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By CHARLES V. WILLIE

Chairman, Department of Sociology, Syracuse University

What is the responsibility of the Church and what should the Church do NOW in regard to Racism, Urbanization Poverty and Social Action?

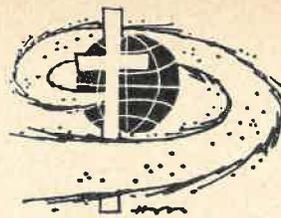
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# Around



# & About

With the Editor

Here beginneth a new department, to be known hereafter as semantic-antics. Entry #1 (thanks to D.C.): "Notre Bend."

A concerned and sympathetic priest writes concerning the article (TLC, Oct. 5) by **Victor Walne** entitled *The Long Road Home*. Mr. Walne, a former priest now seeking restoration to holy orders, gives an honest and moving account of his pilgrimage from faith to no-faith and to faith again. He speaks of "the church, and the faith it championed" as a church and faith he once abandoned and to which he has since returned. Later in his article he states that "the boy Jesus found it not below His dignity to learn the trade of a carpenter from His father." Our priest correspondent expresses the hope that Mr. Walne "meant to write *foster-father*, since Joseph of Nazareth was not in any way Jesus' earthly father—He never had one, being, as He was, the only-begotten Son of God."

So: here's a howdy-do. This is how editors turn gray. I should have caught this and asked Mr. Walne how he wanted it to read. The faith which the church champions and to which Mr. Walne has returned is clear enough about the divine paternity of Jesus. But is it necessary, or desirable, or realistic, or plausible, to insist that Jesus, as a boy, had no normal filial attitude toward Joseph? I don't think so. His learning the carpenter's trade from Joseph must have been in no sense different from any normal lad's learning the family trade from a normal father.

Those of us who are old enough to remember **Harry Emerson Fosdick's** preaching and his career in religious controversy have many blessed things to recall now that he has left this scene. His sermons were a joy to read as well as to hear, and will long be models of form and style. His thought was always stimulating, whether one agreed or disagreed. But as I think of him one quality stands pre-eminent among all his virtues: his sheer Christian *decency* in dealing with his opponents and critics. He once wrote a book called

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*Adventurous Religion*. **Reinhold Niebuhr** wrote a caustic, yet honest article, asking: "How adventurous is Dr. Fosdick?" Niebuhr was questioning how the pastor of "Dr. Rockefeller's church"—as Riverside Church was commonly known—could be adventurous enough to meet the requirements of "adventurous religion" as Fosdick himself formulated them. I don't know where I read Fosdick's reply. All I remember is that its Christian decency is unforgettable. He was always that way. I must have read most of his published material, and I'm sure that if ever once I had come upon a word of his that was less than decent toward those who disagreed with him it would have stuck in my memory like a burr, if for no other reason than its unusualness. That was quite an achievement. He was quite a man. God rest him.

Last Sunday (Nov. 2) was not only All Souls Day but our (TLC's) 91st birthday. We are a few months younger than Dr. Fosdick. When you reach this age you take your anniversaries casually, yet gratefully. We thank God at this season for all souls past and present who have made up our family of editors, staff, donors, writers, subscribers, advertisers, and readers. And I thank God that we really are a family. The first thing I do each morning when I get to the office is to go through my mail, and the first letters I read are those from subscribers—be they angry or chummy. Almost every one is somehow in the spirit of a brother, or sister, or perhaps a Birchish aunt or a Leftish cousin—but a member of the family rather than an alien or an enemy. I don't mind being roasted alive (verbally) so long as it isn't done with hostile intent. And, really, it almost never is. So this is a family. It has thousands upon thousands now in Paradise. That some of these put in a good word for us when we need it most I am entirely certain. You cannot be editor of THE LIVING CHURCH and have any doubts about the Communion of Saints.

Prayer for this week:

"Lord, thou hast many hands of mercy . . .  
in the tenderness of Roman Catholic nuns,  
in the warm pity of Salvation Army soldiers,  
and in the caring of Jewish doctors.  
Use us also, if we can no more than say  
a healing word of love." **Richard Wong**,  
Prayers from an Island (John Knox).

# LETTERS

Most letters are abridged by the editors.

## The Church's Future

I was heartened by your report of Bp. Dean at the general synod of the Church of Canada [TLC, Sept. 21]. There is hope for any church whose leaders are able to be emotional in public, know when they are emotional and when not, and admit they don't have all the answers for the future of church life. I have seen less of the world than Bp. Dean, but my eight years as a military chaplain have left me less interested in labels people wear and games people play, and more interested in human need and the most effective ways of ministering to it.

I agree that the church (all baptized persons) is in for massive restructuring in the next 10 years. Witness the recent General Convention. As *Newsweek* pointed out, in terms of traditional protocol the convention was a failure; in terms of group dynamics it was a success.

(The Rev.) JEREMY H. KNOWLES  
Chaplain (Major), USAF

Kincheloe AFB, Mich.

## CES on South Bend

Thank you ever so much for your editorial "South Bend: One Man's Opinion" [TLC, Oct. 5]. This is not only your opinion, but mine, and that of many other Episcopalians as well.

The youth delegate from the Diocese of San Joaquin, Steve Dunbar, told me personally that in his opinion decisions on controversial issues such as the \$200,000 grant and the draft were made after emotional appeals and pressure had been applied, and not by reason, judgment, and intelligence. I am greatly concerned about the future of the Episcopal Church with our present leadership.

(The Rev.) R. LINN CASHMAN  
Rector of All Saints' Church

Oxnard, Calif.

You criticize the Presiding Bishop's interpretation of evangelism and say: "This novel concept of evangelism, incidentally, may explain why the Episcopal Church sent no official representation to the U.S. Congress on Evangelism held in Minneapolis the week following South Bend."

As you know, the recently formed Project Test Pattern is the National Advisory Committee on Evangelism to our Presiding Bishop. Its chairman is the Rt. Rev. Robert R. Brown and its director is the Rev. Loren B. Mead. I am a member of the board of Project Test Pattern and was asked to represent it officially at the U.S. Congress on Evangelism. This I did and am now preparing a report for Bp. Hines. In addition to me there were present at the USCE one other bishop and representatives from many dioceses — all invited to be in Minneapolis by the Presiding Bishop and Project Test Pattern.

The most dramatic incident in the whole congress was brought about by Keith Miller when he defended the rights of certain young people who had been ejected from a meeting of the congress which he addressed brilliantly. He is, I believe, an Episcopal layman. In fact, didn't THE LIVING CHURCH have a clergyman there as an observer? He can tell you about meeting with other Episcopal priests.

