priest can be invaluable to both sides in such a situation if he can maintain his judgment and reason."

Examples of "improper" purposes of police requests to enter a church, the guidelines noted, would be things like "looking around to see what was there" without a good reason to suspect the presence of contraband. Also included would be "questioning persons inside generally to see what they know" or "keeping the place and the people under sur-

veillance." Examples of "clearly proper" purposes of entry would include "making an arrest pursuant to warrant" or "arresting a person who has committed a crime in the presence of a police officer" or "arresting a person when they have reasonable grounds to believe he has committed a felony (serious crime)" or "making a search pursuant to a lawful search warrant."

The guide said the term, sanctuary, has been "vaguely defined as the right of a fugitive to take refuge in a church where he will be safe from arrest and the reach of civil authorities." Such a right "has never existed in American law" and was "long ago repudiated in Europe," the document said. "Those today who seek and those who give sanctuary must find their justification in morals, not in the law." However, religious organizations, "like any other private property owner," have a "qualified right" to exclude from their property "any persons they choose, including the police." Here, the distinction between civil and criminal trespass "hinges on the intent of the intruder." In the case of police searches, "the mere fact that an officer has valid authority to enter a building does not give him an unrestrained right to conduct a general search or investigation, the document said.

DELAWARE

Elected Bishop on 15th Ballot

The Very Rev. William H. Mead, 47, dean of Christ Church Cathedral, St. Louis, since 1964, has been elected 7th Bishop of Delaware. He will succeed the Rt. Rev. J. Brooke Mosley who has resigned to be overseas deputy to the Presiding Bishop.

Dean Mead is a native of Detroit and a graduate of the Virginia Theological Seminary. Prior to his going to St. Louis, he had served churches in Bloomfield Hills, Mich., Alexandria, Va., and St. Paul. Before entering the ministry he was employed in the production departments of Packard Motors and Skinner Motors.

Delaware Election

Ballot number	1		7		9		11		14		15	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Jesse F. Anderson	1	2	(withdrew)									
Morris F. Arnold	2	5	0 0		(withdrew)							
G. P. Mellick Belshaw	2	4	(withdrew)									
James G. Birney	7	11	(withdrew)									
Raymond T. Ferris	7	15	12	27	14	26	14	21	14	27	12	24
Walter E. Frieman	1	2	(withdrew)									
Lloyd E. Gressle	5	10	3	4	8	6	8	8	(withdrew)			
John McG. Krumm	0	1	0 0		(withdrew)							
Charles H. Long, Jr.	0	1	(withdrew)									
William H. Mead	7	10	25	34	24	44	24	48	32	50	34	53
George R. Millard	10	10	5	12	0	1	(withdrew)					
N. W. Rightmeyer	1	2	(withdrew)									
John W. Shackleton	2	4	0 0		(withdrew)							
Votes counted	45	77	45	77	46	77	46	77	46	77	46	77
Necessary to elect	30	52	30	52	31	52	31	52	31	52	31	52

Ask Support for the Church

The Conference of Anglican Bishops in South America has sent a letter to the archbishops and bishops of the entire Anglican Communion asking for action at Lambeth "to guide us in our work and to encourage those upon whom we must count for support."

Ten years ago the Lambeth Conference reversed a 50-year tradition of disapproval of missionary work in Latin America by referring to South America as "the neglected continent," and noting that it "offers a challenge and opportunity to the Anglican Communion as a



great field for evangelistic work. There is no reason why it should not strengthen and extend its work in the continent. There is every reason why it should assume larger responsibilities there." (*The Lambeth Conference 1958*, p. 2.71)

At a meeting last fall the Anglican Bishops in South America found themselves "sufficiently troubled" by "continuing ambiguity about the Church in Latin America" to draft the letter sent to the Anglican prelates shortly before the 1968 Lambeth Conference convened. Although the conference agenda "does not refer to any specific geographical areas," the letter states, "we yet ask your concern in discussing and clarifying the central question of Anglican commitment to Latin America during our time together so that we may come away with a united program of mission in this continent [South America]."

Signers were: the Presiding Bishop of the Episcopal Church of Brazil, the Rt. Rev. Egmont M. Krishke; Bishop of Southwestern Brazil, the Rt. Rev. Plínio L. Simões; Bishop of Central Brazil, the Rt. Rev. Edmund K. Sherrill; Bishop in Argentina and Eastern South America, the Rt. Rev. Cyril Tucker; Bishop of the Diocese in Chile, Bolivia, and Peru, the Rt. Rev. Kenneth W. Howell; and Bishop of Colombia, the Rt. Rev. David B. Reed.

The synod of the Province of the Caribbean meeting in St. Croix, US Virgin Islands, recorded its full support of the position taken by the Anglican bishops in South America. It endorsed the proposals set forth in the bishops' letter to all other Anglican prelates:

- (✓) Establish an indigenous Church in each nation of Latin America;
- (✓) Give priority to urban evangelism;
- (✓) Become involved in higher education; and
- (✓) Witness to the oneness of the Church.

Another Church Merger

Under discussion for more than a decade, the merger of the Wesleyan Methodist and Pilgrim Holiness Churches into the Wesleyan Church has been completed. The union was approved by national meetings of the two bodies in 1966. The new Church has a membership of 122,340, with a constituency of 300,000 on the basis of a Sunday school enrollment.

More than 600 delegates from the merging groups attended the uniting conference in Anderson, Ind., during which four general superintendents were elected: Dr. B. H. Phaup and Dr. V. A. Mitchell, Wesleyan Methodist, and Dr. M. H. Snyder and the Rev. J. D. Abbott from Pilgrim Holiness.

Both groups share theological and missionary emphases. Tracing their theological heritage to John Wesley, they have stressed the doctrine of sanctification. The Wesleyan Methodist Church was launched in 1843 during agitation over the slavery question within the Methodist Conferences of New York State. Origins of Pilgrim Holiness Church are traced to 1897

when a Methodist clergyman in Ohio organized the International Apostolic Holiness Union. In subsequent years, a number of Pentecostal and Holiness groups entered the movement and eventually established the Pilgrim Holiness Church.