In your editorial you seem very concerned with dictionary definitions. My Webster describes evangelism as "preaching or promulgation of the gospel, especially in revival services." Surely we have gone beyond that. Certainly none of the main speakers at the USCE described evangelism in the way Webster does — which you prefer. Rather, as one person present, I would say that they endorsed emphatically the opinion of Bp. Hines as to what evangelism is and must be. And that hint whereby you equate "Huey" with the opinion of Bp. Hines is not quite fair. How about saying that Oral Roberts is typical of evangelism in this country?

(The Rt. Rev.) GEORGE R. SELWAY, D.D.  
Bishop of Northern Michigan

Menominee, Mich.

(1) If I am correctly informed, the Presiding Bishop did not originally appoint an official representation to Minneapolis. When some Episcopalians went anyway he appointed them, which seems to be rather an appointment after the fact. To say the least, the Episcopal Church officially did not jump into the Congress on Evangelism with dangerous enthusiasm. (2) Dictionary definitions can be restrictive and static, but when we get far away from them communication becomes impossible and Humpty Dumptyism inevitable. (3) I think that Oral Roberts is somewhat closer to Christian evangelism than "Huey". Ed.

You confess in your editorial to a lapse of memory, an extraordinary one for a distinguished historian and commentator on public affairs. You write: "... the plea (of the black Episcopal clergy) was put on this basis: 'If you trust us, you will do thus-and-so.'" And then you go on to say: "I have never heard of such an argument being seriously considered by any responsible spending or lending agent."

Is it perhaps a Freudian slip that you chose the adjective "responsible" to qualify spending agent? For the answer to your point is in that adjective. The essential feature of responsible government is that all major issues, and especially all money bills, are submitted to a vote of confidence in the legislative house. After all the arguments *pro* and *con* have been exhausted, the government in power says to the house, in effect: "If you trust us, you will do so-and-so." If the house does as requested, the government remains in power; if the government's request is rejected, the government dissolves the house and calls a new election. This is the system of responsible government, in the precise sense of that term, and it functions, not without success, in Great

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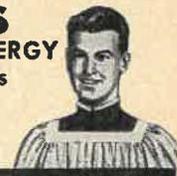
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ON THIS WEEK'S COVER is a photo of the opening session of the U.S. Congress on Evangelism held recently in Minneapolis. A special report on this meeting and a consideration of contemporary evangelism in general begins on page 9. (RNS)

# The Living Church

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## THE KALENDAR

November

9. Trinity XXIII
11. Martin, B.
12. Charles Simeon, P.
14. Consecration of Samuel Seabury, B.
16. Trinity XXIV  
Margaret, Q.

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Britain and in the countries which are members of the British Commonwealth.

But the principle of a vote of confidence underlies all forms of democratic government. How do you elect a president, or a senator, or a mayor? (I am not speaking of re-election; here the "record" may be decisive.) How do you know that so-and-so will do well as your authorized "spending agent"? You don't. You vote for him on trust. Or how do you know that the successful rector of an affluent suburban parish is exactly the man to be the bishop in a predominantly urban diocese? You don't. Your vote is a vote of confidence.

Allow me to be personal for a minute. I have heard you speak of your wife in terms of great love. If she asked you for a hundred dollars, would you first submit her request to your lawyer, or process it through a computer? Would you judge her request on the basis of whatever irrational argument women use? You would not. You would give it to her in simple trust, because you love her.

And this is the point of what happened at South Bend. We have talked endlessly of love, and our black clergy and laity confronted the delegates with a question of trust. For what does love amount to, if it doesn't involve trust? The vote in South Bend was a vote of confidence—the basic act of responsible government and of all democratic process. But in retrospect, it was more than a vote of confidence in our black clergy and laity. By a lovely turn-about the Holy Spirit delights in, the vote of confidence in our brothers became a vote of confidence in the church.

(The Rev.) LEO MALANIA  
Vicar of St. David's Church  
Cambria Heights, N. Y.

But it isn't just that I love my wife; she happens to be the best spender I know. And my problem of trust is not with our black churchmen but with the BEDC. That outfit I do not trust, having read its *Mein Kampf*. Ed.

As a regular reader of THE LIVING CHURCH, and as one who found himself dumbfounded at the convention's decision to grant \$200,000 to the National Committee of Black Churchmen for the Black Economic Development Conference, I eagerly awaited the Oct. 5 issue. I was fearful that my respect for your judgment would suffer loss, that you, too, would extol the convention decision, confusing the issues and confounding the truth. Not so! Hooray for THE LIVING CHURCH and thank God for its editor! Now, as never before, do we need sane voices that can make discriminating judgments and speak the truth, in love.

I am perplexed to imagine how the Executive Council will be able to allocate funds to the NCBC (with the tacit understanding that they will be forwarded to BEDC) and still meet the spirit as well as the letter of "the original criteria established by General Convention in 1967." Is it too much to hope that the council, from a wiser and more balanced perspective, might somehow put a stop to this well-intentioned but badly mistaken decision of the convention? I pray not.

If the Executive Council does not so act, I am much concerned about what will happen in the church. That charity will be put to the severest test, I have no doubt. For it seems to me that no other single action of

the convention could have offered greater potential for weakening the church by creating enmity and strife on the one hand, and by provoking the withholding of financial resources, out of all proportion to the \$200,000 granted, on the other. Even more distressing is the possibility that the delegates who voted for this, and who will meet again at Houston in 1970, have already been conditioned to dismiss your editorial, my letter, and the objections of thousands of churchmen, however expressed, as "persecution for the cause of Christ" rather than the honest expression of differences within the Body, deserving their thoughtful hearing and perhaps a reappraisal of the convention decision and their own vote.

(The Rev.) BENJAMIN F. BINKLEY  
Rector of Emmanuel Church  
Louisville, Ky.

## Renewal

Please accept my appreciation for your sense of humor, your perceptive rhetoric, and for your witness as a Christian as shown in TLC, and especially in your column *Around and About*.

Other people must feel as I do in gratitude and thanksgiving for the House of Bishops' way of dealing with Dr. Pike. It seems as if because of those who understood his good intentions, even though they deplored his methods, the bishops did not move unitedly against him, and what happened? He withdrew and went his own way. Pray God that at the end he found what had eluded him during all his earthly search!

The church is always faced with spots which need a scrubbing. May God grant us the patience and the fortitude to pray unceasingly that His will be done in and for those individuals who oppose the church, and for those within who are dragging their feet. May we learn to repent of our blindness and anger—and may we learn how to offer to God those who need forgiveness—ourselves as well as others. Only as we can accept God's understanding of love can the church become the strong instrument for His hands to use to cleanse and heal wrong and suffering.