NCC

Group to Study Campus Crises

An ecumenical gathering of Church executives for higher education — called to New York City by the National Council of Churches to discuss the current crises on U.S. campuses — has spurred the formation of a study group.

The "Consultation on the Churches' Response to the Crisis in the Universities" asked the NCC department of higher education to appoint a "task force" charged with developing strategy for cooperative Church action in "a crisis that goes far beyond the immediate phenomenon of student unrest." Most participants agreed that the crisis involves the very fabric of society and cuts across national boundaries.

Continued on page 14

Letter from London

The most newsworthy remark to be made about Cardinal Heenan's recent visit to Westminster Abbey is that there was no news. In other words, for a top Roman Catholic to preach in an Anglican church is not news. But even more important, there was no demonstration on this occasion from protestant zealots. It is surely important when such events can come to be taken for granted.

Cardinal Heenan was the first Roman Catholic to preach in the abbey since the Reformation. His was a return visit for the Archbishop of Canterbury's recent sermon in Westminster Cathedral, the cardinal's seat. The cardinal used the occasion to point to a tendency to expect Christians to prove their sincerity by marching, demonstrating, and petitioning whenever anyone prompts them to do so. "It is time," he said, "that we stayed at home and demonstrated against ourselves. We are complacent in repenting the sins of our fathers. We may also be self-righteous in making public protests at what other people are doing. There is a great deal of what has been called 'selective indignation.' Think how many marches and demonstrations have taken place against Americans in Vietnam. But how many marches and demonstrations have there been against the massacre in Biafra?"

There was a congregation of over 3,000 people of many races and it included over

100 clergy and ministers of various Communion, all of whom took part in the opening procession.

Are we getting too many liturgies these days? Some pointed comments on the situation produced by the widespread revision of liturgies throughout the Anglican Communion are made by Dr. Gerald H. Knight, director of the Royal School of Church Music, in *English Church Music 1968* (Royal School of Church Music, Addington Palace, Croydon, CR9 5AD, price 12s., post free).

Dr. Knight points out that not many years ago the 1662 Prayer Book, modified in some degree, was used in all English-speaking Anglican churches except those in Scotland and the United States. In recent years, however, many Churches have revised their liturgies in accordance with their own views of what is suitable for the latter half of the 20th century, and since the results have been so different these revisions have raised a number of problems. Even the wording of the Lord's Prayer, the Nicene Creed, and the *Gloria* is no longer standardized, and much of the traditional music for the liturgy is unsuitable for the revised texts. Dr. Knight pleads for at least a minimum of useful uniformity, though he sees great difficulties in the provision of new music to suit the varying texts.

DEWI MORGAN

The Living Church

The Clerical Image

The author of this guest editorial is the Rev. W. Towings Stone, rector of St. John's Church, Barrington, R. I. He wrote it for his parish bulletin, but it fell into the hands of his bishop who wisely ruled that its message is for that "wider Episcopal fellowship" represented by the readers of THE LIVING CHURCH. We agree.

J. B. Phillips, an excellent translator of the New Testament, has this to say in one of his little books: "Most of the clergy are not nearly so naive as people may think, and most of them have a pretty intimate knowledge of what human nature is like." For the most part I might agree with that, but there is a lot of evidence on the other side, and often I am tempted to say that clergy (as a class, regardless of sect) are both naive and pathetic.

First, of all professions, the clergy are most isolated and even insulated. We are guarded and protected by even the very clothes we wear. A round collar is the signal for any group of people to either shut up, or put a close watch on language and thought. For example, if John Updike's new novel *Couples* is an accurate picture of middle-class suburbia, I have lived 23 years in their midst without even knowing them. Also I am sure if people were like his characters I would be the last to know, or at least only in the formality of a confessional.

Secondly, we do not bear the same burdens as men in public life, we do not have the same kind of conflicts as even men in business must bear, and we can pose or pretend to be men of righteousness, honor, and courage, without much fear of contradiction. The world knows this, accepts us, ignores us, and we have little, if any, influence upon the life that goes on all around us. For that reason we are tempted into signing petitions, uttering denunciations, making "love" proclamations from a pulpit. The only things that can equal the meaninglessness is the editorial section of the provincial daily. The editor mistakes his wordiness for action, and so do the clergy.

Now, there I have made my confession. Give me your absolution, I need it. Only an honest people can make an honest clergy. You cast aside your pretensions, and I'll try to get rid of mine.

And Watch the Peace Begin . . .

My Dying speaks of me:
Enjoy your breathing in and out
of life—Spring like an animal
over the wonders of Life . . .
which tease of the knowing of
God.

Jumble together the twigs of trees
the bright flower petals
and renew life in the breaking
of morning.

Sum up the loves of children
and spin them into life
and watch the Peace begin.

Judy T. Sternbergs

Gun Legislation: Now

Opponents of federal gun-control legislation make a show of reason in their contention that Congress should never legislate under the pressure of public hysteria. The immediate aftermath of the assassination of a King or a Kennedy, so the argument runs, is no time to put together and to rush through a bill aimed at keeping guns out of the hands of criminals and psychopaths. This would be a telling argument were it not for one fact which reduces it to total irrelevance, i.e. that the gun menace has been under careful study for years, in and out of Congress, and everything that can possibly be said for or against a gun control law has been said a thousand times. The argument that Congress should wait until the nation cools off and forgets the blood-lettings that have made it sick with shame is a tactical stall which deserves the same moral respect due a filibuster.

If Congress lacked the information which can come only from thorough research and investigation we should be opposed to a federal gun control bill at this time. But it doesn't. All the facts have been in, long since. It is time for the United States of America to join other civilized nations in making it impossible for any hood or loony with a mission to buy a gun by mail or over the counter. There is no real question of constitutional rights at stake in this issue, despite the extraordinary rhetoric of the gun merchants, and vigilantes like the Minutemen, about the provision of the second Amendment that "the right of the people to keep and bear Arms, shall not be infringed." Like every other civil right guaranteed by the Constitution, this one which may not be infringed may none the less be regulated, and it had better be, if every citizen is to enjoy the much more basic right to walk around in the land with a minimal chance of being shot down.