Is it possible that in the '70s, which we are about to enter, we may find a change of emphasis in our search for renewal? Is it possible that now the liturgy is being manipulated by those who fail to recognize the prince of this world who is allowed to corrupt, to blind, and to cripple the good intentions of unsuspecting people? It seems to me that if ever blind men were being led by craft, deceit, dishonesty, misrepresentation, and false reasoning, it is those of our youth who are being incited to demonstrate, and who seem to be using the liturgy in the name of world peace and brotherhood in so-called peace fellowships who have got the attention of the secular press and are, unhappily, harming the church. That previous generations who have allowed apathy, indolence, self-indulgence, and a refusal to face the realities of God, have also harmed the church is obvious.

The question is then: Where and how should a change of emphasis be made? Any forgiven sinner knows the answer. Are we unforgiven or are we lacking the boldness to proclaim the answer? Because the answer is unacceptable to the unregenerate? Not in love. Oh, how I pray that God's love may be accepted by me!

A FORGIVEN SINNER

The Living Church

# The Living Church

November 9, 1969  
Trinity XXIII

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## SOUTHWEST FLORIDA

### New Diocese — New Bishop

Delegates attending the primary convention of the new Diocese of Southwest Florida elected the Rt. Rev. William L. Hargrave as their diocesan. He has been Suffragan Bishop of South Florida since December 1961.

Bp. Hargrave, who was a lawyer before attending seminary, has spent most of his ministry in the Diocese of South Florida which is now divided into three—South Florida, Southeast Florida, and Southwest Florida.

## SOUTH CAROLINA

### Council on Church Support

The executive council of the Diocese of South Carolina adopted a resolution at its September meeting in which it repudiated the doctrine of reparations found in the Black Manifesto issued by the Black Economic Development Conference (BEDC), and found the manifesto "a Marxist, black-racist, violent, anti-Christian, anti-Semitic, anti-democratic document to which no responsible Christian Church could subscribe." The resolution read:

"It is, therefore, horrified that the General Convention in South Bend could state that such an organization [BEDC] could qualify as a legitimate organization for black community development and possibly qualify for its funds, and wishes to disassociate itself completely not only from the special fund [GCSP], but also from the implied support of this organization which could endorse such a document as the Black Manifesto.

"While wishing to support the Episcopal Church in all of its efforts to spread the Gospel, to help those in need here and throughout the world, we do not wish our money to go to any organization which advocates violence or the overthrow of our government. We cannot, in good conscience, do so. We will not, therefore, financially support that portion of the program of the national church which is causing such scandal to loyal and conscientious churchmen who feel that the national church is abetting declared enemies of our nation and of the Christian Church.

"Be it therefore resolved, that the above be communicated to the Presiding Bishop and the National Executive Council, as well as to all the parishes and mis-

sions of the Diocese of South Carolina."

A special meeting of the diocesan council was called in October at which time there was a "thorough discussion" of the concerns of diocesan congregations over recent actions of the South Bend convention. At the close of the discussion the following resolution was adopted:

"Be it resolved that the pledge of each parish and mission to the diocese for the year 1970 shall be made in two parts, one for the support of the Diocese of South Carolina and one for the support of the national church.

"Be it further resolved that the executive council of the Diocese of South Carolina will pledge and pay to the national church, as the quota for the national church in 1970, only those monies pledged by parishes and missions in the diocese for the support of the national church."

The council also stated that this action frees vestries to make the decisions of what they wish to do. Vestries may provide a two-part pledge card by which an individual may make a pledge to the parish and diocese and, on the other half of the card, a pledge to the national church. Or in other action, vestries can provide the usual pledge card as used in the past and then decide what percentage will go to the national church. A third option would allow vestries to inform congregations what percentage of the total pledges of the parish will be sent to the diocese and what percentage will be sent to the national church.

## LONG ISLAND

### Clergy Discuss the \$200,000

Differences of opinion among the clergy of the Diocese of Long Island on local contributions to the \$200,000 new money for the National Committee of Black Churchmen (NCBC) to distribute, are "loyal differences," John Mead, director of public relations for the diocese, said after a meeting of clergy and the Bishop of Long Island, the Rt. Rev. Jonathan G. Sherman. "Nobody is bolting," Mr. Mead said in reference to some accounts which had indicated the decision to seek \$5,000 had been set aside during the meeting. "It was not a legislative session. No actions were taken."

At issue is a decision of General Convention II to give \$200,000 in voluntary contributions to the NCBC. Discussion reported from many dioceses focuses on whether the money will eventually go to

the Black Economic Development Conference which issued the Black Manifesto and the call for reparations from white churches and synagogues.

There were some reports that opponents of the \$200,000 gift had stalled contributions in Long Island. The meeting of Bp. Sherman with his clergy was closed to the press and no statement was issued afterward. According to at least one priest who talked to the press, a number of clergymen expressed fear that the BEDC would receive the \$200,000.

## COCU

### Union Plan Being Devised

The committee drafting a plan of union for the nine churches in the Consultation on Church Union (COCU) is trying to devise a "structure which will enable the church to spring loose from antique practices and fulfill the mission given it by the Lord Jesus Christ," in the words of the Rev. Dr. William A. Benfield, Jr., chairman of the committee. He was speaking to a meeting of the COCU executive committee in Toronto, which was held in conjunction with a meeting of the executive committee of the General Commission on Church Union in Canada.

"The proposed plan of union sees that renewal will never come in the church with our present competition for membership and financial support and locked-in programs on our own ball field with an invitation to the world to come in and be spectators," Dr. Benfield said.

The plan of union is expected to be completed in time to be submitted to the 1970 plenary session of COCU in St. Louis, in March. If approved there it will go to the member bodies for their study and reactions, but not for a final vote. The drafting committee is made up of representatives of the nine churches.

Leaders of the American and Canadian groups at the joint session said it would be desirable if church union negotiations now in progress in the two countries could use common approaches wherever possible and move along parallel lines.

## BLACK MANIFESTO

### Reparations Controversy Grows

The demand by black militants for the \$3 billion in reparations from American churches may have signaled the end of

the alliance between the two groups, an ecumenical newspaper said. "When black militant James Forman confronted American churches last spring with his demand for reparations for past wrongs of society, he may have unwittingly applied a hatchet to one of the black man's most concerned friends," according to an article in the October issue of *Interchurch*.

The article featured an appraisal of the controversy within the churches by Robert L. Gildea, public relations director for the Indiana Area, United Methodist Church. He said "rumblings of open conflict echo daily across Indiana as the result of two recent meetings conducted in the state—the special convention of the Episcopal Church in South Bend, and the General Board of the National Council of Churches in Indianapolis."

According to the story, "reports of cancelled pledges and petitions of protests reach denominational offices almost daily" as a result of the \$200,000 new money voted at South Bend and the \$500,000 voted by the NCC General Board for black development. Mr. Gildea said the reaction has been "more emotional than rational," for an examination of facts hardly justifies the panic.

One reason for alarm, he said, is the failure of some laymen to differentiate between church-oriented organizations of black clergy and laity and separate organizations from which the Black Manifesto and similar demands for reparations have originated. "Technically, it is erroneous to describe either action as a response to the Black Manifesto. Such verbiage would be justified only if money had been designated for the Black Economic Development Conference (BEDC), which gave birth to the manifesto. . . . White churchmen foresee that if hopeful words aren't accompanied by the helpful acts, increasing numbers of blacks will be won to Forman's disruptive strategy. Actions of the Episcopalians and the NCC are based on trust, and that's what the fracas is all about."

[Editor's note: The General Board of the NCC refused to denounce the organization issuing the manifesto—the BEDC—and asked for \$500,000 in new money to be given without strings to "two groups identified with the manifesto"—the Inter-religious Foundation for Community Organization (IFCO) and the National Committee of Black Churchmen (NCBC).]

#### Candidates Discuss Manifesto

Appearing at a meeting in the First Unitarian Universalist Church, Detroit, the two Detroit mayoral candidates expressed differing views on the Black Manifesto and its demands of reparations from white churches and synagogues.

Wayne County Sheriff Roman S. Gribbs, son of a Polish farm family, said the manifesto has a "revenge philosophy. If there are reasons—and there are—for giving," he said, "then these should be

done with Christian charity rather than on the principle of getting even."

Richard S. Austin, a member of the Bethel African Methodist Episcopal Church, would not comment specifically on the manifesto, saying the matter is "entirely up to the church," and the individual "church person." He charged that there were continuing racial overtones in the mayoral campaign, that there are "subtle and latent suggestions that black people are identified with crime and whites with law and order."

Both candidates took "middle of the road" postures toward the Black Economic Development Conference which sponsored the manifesto. Mr. Gribbs said the church should give to the BEDC as long as "it's done along the line of the charity principle and if it is to meet the need to bring up the economic status." Mr. Austin expressed support for the BEDC but was careful not to endorse black separatism in the church. "I am not for separatism, but I do understand how it is possible for many blacks to lose faith and take separatism."

Mr. Gribbs is a member of Christ the King Roman Catholic Parish, serves on the 18-member church committee and was a representative for the church on the sixth precinct community relations committee. Mr. Austin, who called for upgrading of education in Detroit, is a national vice president of the YMCA and an active supporter of all its activities.

#### Washington

The Black United Front (BUF) has demanded \$4 million from the Roman Catholic Church in the U.S. and 19 pieces of property from the Archdiocese of Washington "to build up the wasted places" of the nation's capital. The requests were presented by the Rev. Douglas E. Moore, United Methodist clergyman and chairman of the Front, to Msgr. William F. McDonough, a representative of Patrick Cardinal O'Boyle, on the steps of the National Shrine of the Immaculate Conception. Earlier on the same day the BUF asked All Souls' Unitarian Church for \$250,000. The new pastor of the congregation, the Rev. David Eaton, himself a Negro, endorsed the request.

The BUF is seeking "reparations" from churches to fund the Black Economic Development Corporation it established about two years ago. It is not, according to Mr. Moore, affiliated with the Black Economic Development Conference, which promulgated the Black Manifesto.

#### IRELAND

### Primate Urges Cooperation

The new Primate of the Church of Ireland, the Most Rev. George Simms of Armagh, has expressed a hope that closer cooperation between churches might be achieved without sacrificing convictions

or principles. He spoke at his enthronement as the 96th Archbishop of Armagh in St. Patrick's Cathedral, Armagh.

In a reference to the disturbances in Northern Ireland, he said: "We can be inspired by the example of those who in danger spots and strife-ridden areas did things together across the denominations in charity, in compassionate concern for those who suffered and are suffering still." He noted that the centennial of separation of the Church of Ireland from the control of the state is to be observed next year and suggested that in preparation for the observance conferences, studies, and practical efforts should be devoted to the living of the Christian life in community. Such an effort, he said, could help to eliminate "many ambiguities, misunderstandings, and mere slogans."

#### PRESBYTERIANS

### 500 Clergy Oppose COCU

Opposition to any effort to take the Presbyterian Church, U.S. (Southern) into "the massive organization envisioned" by the Consultation on Church Union (COCU) was voiced by 500 clergymen in a statement released in Asheville, N.C.

A "Declaration of Commitment" to a Presbyterian theology and form of church government was sponsored by a group called Presbyterian United, developed over the past year. According to the statement, the 500 ministers will not support any church union move not preserving "a confessional church, thoroughly Reformed and Presbyterian."

The statement appeared shortly after the United Presbyterian Church and the Presbyterian Church, U.S. (Southern) held the first of a series of meetings on merger possibilities.

#### SCOTLAND

### Presbyterian Would End Union Talks

Nationwide discussion followed a top-level suggestion that the Church of Scotland (Presbyterian) abandon its current union negotiations with the Episcopal Church in Scotland and enter union discussions with non-episcopal churches. The suggestion was made by the Rev. Andrew Herron, nationally known clerk of the Church of Scotland's influential Glasgow Presbytery in the October issue of *Life and Work*. This is Scotland's largest religious journal with a circulation of around 200,000.

Mr. Herron recalled that 40 years of conversations between the Presbyterians and the Anglicans have produced "not very impressive results." He also recalls the decision of the Presbyterian General Assembly not to enter into ecumenical experiment in the English town of Corby, Northamptonshire, because of the proposed relation there between episcopal

and non-episcopal elements and the failure of the Church of England last July to approve the scheme for reunion with the Methodist Church.

"One fact seems to stand out very clearly indeed—that the doctrine of apostolic succession is the chasm which at the present time separates churches of the episcopal and the non-episcopal traditions," he said. "The trouble is that those who adhere to the episcopal tradition hold the view that in the absence of bishops in the apostolic succession—and they would recognize no other—there just cannot be a church. The logical outcome of such a position is that there can be no other 'church' with which they could hope to enter into organic union, only a number of benighted people needing to be converted to the true faith. . . . We are very simple if we imagine that two sides separated by so deep a division will, given enough Christian charity, find themselves organically united."

No direct answer has yet been made by the Episcopal Church but the question of apostolic succession is touched on in a letter in the October issue of *Scan*, the church's monthly journal. The letter is from the Very Rev. Patrick C. Rodger, Provost of St. Mary's Cathedral, Edinburgh, a leading member of the Episcopal panel negotiating with the Church of Scotland. He emphasized that the Episcopal Church contends for the threefold ministry "within the historic succession," and it is not likely to enter into any form of union in which this ministry would disappear. Even if the Episcopal panel in the multilateral conversations wished to abandon that position, "which is not the case," it is inconceivable that the provincial synod would allow it to do so, he added.