No Health in Mass Guilt

White liberals endanger the cause of civil and human rights for Negroes when they engage in "mass orgies of guilt" for the murder of Dr. Martin Luther King, says one of the nation's leading authorities on urban problems. He is Prof. Leonard Fein, research director of the M.I.T.-Harvard Joint Center for Urban Studies. Having made substantially the same point in our editorial *Collective Guilt—A Mischievous Myth* [L.C., May 5] we happily welcome Dr. Fein to the club of those who insist, at the risk of being called obstructionists or even saboteurs of the good cause, that there is no law of God against using one's head, and using the right words for things, even in the noblest of causes.

We emphasized the danger of letting an hysterical self-imposed collective penance be a substitute for personal repentance and we asserted our audacious belief that all real sin, like all real sex, must be personal in order to be real. We might have added that the same goes for all real thinking: it must be personal, it cannot

be social or collective. When somebody says, "Our committee thinks that . . ." he reveals that he doesn't know what a committee is and he doesn't know what thought is. A committee or a society or any collectivity cannot think. Most or all of its members may come up with the same opinion, but if any real thinking was involved it was done by persons thinking as individuals.

Now comes Dr. Fein, addressing the national biennial convention of the American Jewish Congress and delivering a salutary warning against trying to attack ugly realities with hysterical thought and speech. They will remain what they are and grow worse unless they are called by their right names and attacked in a way that is not only righteous but rational. Here are some of his trenchant observations:

"It does not help to assert that we are committing genocide against the black man, even though Negroes are

victims of oppression, brutal insult, and debilitating injury." *Amen.*

"Since the murder of Dr. King there has ensued an almost orgiastic celebration of penance, a vulgar and useless mass confession of all manner of sin." *Amen.*

"Some liberals have sought to persuade themselves and others that random violence can be beneficent, that only resurrection can redeem us, and that only death can lead to resurrection. The endorsement of violence, and violence itself, is more than fuzzy: it is dangerous. Terror can lead as easily to significant repression as to meaningful support." *Amen.*

"We are not in this battle [for full civil and human rights for all Americans] because the Negro is lovable, or thankful, or respectful, or moderate. We are in it because the Negro is a human being, and an American." *Amen, and Amen.*

The above Amens are ours.

BOOKS

THE POLITICS OF THE VATICAN. By Peter Nichols. Praeger. Pp. 373. \$6.95.

Peter Nichols is the former Vatican correspondent for *The London Times* and if you want to know in detail what Paul VI faces in terms of the relationships of the Roman Catholic Church to the secular world, *The Politics of the Vatican* is just the book, for it is both well written and illuminating.

In the first four chapters the author sketches out the history of Vatican politics. Then in a central chapter—"The Master Keys"—the contributions of John XXIII and Paul VI in this field are described in such a way that we see how much an influence on contemporary affairs the personality of the Pope has become. "In more than at any other time in modern history, the papacy is now making its spiritual voice heard in international affairs. In the course of a few short years, mainly during two pontificates, the Holy See has evolved quite detailed views on such problems as the proper approach to the underdeveloped areas of the world and to communism: has won the goodwill of many hitherto indifferent to or suspicious of the Roman Church and its herd: has sought through the methods of secular diplomacy to bring about a settlement in Vietnam. . . . Two things are plain, the Roman Church wants to be once again in the midst of the world: 'almost,' as Paul VI said in closing the Ecumenical Council, 'to run after it in its rapid and continuous change.' The second is more daunting. Where reasons for and against are being heard—and this is one of the results of the Council's debates and their aftermath—the automatic acceptability fades of texts hammered out with seemingly supernatural force in some remote place, and brought down from the mountains."

Nichols is able, through the use of detailed and lively illustrations, to show what critical and decisive times these are for the Vatican particularly since Paul VI has accepted both the historical burden

of his office as well as the burden of the *aggiornamento*. Many of us will welcome the author's question as one of the basic questions of the day, especially if the laity are included. "Yet is it not in essence the burden of every priest, presbyter, or minister of the gospel who strives to relate the transcendent to the transitory?"

(*The Rev.*) ROBERT L. CLAYTON
Zion Church
Manchester Center, Vt.

✦ ✦ ✦ ✦
WEALTH, PEACE, AND GODLINESS. By B. N. Y. Vaughan. S.P.C.K. Pp. 97. 10s.6d.

All authors before penning the first word of a new book should ask themselves, "Is this book necessary?" The Bishop of Honduras, B. N. Y. Vaughan, evidently thought it was, yet to this reviewer he labors the obvious, offers no new ideas or answers to the theme and problems of *Wealth, Peace, and Godliness*. Much of this "preachy" book is quotations from World Council of Churches' documents, vague generalizations, nebulous idealism, and a naïve neglect of the consequences of original sin and fallen human nature. Benjamin Honduras, for example, writes of the population explosion without mention of family planning and contraception. Or can one really believe that the world will have peace if the Christian simply says, "No!" to war?

This book is unnecessary.

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

✦ ✦ ✦ ✦
CELIBACY. By Edward Schillebeeckx, O.P. Sheed & Ward. Pp. 142. \$3.95.

At first it might seem that this study by the able Belgian-born Dominican theologian Edward Schillebeeckx, of a "problem highly charged with emotion" (p. 141), would apply solely to Roman Catholicism which is going through the throes of dealing with it both pastorally and theologically. But, as Orthodoxy is able to update itself and come into closer contacts with the changing Western world

—and the author makes reference to the Eastern Churches in their history and current practice on this subject—there is relevance here for the East in such a brief study. Anglicanism, too, may profit from the range of past and present experience of the whole Church given here in both for the secular priesthood and the religious life.

Obviously the short length of *Celibacy* precludes anything of a definitive approach to this mode of life for Christians. Yet this factor provides wider circulation for a deeply helpful contribution to the rethinking of the entire matter by a friar who is amidst the contemporary ferment of Holland where he teaches. On pages 131-134 he offers definite constructive suggestions for the hierarchy and thinkers of his Communion, and on pages 97-98, presents a beautiful, forward-looking summary of what vowed chastity should mean to the world as "a valuable and fruitful way of Christian living."

(*The Rev.*) A. A. PACKARD
Order of the Holy Cross

✦ ✦ ✦ ✦
JESUS AND THE POWER OF SATAN. By James Kallas. Westminster. Pp. 215. \$6.

One might have assumed that in their quest for the historical Jesus biblical critics had left no stone unturned. Not so, says Prof. James Kallas. Belief that the world is in the grip of demonic powers engaged in a cosmic struggle with heaven is unpalatable to the modern mind. Our anthropological prejudices rebel at the spiritual enslavement implied by such an idea. This was Jesus's world-view nonetheless, says Kallas. Jesus believed that the decisive battle with Satan for the world had arrived in His Person. The anticipated victory was, in Jesus's mind, thoroughly eschatological, the world quite literally coming to an end with the defeat of the demons. Only gradually did our Lord come to realize that His own death was the price of that victory.

In an earlier book (*The Satanward View*) Kallas demonstrated that Pauline

theology was solidly constructed upon this foundation of apocalyptic eschatology. In *Jesus and the Power of Satan* Kallas examines the Synoptics. It becomes clear that Paul simply develops what is already explicit in the synoptic point of view. Kallas points to the many synoptic puzzles which are solved in the light of these basic assumptions and he shows us where Schweitzer, C. H. Dodd, and Bultmann went wrong. The result is impressive.

In the end Kallas confesses that he does not find the New Testament worldview particularly palatable. The idea of the human race caught in the struggle between the divine and the demonic, even when understood symbolically, rubs the wrong way. He is convinced, however, that any theology calling itself Christian must not flinch at its own origins.

(The Rev.) ROGER MARXSEN
Christ Church
Macon, Ga.

† † † †
THE THOUGHT OF TEILHARD DE CHARDIN.
By Emile Rideau. Harper & Row. Pp. 672.
\$12.50.

Many reviews of *The Thought of Teilhard de Chardin* have already been published, and most reviewers hail it as the best full-scale critical commentary on Teilhardism that has yet appeared. It may well be so. For my own part, I find it immensely illuminating, written with the clarity one expects of a French scholar. There are a few points at which this expository clarity strangely and totally collapses, as on page 78 ff. where the author undertakes to explain Teilhard's distinction between radial and tangential energy. I doubt that I understood it before; now I know that I don't. A curious feature of this book is that more space is given to footnotes (381 pages) than to the text (279 pages). There is no reason to regret this, for the footnotes contain much material from unpublished writings of Teilhard which the reader would otherwise miss. M. Rideau is an admirer and even a disciple of Teilhard, but a most discriminating, critical, and independent one. He is unsparing in his treatment of such things as Teilhard's predilection for fascist politics and Teilhard's habitual disregard of not only the doctrine but the data of original sin.

Emile Rideau does not try to answer all the questions Teilhard raises, but he answers most of the major questions about Teilhard himself and provides an introduction to Teilhard's thought which is as stimulating as its subject.

(The Rev.) CARROLL E. SIMCOX, Ph.D.
The Editor

† † † †
THE BIBLE AND FLYING SAUCERS. By Barry H. Downing. Lippincott. Pp. 214.
\$3.95.

"Flying saucers have been reported for several years. Why has no careful theological study been made?" So asks the

Rev. Barry Downing, assistant pastor of a Presbyterian church in the upstate New York town of Endwell.

"One obvious reason is that the existence of flying saucers is highly suspect," he answers. Then a new high in the history of profundity: "If they do not exist, then they cannot have much of a relationship to the Bible."! On the other hand: "Since thousands of people have reported seeing strange objects in the sky, it seems probable that they are seeing something." And herein lies the Rev. Mr. Downing's grounding for an indeed revolutionary biblical theology.

Modern Christians, who have either worried about or demythologized the Gospel accounts of Jesus's Transfiguration and Ascension, are provided amazing new guidance: "At the Transfiguration, Jesus was making plans concerning the Crucifixion-Resurrection event with persons from another world (Moses and Elijah) who seemed to have arrived by means of a 'bright cloud' type of U.F.O. (unidentified flying object) . . . I very much suspect that the Ascension cloud (which carried Jesus away—since 'ordinary white, fluffy cumulus clouds do not carry people off into space') was the same U.F.O. which led the Israelites through the Red Sea, gave Moses the Ten Commandments, carried Elijah into heaven. . . . It seems consistent to argue that if Jesus ascended in some sort of U.F.O., the same vehicle brought him to Paul's company on the Damascus road."

Intelligent Presbyterians will be horrified to learn that the 29-year-old proponent of the aforementioned was awarded a Ph.D. by their shrine of scholarship, Edinburgh University.

The Rev. Mr. Downing does, however, provide one valuable qualification: "There are other parts of this book which I believe are less credible, including some of my speculations between Einstein's theory of relativity and the existence of heaven. I am not an authority on Einstein or on heaven, and I hope I can be forgiven where I have misrepresented both."

Forgiveness is even more appropriately needed by J. B. Lippincott Company which advertises itself on the jacket of this pseudo-theological travesty as having published "Good Books Since 1792."

(The Rev.) LESTER KINSOLVING
The San Francisco Chronicle

† † † †
JESUS: MAN AND MASTER. By Mary C. Morrison. World. Pp. 119. \$3.95.

Mary C. Morrison is a contributing editor of *The Episcopalian*, and seven of the twelve chapters in this book were reprinted from that publication. Much of this book will, therefore, be quite familiar to many Episcopalians. Each of the chapters is essentially an attempt to explore the humanity of Jesus from a particular point of view, with the objective of giving the reader some insight into the ways in

which He confronted the issues and problems of His time. Thus there are chapters entitled "Jesus as Man," "Jesus as Disturber of the Peace," "Jesus as Antagonist," "Jesus as Conformist," and "Jesus as Stranger." Each chapter is liberally reinforced with supporting quotations from *The New English Bible: New Testament*, which in literary style are well-suited to this kind of book.

The humanity of Jesus is well documented and amplified here, and the reader will agreeably conclude that Jesus most surely did participate in the very substance of our human condition. The fact that He was also the Son of God, as the author reminds us, makes His approach to the world of practical relevance to us in our daily confrontations as followers of Jesus.