Provost Rodger also said that the question, as in every kind of conversation about church union in the past 40 years, is on what kind of basis one begins to converse about the ministry in a divided church. Lambeth Conferences, he added, have declared non-episcopal ministries to be real ministries of the word and sacrament, albeit deficient from the point of view of "catholic order."

## ENGLAND

### Joint Church to Serve in London

Construction is expected to begin shortly on what is reported to be Britain's first Anglican-Roman Catholic parish church in the Windsor area west of London. The church will be a multi-purpose building able to accommodate 300 persons in its main section for worship.

The project, resulting from recommendations made by the official Roman Catholic-Anglican international dialogue group at its London meeting in 1967, will

*Continued on page 12*

# Briefly. . .

■ At its annual meeting, the Living Church Foundation, which is the legal entity which publishes *THE LIVING CHURCH* magazine, elected to membership, for a three-year term, Dr. Prezell R. Robinson, President of Saint Augustine's College in Raleigh, N.C.

■ The long connection of the United Society for the Propagation of the Gospel with Tristan da Cunha is to be commemorated with the issue of four stamps by the island. The first USPG chaplain to the island arrived there in 1851. Present chaplain is the Rev. Angus Welsh.

■ Israeli Foreign Minister Abba Eban has said that he would like to entrust responsibility for Moslem holy places to the Moslem Council and Christian holy places to the various Christian institutions. The U.N. Security Council debate on the fire at the El Aqsa Mosque presented Israel with an opportunity to define its stand on the holy places under Israeli jurisdiction, he said, adding that Israel does not claim for itself any exclusive jurisdiction, responsibility, or any unilateral control over these sites, and in a time of peace would give legal status to the concept of Moslem and Christian responsibility for their individual holy places.

■ Central High School, Little Rock, Ark., the focal point in the stormy integration effort of the Eisenhower Administration, has its first Negro executive—Lucius Powell, 33, a veteran of 11 years of teaching, who has been named vice principal for boys by the city's school board. Among his many duties is counseling with frequently absent pupils and their parents. The school's other vice principal is white.

■ The EYC of St. Mary's, Kinston, N.C. (Diocese of East Carolina), have sent 39 cartons of used spelling, geography, and world history books in good condition to St. Patrick's School, Vureas, New Hebrides Islands. The shipment was part of the diocesan MRI program with Melanesia.

■ In 1964, a U.S. Public Health Service survey found that 16.4% of the people questioned felt there was something morally wrong in smoking cigarettes. In 1966, the survey was repeated and 45% felt smoking was immoral. Among women, the percentage jumped from 13.2 ('64) to 47.4 ('66). Results of the survey were released in Washington, D.C., by the PHS which has led the government's anti-smoking drive in recent years.

■ The 1969 Keeler Lectures at the Episcopal University Center, Minneapolis,

were given by the Rt. Rev. Stephen Neill, well-known ecumenist, who is at present based at the University in Nairobi, Kenya, East Africa, where he is assisting in the establishment of a department of religion. He spoke on the Nature of a University, Universities and Their Problems Today, and the Place of Religion in a University. The annual series of lectures honors the late Bp. Keeler of Minnesota.

■ The Rev. H. Irving Mayson, in charge of St. Philip's Mission, Akron, for 18 years, has been named director of Christian social relations for the Diocese of Ohio. An organizer of the Union of Black Clergy and Laity and an initiator of the Coalition for Action in Akron, he is president of the Akron Inner Group Ministry. He has also been active in the Urban Corps, NAACP, CORE, and is past president of the West Akron YMCA.

■ The Rt. Rev. Cyril Eastaugh, Bishop of Peterborough, England, is in the United States on an ACU-sponsored speaking and preaching tour. He is one of five diocesan bishops who voted against the Anglican-Methodist merger plan in England.

■ The late Rt. Rev. Stephen E. Keeler, Fourth Bishop of Minnesota (Coadjutor '31, Diocesan 1944-56), and Dr. Edwin T. Dahlberg, famed Baptist clergyman and a former president of the National Council of Churches, were honored in the dedication of conference rooms of the Minnesota Church Center, Minneapolis. Dr. Dahlberg is a former pastor of First Baptist Church, St. Paul. A plaque honoring him was presented by members of American Baptist churches of the state. Laymen of the Episcopal Church presented a plaque honoring Bp. Keeler. Both men were chairmen of the board of trustees of the Minnesota Council of Churches which owns and operates the center.

■ The Rev. Edward J. Campbell, rector of Good Shepherd, Allegan, Mich., is on the committee working with the Allegan County Association for Retarded Children that started a religious program this fall for 33 brain-damaged children and adults. It is an ecumenically sponsored learning experience.

■ Parishioners of St. Matthew's Church, Pacific Palisades, Calif., voted 54-38 at a special meeting to give \$1,000 from existing church funds as their contribution to the national church's \$200,000 "new money" marked for the National Committee of Black Churchmen. The money will be used for black economic development commitments.



Robert L. Howell

## EVANGELISM: Where Did It Go?

“Evangelism without social action will never recognize the reality of the human race. In its preoccupation with the individual it cannot see the wood for the trees. On the other hand, if you have social action without evangelism you cannot see the person. In your preoccupation with the crowd you lose the man in a kind of moral and intellectual fog.”

**E**IGHTEEN years ago I was 23 years old and a newly confirmed member of the Episcopal Church. I had been a Christian since childhood but I was new to the Episcopal Church. God had reached powerfully into my life through a series of people. My life was changed and I knew the power of the Holy Spirit. Perhaps it was more rare than I think or perhaps I was particularly fortunate to meet the clergy and lay folk that I met. Nevertheless I came to know many others who had similar experiences.

After a few years passed I became gradually more aware of a calling to the ministry. I was privileged to spend three years sitting with others like myself at the feet of my teachers, each one a real man of God. By the time I finished seminary the world was already churning in the midst of social upheaval. Most of my classmates had become impatient because the church was taking so long to become involved in the struggle for social justice. Racism and poverty were continuing to deal harshly with large segments of our population. More and more the church focused on these problems; more and more she became involved. Some parishes began to give almost all of their energies to this struggle. Others did little more than nit-pick like the Christians in Petrograd in 1917 who were having a heated debate about what color vestments their priests should wear while the com-

munist revolution was raging outside. Some parishes turned inward or became petulant and concentrated on preaching the Gospel and administering the sacraments and wondered why they knew no power.