There are no new profound insights into Jesus's humanity revealed here, nor are they really to be expected. There is a generalizing tendency throughout the book to "bend over backwards" to convince the reader of the human nature of Jesus. This is more overtly evident in some chapters, for example, "Jesus as Humorist," and it is effected by the author's reading into several New Testament statements and accounts far more than is actually said there. This tends to have a somewhat weakening effect at times, because it is readily apparent that much of what is being said is entirely speculative.

Jesus: Man and Master is worthwhile reading, but it may not be as rewarding to most readers as the comments on the cover-flap would indicate.

ROGER DEAN WHITE, M.D.
The Mayo Clinic
(On military leave)

† † † †
BEST SERMONS, VI. X, 1966-1968: Protestant Edition. Edit. by G. Paul Butler. Trident Press. Pp. 407. \$7.95.

The dust cover claims that *Best Sermons, Vol. X: Protestant Edition* is "a treasury of 52 inspiring sermons from the world's leading Protestant clergymen." Almost every word of this is suspect. Only eight of the sermons are inspiring. Only 40 of the 52 could be called sermons. As for the leading protestant clergymen—three are laymen, not clergy; two are Anglican archbishops and one is a Greek Orthodox archbishop, not Protestant; and some of them are unknown as yet, not leading.

"Omit the text," writes the editor, G. Paul Butler, "and most great sermons read like an essay by a master writer." There are sermons in this volume that read like essays to which a text has been added. They may, or may not, be good writing but they certainly do not have much good to say about Christ. In fact, in some of these sermons He is not mentioned and God comes in like a footnote.

Excellent advice on how to prepare a sermon is given by Methodist Bishop

E. W. Palmer. There are some thought-provoking ideas and many well-turned phrases. If this volume had been titled "Some Christians Record Their Thoughts" it would be a more accurate description of the contents—and interesting reading. A book of best sermons by leading protestant clergymen, it is not.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.

✦ ✦ ✦ ✦
READY TO RIOT. By Nathan Wright, Jr.
Holt, Rinehart & Winston. Pp. 148. \$4.95.

Dr. Nathan Wright is priest-director of urban work for the Diocese of Newark and is well known as the convenor of the National Conference on Black Power held in Newark while the embers still smouldered in that city last year in July. *Ready to Riot* begins with the author's description of the rebellion in Newark and of the factors which cause this: ". . . social insanity or psychosis . . . a frustrated response — in terms of repression and aggression to seemingly impossible circumstances that have been increasing in our cities."

Soon after the introduction, Dr. Wright leads us to the heart of the problems in the modern American city by using Newark's history as a kind of case study. His argument seeks to analyze black powerlessness and exploitation, and his suggested solutions are directed mainly toward the development of status, "pride," and political power among black people. This main appeal is to Negro middle-class business and professional people; they must band together for political action and draw business and government into the ghetto.

"The dynamics of existing power relations in our homes (the subject of most of psychiatry) and in our communities (the matter of who really governs) need to be thoughtfully and critically re-examined and re-evaluated for the greater good of all." True, but since the Kerner Report, the death of Dr. King, and the agony of the Poor People's Campaign as the summer of 1968 begins, one wonders if it is not already too late.

(The Rev.) FRANK V. H. CARTHY
All Saints' Church
Indianapolis

✦ ✦ ✦ ✦
FOUR RELIGIONS OF ASIA: A Primer. By Herbert Stroup. Harper & Row. Pp. 200. \$6.

Four Religions of Asia, by a professor of sociology and anthropology at Brooklyn College, provides, as it claims, a concise introduction to the basic data needed to understand four of the religions that have their roots in India: viz., Hinduism, the parent tradition; Buddhism, which later developed more fully elsewhere in Asia; Jainism, a small but significant sect; and Sikhism, a distinct development of the 16th century A.D. which sought to combine elements of both Hinduism and

Islam. The distinctive teachings of each are treated under the headings of God, the Person, and Society. Herbert Stroup tries to clarify for Western readers the intricacies of Eastern speculative thought in contrast to the dynamic activism of the Semitic religions: Judaism, Christianity, and Islam.

At a time when Buddhism, Hinduism, and Islam are experiencing considerable resurgence and renewal, and dialogue among all the major faiths is bound to increase, this type of book should prove valuable. Glossaries of terms and annotated bibliographies for each of the four traditions will aid the student desiring to advance beyond an introduction.

(The Rev.) JOHN R. RAMSEY
St. John's Church
Ogdensburg, N. Y.

✦ ✦ ✦ ✦
LOVE, LOVE AT THE END. By Daniel Berrigan. Macmillan. Pp. 118. \$4.95.

Since the advent of Mondrian, all abstractions have become increasingly difficult to evaluate, with reviewers quite uncertain whether any real talent lurks behind the shadowy phrase. In his presentation of parables, prayers, and meditations entitled *Love, love at the end*, the Rev. Daniel Berrigan, S.J., does nothing to shed light on this conundrum. Filled with repressed heat of inner torment, the book seems more a cathartic for the author than informative or provocative for the reader. Fr. Berrigan has proved the old saying, however, about Jesuits knowing more than they say. . . . He must!

Though not devoid of meditative appeal, this book ranks on a level with the telephone directory which is both orderly and free. More than anything else it brings to mind the story of the Emperor's Robe and the little boy who alone had the simple honesty to say, "He's naked."

(The Rev.) WILLIAM M. SHERATON
Church of the Holy Trinity
Greenport, N. Y.

✦ ✦ ✦ ✦
BONHOEFFER IN A WORLD COME OF AGE. Edit. by Peter Vorkink. Fortress Press. Pp. 131. \$2.50.

The purpose of Peter Vorkink's *Bonhoeffer In A World Come Of Age* is to establish a workable hypothesis for understanding a misunderstood man and his thoughts. Men and women who knew Bonhoeffer, write in this book about him and his works from an intimate knowledge to unveil a mystery rather than to defend what he said or did.

Paul M. van Buren says that his purpose in exploring Bonhoeffer's paradoxical language is to see if it is an invitation to share in a newly discovered view of familiar matters. "The power of powerlessness" is a faith in opposition to the world, but not in opposition to God.