About five years ago clergy began to speak openly about their dissatisfaction and unhappiness. Some of them left the ministry. Fewer men prepared for the parish ministry. Now, for instance, only half of my class are in the parish ministry. The secular theologians came along and began to preach that God is dead, really dead. The exodus of clergy and lay people accelerated, because by this time many people no longer experienced the power of the Spirit in the church. All the time the church was becoming more involved in social action supported by sound biblical authority. “But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him?” (I John 3:16). “So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift” (Mt. 5:23-24).

There were many hopeful signs. I,

myself, became involved in one of the great experiences of my life in founding the FISH lay ministry in this country. Little did I dream when we began the first group in Massachusetts that the Lord would bless it so richly. Soon the FISH could be found in more than 200 communities in the United States and in every continent in the world. I marvelled to see Christians become unaware of denominational barriers as they began to serve their neighbors side by side. But soon our social action programs began to take a number of tangents.

Increasingly I was aware of extreme pessimism in people whose faith is filled with hope. Some Christians began to be angry and even violent in confrontations. Some of us out-secularized the secularists and led the way in setting aside all moral standards. The holy began to be profaned by those who should have revered it. Recently a church board set up its bar and lunch counters on the chapel altar next to a “swinging” clergyman’s office, amid great laughter. And I will not soon forget the chill that ran down my back when one of my closest friends who was then a parish priest said he thought the time had come for us to do away with the historical Jesus. I have seen people react with hollow laughter or shocked dismay at the sight of a drunken clergyman or the sound of his filthy mouth. I have read of many churches closing; I have heard of only a few lives being converted. There are those who speak of conversion as something that happens to emotionally unstable people or as an old-fashioned term now out of vogue. Contrast this with an understanding of conversion as the



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heart and soul of the church's work throughout history.

**T**HERE is no doubt in my mind that the church has been too long in answering the call of God to social action; but now our action in the world has taken a strange twist. We have been attempting to respond to social problems in a political way, a skill we have not learned to use well and which in itself is not adequate at best to meet the demands God has placed upon His church.

What has gone wrong? What is missing? Even the most visionary, the most deeply spiritual effort of the whole Anglican Communion in recent years, set forth in the document called Mutual Responsibility and Interdependence in the Body of Christ, was quickly reduced to little more than an exchange of money and a few missionaries. Our hopes were aborted. More recently our social action projects have begun to raise questions even in the minds of the most liberal churchmen. I am not suggesting that there is a plot or a conspiracy to weaken and undermine the church. I am suggesting that men's plans made independently of God are bound to fail. Have we lost faith in the power of the Gospel to change the life of a man? Paul said, "I am not ashamed of the Gospel of Christ for it is the power of God" (Rom. 1:16).

I have begun to believe that both the extremes in the church need to mount a mighty march of repentance back toward each other and in so doing to enrich the great majority who stand somewhere between them by accepting anew the Gospel of Jesus Christ, the power of God. The radical, irresponsible people of the extreme left, and the superficial, free-wheeling spiritualist groups on the far right, and the quiet motionless ones at the center cause one to wonder

if there is any room for the Spirit of God in His church anywhere. I keep having a haunting feeling that the Holy Spirit is programmed out of the church on all fronts.

What is the answer? Where will it all end? There are the set jaws of the social-action groups who set their course and press on no matter what else may be destroyed in their path. On the other hand there is equal determination by the rigid evangelical right who feel that any identification with the problems of man is a threat to faith. How will the Holy Spirit overcome this sickness so evident in both extremes?

**W**ITH this preoccupation I traveled to the U.S. Congress on Evangelism in Minneapolis in September. The sawdust trail stereotype I expected to find there would have been an appealing antidote to the political aura of our own General Conventions. But the Congress on Evangelism didn't fit my stereotype.

I found there 5,000 people from nearly 100 churches. They were young and old, black and white, men and women, clergy and lay people. I was surprised and delighted to find perhaps 25 other Episcopalians including two bishops. We met each night to pray together and once we Episcopalians were the last group to leave the building. The array of speakers was extraordinary. Their words represented careful thinking and long preparation, sharp minds and deep commitment: The Rev. Ralph Abernathy, Senator Mark Hatfield, the Rev. Leighton Ford, the Most Rev. Marcus Loane, the Rev. Oswald Hoffmann, the Rev. Billy Graham, Mr. Keith Miller, etc. They were men who understand profoundly that evangelism and social action must exist together if they are to be whole and genuine. The Rev. J. V. Langmead Casserley of

the Seabury-Western Seminary faculty said to me recently: "Evangelism without social action will never recognize the reality of the human race. In its preoccupation with the individual it cannot see the wood for the trees. On the other hand, if you have social action without evangelism you cannot see the person. In your preoccupation with the crowd you lose the man in a kind of moral and intellectual fog."

The purpose of the congress was (in part) to witness to the central fact that the Gospel of Jesus Christ has power to save people in this age and that faith in Jesus Christ is the way of salvation for all. The people also gathered to confess past failures and to challenge the powers of darkness, stimulating believers everywhere to mount a vigorous attack upon the forces producing misery, iniquity, emptiness, discrimination, and other evils in our society, and to lift wherever possible the spiritual and temporal burdens of man. And the congress met to reaffirm that Jesus, the Lord of the church, is the Lord of history at whose return "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God, the Father." It was like a healing balm to pray and sing with those people; to study the Bible each morning and to hear these words of power read in that huge, hushed auditorium:

"But you shall receive power when the Holy Spirit is come upon you; and you shall be my witnesses in Jerusalem, and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

"And day by day attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts praising God and having favor with all people and the Lord added to their number day by day those who were being saved" (Acts 2:46-47).

"And the word of God increased and the number of the disciples multiplied greatly in Jerusalem and a great many of the priests were obedient to the faith" (Acts 6:7).

"So the Church throughout Judea and Galilee and Samaria had peace and was built up and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied" (Acts 9:31).

Everywhere in this wonderful old church I see people who long to know Jesus Christ, who are ready to repent of their sins, who seek to have their lives filled with the power of the Holy Spirit if they can but find an evangelist, one who proclaims the Good News, the Gospel of Jesus Christ. When they do they will have a church! It will have forceful social action programs because it will be guided and empowered by the Holy Spirit. That is the kind of balance I covet for the Episcopal Church. We have made each other what we are today. Only God can make us what we can be tomorrow.



Evangelism Conference in Minneapolis—"To witness to the central fact that the Gospel of Jesus Christ has power to save people in this age."

# EDITORIALS

## Was It Even Discussed?

AS a rule, when we disagree with other church publications we fire off a letter to the other editor to let him know that we love him dearly but do not follow him nearly in the matter at hand. This time, however, we must publicly challenge a statement in the October issue of *The Episcopalian* because it concerns a matter of great importance to the whole church. Reviewing the Special General Convention it says: "The subject of reparations was never discussed in Convention." Amid all the controversy in the wake of SGC II this comes as an astounding statement.

The swing word is "discussed," so to your dictionaries, O Israel. In the Oxford Universal Dictionary the first two meanings of "discuss" are interesting but not directly pertinent: (1) to drive away, disperse, and (2) to dissipate, dispel. (No kidding: You discuss the wolf from your door, you discuss those morning-after miseries with strong black coffee.) So we come to meanings (3) to investigate, to try, and (4) to decide, as a judge.

There was in fact a good deal of discussion—investigating, exploring, deciding—about reparations by the deputies among themselves in the convention, regardless of what was finally said in the official statements of the convention. *The Episcopalian* would have people believe (or so we infer from its words) that there was no discussion of the concept of reparations as set forth in the Black Manifesto. We think it should be recorded to the credit of the members of the convention that they *did* discuss it. We do not think that they discussed it well or resolved it wisely. But once Mr. Kenyatta had put the subject on their agenda, in his inimitable way, they had to discuss it, and they did.

The reporter for *The Episcopalian* may have had in mind the fact that the word "reparations" is not mentioned in any of the convention's official documents. This indisputable, and quite unsurprising fact provides the illusion of being a strong refuge for those who feel that they must "sell" South Bend to the membership at large. But the discussion that takes place in any convention is distinctly different from what the convention finally chooses to put into its findings and pronouncements. *The Episcopalian's* statement asks its readers to believe that their representatives at South Bend didn't even think and talk about reparations.

The Episcopal Church's official magazine goes into many thousands of church homes. Churchmen have read in their newspapers that their representatives at South Bend wrestled with the issue of reparations, now they read in *The Episcopalian* that this issue wasn't even discussed. We feel that we must come forward to testify that what we heard at South Bend was a very real discussion of reparations, albeit not a very fruitful or clarifying one. We want Episcopalians to know what happened; and to say that the subject of reparations wasn't even discussed at South Bend is about as close to the truth of the matter as would be the statement that nothing else was discussed.

## What Price the Supersonic?

IF it is a sign of dim-wittedness to be unable to see the merits of the U.S. government's underwriting of the supersonic jetliner project, we might as well take our stand in the dunce's corner—if we can find a corner not already occupied by somebody who shares our handicap. We are told that the project will cost only about \$1.4 billion. This means, to old government-cost-estimate watchers, that it will be a bargain at \$2 billion.

And why? Mr. Nixon explains that the Soviet Union, France, and Britain have already tested supersonics and we had better get into the competition before we are hopelessly outstripped. Evidently, great nations like little people must keep up with the Joneses. Being both competitive and patriotic ourselves we could accept this argument for the project, if only it were but one among several, if only we could see some direct or even indirect benefits to more than a comparatively few people, if only we felt that human priorities were not being bypassed for this technological priority.

Columnist Russell Baker talks very good sense about the matter (*NY Times*, Sept. 28). In Mr. Nixon's rationale, he remarks, we see "the same old assumption being made that men must accommodate themselves to technology even when it has no point and may, in fact, make life more intolerable." And if people can cross the seas and continents at a speed faster than sound, what, after all, will they do once they get there? One recalls Thoreau's similar query about the wonder of transatlantic telegraph, when that was the wonder of the world to almost everybody except him. Why should England and America talk across the ocean if all they have to talk about is Princess Adelaide's whooping cough? The problem, now as then, is that of the growing gap between wisdom and technology. Knowledge grows, wisdom lingers, but technology rushes super-sonically ahead.

Mr. Baker's complaint is about the government's spending priorities. Technological projects go to the head of the list, so human needs must go back in the line. We spend all this money, we beat everybody else to the supersonic plane, we capture the world market for America's Boeing Aircraft Company, we humble the proud Russians, Frenchmen, and Britons, and then what? "At night," gloomily prophesies Mr. Baker, "we will want to be cautious about moving through the streets without gun or dog because of the savagery that breeds in the great sprawling slums of the disaffected poor."

A mote it is to trouble the mind's eye.

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## De Profundis

A cry from the heart of all rectors and vestrymen to all bishops and deputies of GC II:

*Pray for us sinners, now, and at the hour of our Every Member Canvass!*

Continued from page 7

provide a parish church and center for the 100-member Anglican congregation of Cippenham and 700 Roman Catholics who live in the same town but attend services at a church in Burnham.

A Roman Catholic-Anglican statement expressed hope that the project would be "the seed of the future pattern of Christian activity and an example which the modern world so desperately needs. The church is a community which stands for and exhorts reconciliation. Therefore only indifference and tenacious clinging to those things which for the last 400 years have divided us, can prevent this action of unity spreading throughout the Christian world."

### Becket Anniversary to Be Marked

An international ecumenical service will be held in Canterbury Cathedral on July 12, 1970, as part of the celebrations marking the 800th anniversary of the martyrdom of Thomas Becket. Preacher for the occasion will be the Archbishop of Canterbury, Dr. Michael Ramsey. Three days later he will preach at a national service to be held in the cathedral.

Thomas Becket was slain in the cathedral on Dec. 29, 1170, but the entire year has been designated Canterbury 1970 to mark the anniversary, with most celebrations taking place in the summer.

T. S. Eliot's "Murder in the Cathedral" will be staged in Canterbury Cathedral for the first time. Though it was written for the Canterbury Festival of June 1935, it was performed in the Chapter House. Another play, "A Breach in the Wall," is being specially written for Canterbury 1970 by Ray Lawler, author of "The Summer of the Seventeenth Doll." It investigates the possible consequences of, and reactions to, the supposed discovery of the tomb of Becket, which has been missing since Canterbury Cathedral was despoiled in the reign of King Henry VIII.

### GOVERNMENT

### Drive on "Smut Peddlers" Asked

"As a father and a grandfather, I know, by golly, what is obscene and what isn't," was Sen. Barry Goldwater's comment as he urged a House Post Office subcommittee to crack down on "smut peddlers" using the mails to pander to children. His statement came on the same day that Pope Paul VI criticized the "aggressive epidemic" of eroticism which has reached a "frenetic, disgusting" level.

In his testimony before the subcommittee, Sen. Goldwater endorsed proposals which would provide more stringent

laws. Warning that Congress must be careful to draft legislation that "will pass the scrutiny of a permissive Supreme Court," he said, "The courts have been wishy-washy about what is obscene and what isn't."

The traffic in the mailing of "obscene" material has increased to such an extent that more than 100 congressmen have introduced bills this year in an effort to control it.

### DELAWARE

### Blasphemy Charge Dropped

Delaware has dropped its blasphemy charge against William F. Bertolette, 18, co-publisher of a Mount Pleasant suburban underground newspaper [TLC, July 6]. An indictment last spring had charged that an article in the paper, *The Acid Flash*, was intended to "scandalize and blaspheme God and our Lord Jesus Christ." The indictment was based on a 143-year-old Delaware law.