Paul L. Lehmann devotes his treatise to "Faith and Worldliness in Bonhoeffer's Thought." Concerning Bonhoeffer he

says, "The discipline of faith is necessary to keep identification of the Christian with the world from swallowing up his identity."

Eberhard Bethge writes about Bonhoeffer's Christology and his "Religionless Christianity," and also reveals some prison letters. When Bonhoeffer speaks of "non-religious interpretation" it is really Christological, and when he speaks of Christology, the framework is non-religious. This is an intentional paradox to signal a discovery rather than a betrayal of God. Dr. Bethge also writes a biographical chapter about Bonhoeffer, exploring Bonhoeffer's background with an interpretive quality that penetrates the motivating scene of this man's life.

Maria von Wedemeyer-Weller, who recently was a subject for national magazines, reveals a romantic side of his life and shares its tenderness and pathos by letting us read some of his correspondence. And the last chapter, written by John D. Godsey, warns of dogmatism dependent upon translation of one language into another.

The volume is a valuable introduction to a man of uncertain religious characteristics, presented from various angles and looked at through specially prescribed lenses poured from the molten material of the human heart.

(The Rev.) WILLARD A. PAGE, Ph.D.
Episcopal Theological Seminary
in Kentucky

✦ ✦ ✦ ✦
THE SAINT DUNSTAN HYMNAL. Edit. by The Sisters of St. Mary. H. W. Gray Co. Pp. not numbered. \$3.50.

The thanks of all persons who are interested in plainsong, and more especially the thanks of the Episcopal Church, are due to the Sisters of St. Mary at Kenosha, Wis., for the careful editing and production of *The Saint Dunstan Hymnal*. Ninety-two hymns and one antiphon are included in the hymnal which was originally designed by the late Canon Winfred Douglas, as an accompanying manual to *The Monastic Diurnal* which is used by the sisters in their chapels. It is, however, a book that is by no means limited to a single order, and can be useful in parishes.

Most of the hymns included have come down from the early middle ages, with the majority spanning the fourth to tenth centuries. It was in that early period that the hymnody of the Church was formulated under the influence of St. Ambrose and St. Gregory the Great. The translations have been made by various people, many coming from J. M. Neale, with several from Canon Douglas. Hymns are provided for the Seasons of the Church Year; for Saints and Holy Days; for the Common of Saints; the Daily offices and Hours. Special Eucharistic hymns, and two selections for the Dedication of a Church are included. Some of the hymns are to be found in the Hymnal 1940. The

antiphon on Psalm 117 is from "The Ceremonial of the Community of St. Mary."

The music of the hymns—the plain-song—and the simple accompaniments have been provided from material compiled by Canon Douglas. In many instances the melodies are completely given while the harmonizations are limited to a minimum of notes and chords. Each hymn tune however has been so harmonized as to provide adequate support for the singers. The accompaniments are modal. A foreword has been provided by Dr. Leo Sowerby, the head of the College of Church Musicians.

(The Rev.) JOHN W. NORRIS, S.T.D.
Commission on Church Music (ret.)

SELECTED SERMONS OF HUGH LATIMER.
Edit. by Allan G. Chester. University Press of Virginia. Pp. 203. \$7.75.

Although this book is a work of scholarship and will appeal most to specialists in the field and the period of the English Reformation, there is a good deal in it, including Allan G. Chester's introduction, which will be of interest and profit to the "general practitioners" of the clergy and laypeople of the Episcopal Church. The very title of the book—*Selected Sermons of Hugh Latimer*—and the period it deals with, render it liable to the charge of being "irrelevant"—the deadly sin of our day! But Churchpeople who have a real concern about the ecumenical "goings-on" of the present time and a genuine love and loyalty for *Ecclesia Anglicana* (Heavens! How old fashioned can I be?) will find a good deal in the sermons of Hugh Latimer to help them keep both COCU and Vatican II in true perspective. To be unaware, or forgetful of our history in these days of high speed on the ecumenical freeway is as dangerous as driving a car without a rear-view mirror.

For those who have a feeling for words and a delight in language, this book of Latimer's sermons has much pleasure to give. Where else can one meet such delightfully expressive character-words as "ugliness" for "horror," "grecings" for "a flight of steps," and "bibble-babble" for "idle talk"? This small book may not be "with it," but this reader would not willingly be without it.

(The Very Rev.) H. N. HANCOCK, D.D.
The Cathedral Church of St. Mark
Minneapolis

PRAYER IN THE SECULAR CITY. By Douglas Rhymes. Westminster Press. Pp. 140 paper. \$1.65.

Prayer in the Secular City seeks to present a spirituality deemed appropriate to our present day, and hence begins by sketching familiar sociological, theological, and conceptual characteristics of our time which can give rise to difficulties with traditional spirituality. Attempt is then made to study the prayer life of

Jesus. The author categorizes this under two headings—"His times of withdrawal and His times of involvement"—and goes on to explicate His teachings on the subject as found in the Lord's Prayer.

From all this there emerges a recommended spirituality involving four basic necessities if we are really to "pray our lives"—a time for reflection upon life; an in-Christ involvement in life; an appropriate mortification; a corporate life—all of which receive separate discussion. Concluding chapters suggest progressive training in this spirituality, and a corporate prayer adequate to express and convey it. A few case studies for use in training young people, and some experiments in liturgy, are appended. The work includes a short bibliography for further study.

Douglas Rhymes is himself a spiritualized person—disciplined, detached, recollected, keenly aware of God in neighbor and daily life—but I cannot believe he here presents an adequate ladder of similar ascent for others. His suggestions about training in spirituality are vague (he is allergic to rule in the spiritual life), subjective, group dynamic-y. His presentation of mortification falls far short of its full and true rationale. His liturgies are no bigger than the people involved in them. While gladly admitting that reflection upon life is a fine and necessary thing, that *laborare* is indeed *orare*, that we do find, as well as show, love of God in love of neighbor, nevertheless I miss here (among other things) the awful numinous transcendent so essential to human sanity and growth.

(The Rev.) GALE D. WEBBE
Church of the Incarnation
Highlands, N. C.

Booknotes

By Karl G. Layer

The System and the Gospel. By Kenneth Hamilton. Eerdmans. Pp. 249 paper. \$2.45. In this critique of Paul Tillich, Hamilton pays tribute to the power and scope of Tillich's thought, but he becomes highly critical when comparing his system to existentialism as represented by Kierkegaard. He concludes: "To see Tillich's system as a whole is to see that it is incompatible with the Christian Gospel."

Introduction to Theology. By Marianne H. Micks. Seabury. Pp. xiv, 204 paper. \$2.25. A good layman's introduction to theology written by a lay woman of the Church.

Weekday Homilies for Lent. By John M. McCarthy. Bruce. Pp. 46 paper. \$1.25. A brief homily is supplied for each weekday of Lent.

The Liturgy of the Word in Lent. By Charles M. Herbst. Bruce. Pp. viii, 116 paper. \$1.25. Homilies for every day of Lent plus the Sundays, by a R. C. priest.

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THE LIVING CHURCH

NEWS

Continued from page 8

Stephen Johnson, program secretary of the University Christian Movement, said most "disaffected students disapprove morally of what the government does but still feel that the values they learned in high-school civics class ought to be implementable. . . . Relatively few [dissenting students] deeply wish to change basic assumptions. . . . The older generation needs to begin learning from the young. . . . Inarticulate defenders of justice are more to be listened to than articulate apologists of an anti-democratic 'realpolitik.' Academics should at least represent honestly the favorable arguments for revolutionary change in this as well as other societies."

At another end of the discussion was the Rev. Charles Scott, president of the National Association of College and University Chaplains and chaplain of Middlebury College. He said he was "annoyed by self-righteous messianism on the part of the most radical students and

by the silliness of some people my age who take this sort of thing with utmost seriousness."

H. Lynn Johndahl, associate director of the Christian Faith and Higher Education Institute, called the university crisis a "cause for celebration," since the "major role of the Church is to shatter illusions and myths."

Another speaker said today's student attends college "through a sense of compulsion rather than privilege," pointing out that career pressures as well as the draft contribute to this feeling. "Yet the university greets him as though it is bestowing a privilege," the Rev. Joseph Walsh said. A former Roman Catholic chaplain at Brandeis University, he is associate director of the Church Society for College Work in Cambridge, Mass.

Consultation chairman Leonard G. Clough of the NCC reported "strong feeling" among participants that the task force should seek out universities willing to "suspend their whole curriculum" for a period of time in favor of experimental new educational forms.

PEOPLE and places

Ordinations

Priests

Cuba—The Rev. Héctor P. Conde, continues in charge of St. Mary's Colón, and Trinity. Los Arbos, address, Hermanos Alvarez, 34, Los Arbos, Cuba.

Harrisburg—The Rev. Eduardo Guerra, non-parochial, address, 1024 Packer St., Williamsport, Pa. 17701.

Maryland—(All locations in Maryland except where indicated) The Rev. Messrs. Louis Holland Barton, rector of Christ Church, Denton (21629); Ernest Charles Blomeier, rector of Ascension, Middle River; Michael Dwinell, continues as assistant to the rector of St. Thomas', Garrison Forest, Owings Mills (21117); James Roy Horton, assistant, Christ Church, New Bern, N. C., Aug. 1; Philip Burwell Roulette, continues as assistant to the rector of Redeemer, Baltimore; Timothy Walters Dols, continues as assistant to the rector of St. Timothy's, Catonsville.

Missouri—The Rev. Clarence Butler, on the staff of Ascension, St. Louis, and continues as a graduate student, Washington University, address, 842 C Le Pere Ave., St. Louis, Mo. 63132.

New Jersey—The Rev. Paul Bennett Goss, O. D., assistant, Holy Trinity, 925 Haddon Ave., Collingswood, N. J. 08108.

Deacons

Arkansas—(All locations in Arkansas) Carl Wayne Babcock, vicar of Trinity, Van Buren, and curate, St. John's, Fort Smith; Charles Leon Fillatreau, vicar of Calvary, Osceola; Paul Ferguson Gray, curate, St. Mark's, Little Rock; James Rayford McLean, Jr., vicar of St. Andrew's, Mountain Home; and Edwin Sandford Rose, curate, Trinity, Pine Bluff.

Dallas—(All locations in Texas except where indicated) Albert J. Branshaw, Rt. 1, Box 56-B, Grapevine (76051); Jon Spencer Stasney, 5100 Ross Ave., Dallas (75206); Henry P. Johnson, 1905 N. Handley Dr., Ft. Worth (76110); George Wesley Monroe, 2401 College Ave., Ft. Worth (76110); and James Roy McDonald, 207 E. 16th St., New York, N. Y. 10003.

Harrisburg—Donald Earl Evans, curate, St. Andrew's, State College, address, 766 Whitehall Rd., Kenfield Apts., State College, Pa. 16801; and James Paul Stevenson (son of Bp. Stevenson), assistant, St. Stephen's, Wilkes-Barre, Pa.

New Jersey—(All locations are in New Jersey) George Coppell Alexander, assistant, Trinity Church, Princeton, address, 857 State Rd. (08540); Charles Harry Birky, vicar of Holy Spirit Mission, Deerfield Park, Tuckerton (08087); Fred Claire Cartier, assistant, Grace Church, 7 E. Maple, Merchantville (08109); Harry Nutall Collins, vicar of St. Stephen's, Mullica Hill, address, 43 Mohawk Trail, Medford Lakes (08055); Henry Charles Englund, vicar of All Saints', Wenonah and St. Barnabas', Mantua, address, 24 North West Ave., Wenonah (08090); William Greenleaf Johnson, Sr., vicar of St. Alban's, New Brunswick, address, 10 Ellen St. (08902); Hal I. Meyers, Colson Court, Woodstown (08098); William George O'Brien, assistant, Christ Church, Middletown, address, 33 Briarwood Rd., Fair Haven (07701); Harry James Rains, Jr., assistant, Grace Church, 19 E. Kings Hwy., Haddonfield (08033); Charles Robert Sakin, curate, St. John's, Somerville, address, 149 W. Cliff St. (08876); Thomas Leslie Sink, assistant, Christ Church, 405 Washington, Toms River (08753); Albert Connard Walton, vicar of Christ Church, Millville, address, 304 N. Dennis Dr., Clayton (08312); and John Eldridge Wilber, assistant, Holy Trinity, 925 Haddon, Collingswood, (08108).

Churches Old and New

Grace Church, Louisville, Ky., observed its centennial as a parish June 1-9, with the Very Rev. Donald Parsons, dean of Nashotah House, as preacher and celebrant on Whitsunday. He also conducted a 4-day school of religion. On Trinity Sunday the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky, preached, celebrated, and confirmed. An anniversary Requiem Mass was celebrated for the Rev. John Letherman, rector of the parish for 21 years, who died June 17, 1967. Present rector is the Rev. Alfred P. Burkert.

Seminaries

Nashotah House—Patrick Coffey, Ph.D., assistant professor of philosophy, Marquette University, is visiting professor of ethics and moral theology at the seminary graduate summer school for clergy. He is substituting for the Rev. Wilford O. Cross, Ph.D., who is recuperating from a heart attack he had in May. The Rev. Leonidas McM. Ross, House business manager, is back in his office after a heart attack he had late spring.

DEATHS

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

The Rev. Simón E. Carreras, 95, retired priest of the Diocese of Cuba, died May 17, after a short illness.

Born and educated in Spain where he held a Doctor of Law degree, he emigrated to Cuba and was ordained to the priesthood in 1917. When he retired in 1945, he was in charge of St. Mary's, Colón. Survivors include his widow, Enriqueta, and two sons. The Rev. Messrs. Héctor Conde and Pedro González officiated at the Burial Service and the Bishop of Cuba spoke. Interment was in Colón.

The Rev. Archie Joel Scott, 47, vicar of Holy Cross, Fountain Inn, and St. Philip's, Greenville, S. C., died June 11, from a coronary thrombosis.

A former Congregational minister, he was ordained to the priesthood in 1955 and served in the Dioceses of West Virginia and Upper South Carolina. He is survived by his widow, Inez Marie, and four children.

The Rev. James Trimble Marshall II, 66, rector of Old Wye, Wye Mills, Md., died June 16, after a short illness.

He had been rector of Old Wye since 1957. Survivors include his widow, Alice.

Thelma Berniece Metcalf Wilkes, 64, wife of the Rev. Rex B. Wilkes, rector of Grace and St. Peter's Church, Baltimore,



died suddenly June 15, in her home in Brooklandville, after a long illness.

She was a former DRE in the Diocese of Spokane and had been principal of Grace and St. Peter's School since its founding in 1950. In addition to her husband, she is survived by one daughter, two sons, and her mother, Mrs. Guy M. Metcalf.

William H. Dougall, 82, former vestryman of Christ Church, Joliet, Ill., and retired state bank examiner, died Feb. 27, in his home.

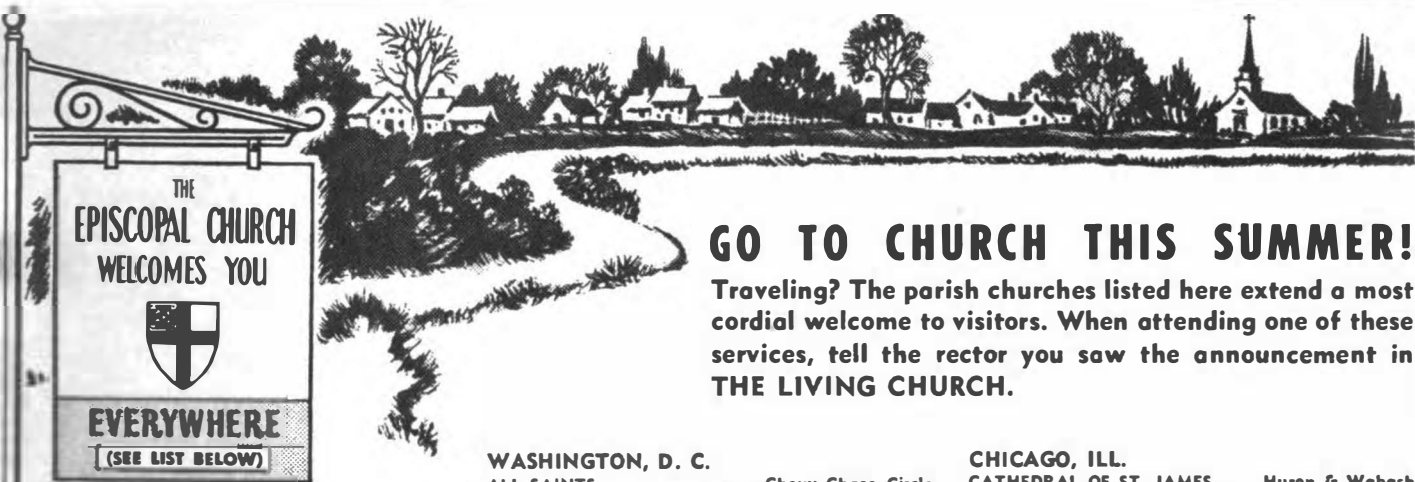
He joined the choir of Christ Church when he was nine years old and was a member for 71 years. Survivors include his widow, Margaret, a niece, and two nephews. Services were held in Christ Church and interment was in Elmhurst Cemetery. Memorials have been established at the church and at the Knights Templar Home for the Aged, Paxton, Ill.

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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

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

WASHINGTON, D. C.

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COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Torpon 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 Very 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
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

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

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

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 15 & 35), Wed 12:15 HC

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GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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. 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. Jarratt; 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 Wed 12:10, Thurs
 7, 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.
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;
 Wkdays MP & HC 7:15 (G HC 10 Wed); EP 3:00

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 The Rev. Terence J. Finloy, D.D., r
 Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
 days HC Tues, Thurs 12:10; Wed 8 & 5:15; EP
 Tues, Thurs 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. Grof, 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

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. Caguiat, 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



CHURCH OF THE ADVENT OF CHRIST THE KING
 SAN FRANCISCO, CALIF.



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.
ST. LUKE & THE EPIPHANY 330 So 13th St
 The Rev. Frederick R. Isachsen
 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; Mass Tues 10

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. Block, tel. 4-05-39
 Sun HE 10, MP 11, EP 6

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