In the 1830s the law was upheld by the state supreme court on the basis that blasphemy was likely to cause disorder, Mr. Bertolette's attorney said. "Certainly there was no evidence of disorder happening in this case," said attorney Robert K. Payson. Deputy Attorney General John G. Mulford announced in superior court that the case would not be prosecuted by the state.

The underground paper, in an article headlined, "The Purple Jesus or the Grape of the Virgin," called Jesus illegitimate and a bastard.

### CHICAGO

### City Seeks to Quiet Murder Area

City aldermen representing the Chicago neighborhood in which the Rev. Bruce Johnson and his wife were murdered called on citizens to refrain from making hasty judgments about the crime. Mr. Johnson, pastor of Armitage Avenue United Methodist Church, and his wife, Eugenia, were found dead in their North Side apartment. Both had been repeatedly stabbed. The area is racially mixed, with a heavy Puerto Rican population. Mr. Johnson had been active in a ministry to the Young Lords, composed mostly of young men of Puerto Rican background, who had been given permission to start a day-care center in the church building.

Aldermen McCutcheon and Singer have urged the people to be calm. Police have reported slim leads, and fingerprints were found on the handle of a kitchen knife assumed to be the murder weapon. In addition to 14 stab wounds, Mrs. Johnson had been struck on the head with a bottle of cooking oil. Mr. Johnson had been stabbed 18 times. Their three small children were not harmed.

The grief of the Young Lords was ex-

pressed in a service at Armitage Church, known informally as the People's Church. David Rivera, a Lords member, asked the 300 people gathered in the church to help form a living memorial to the Johnsons by "coming to the People's Church that he left behind, participating in the services, and contributing to the day-care center." He also said that when Mr. Johnson gave permission to the Lords to have space in the building about half of the congregation left.

Mrs. Maria Dokman, a member who did not leave, said the slain pastor was a "man with visions" and his wife was a "woman who supported him in that vision." She said Mr. Johnson had been receiving "hate mail" for some time but she knew of no threats on his life.

### UNITED CHURCH OF CHRIST

### Ask Aid for Black Colleges

The United Church of Christ's committee for racial justice has urged the expenditure of an additional \$65 million in state and federal funds for North Carolina's predominantly Negro colleges within the next year. At the same time, the committee criticized Gov. Robert W. Scott for not responding to its recent suggestion in education for the state's blacks.

The committee wants a cooperative state and federal effort to put \$5 million more into each of the state's 13 public and private predominantly black colleges with the money marked for scholarships, upgrading of teaching staffs, construction, and the institution of master's degree programs on the campuses and doctoral degree programs at the public universities.

The committee for racial justice chose North Carolina for its work because the state has so many black students and black colleges, according to Irving Joyner, national director for black studies and student action. Bill Land, national director of the committee's community organization and mobilization program, said the committee is a commission of the United Church of Christ. It has been operating for three years, with activities in North Carolina since January.

### EXECUTIVE COUNCIL

### PB's Fund Aids Storm Victims

The sum of \$5,000 has been placed at the discretionary use of the Rt. Rev. John M. Allin, Bishop of Mississippi, from the Presiding Bishop's Fund for World Relief to aid victims of Hurricane Camille. Special offerings at services at Special General Convention II were taken for relief of storm victims and totalled some \$4,000. Further amounts will be sent to the Diocese of Mississippi from contributions now being received from throughout

the church. The Presiding Bishop's Fund has also helped to arrange emergency relief shipments from Church World Service supplies to Mississippi. Five trailer trucks of these supplies, including such necessities as blankets and baby food and valued at \$80,000, have been dispatched to the storm stricken area.

To the Bishop of Southwestern Virginia, the Rt. Rev. William Marmion, \$3,000 has been sent for the same kind of discretionary use for relief purposes. The Presiding Bishop's Fund, at the request of authorities of that diocese, helped to arrange with Church World Service for a truckload of blankets and clothing to be consigned to the Virginia Council of Churches for distribution in disaster areas.

On the Bay Islands of British Honduras, the devastating Hurricane Francelia left about 4,000 people homeless and caused severe property damage. The Presiding Bishop's Fund has sent \$1,500 to the Bishop of Honduras for emergency use, and has also arranged for the air shipment of 500 blankets supplied by Church World Service. Clothing and money are also being sent.

#### ORGANIZATIONS

### Appalachian Group Sets Projects

The Commission on Religion in Appalachia, Inc. (CORA), voted to direct its efforts through demonstration projects in fields of experience and training laboratories. Delegates to the organization's annual meeting held in Ridgecrest, N.C., also approved a staff plan in which demonstrations will furnish college students for project work. Among the priorities is a Human and Economic Appalachian Development authorized to seek \$923,608 in funds. The program is designed to develop small community controlled enterprises among low-income people in isolated regions of Kentucky. Pilot projects will be located in Wolfe and Breathitt counties.

Newly-elected chairman of CORA is the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee. He succeeds Dr. Ernest J. Nesius, vice president of West Virginia University, who in the closing address, said the cooperation among youth, the poor, and churches through CORA is "a sign of the new revolutionizing force which is emerging in the ecumenical effort." The "know-how" to overcome poverty is available, he said. "The question is, do we have the will. We have stressed the right to self-determination by all people. We have heard the mountain man say, 'I am worth something; I am tired of the cruelty systems and the inequity in which I am asked to take part.' We have proved that we can help people articulate and meet their needs and that great church bodies can rearrange their priorities to take on urgent

new tasks." If the church, education, government, business, and labor will cooperate in Appalachia, said the retiring chairman, time is on the side of solving the problems.

#### ECUMENICAL RELATIONS

### Tri-State Council Investigated

Judicatories of eight religious bodies working in the Delmarva Peninsula will vote next year on participating in an ecumenical group to present a united Christian front in the tri-state area of Delaware, Maryland, and Virginia. Representatives of the bodies have set up a plan for the agency which will supercede the councils of churches now working throughout the area.

It will mark the first time that Roman Catholics will have been included formally in an ecumenical organization although they have been active the past several years in the Delaware State Council of Churches and the Council of Churches of Wilmington and New Castle County as observers.

Active in the talks of the two-day meeting were the Rt. Rev. George A. Taylor, Bishop of Easton, and the Most Rev. Thomas J. Mardaga, a Roman Catholic bishop whose jurisdiction is the entire peninsula. The Rt. Rev. William H. Mead, Bishop of Delaware, and Bp. John W. Lord, United Methodist, sent delegations to the meeting.

Under the plan, the agency could become organized, staffed, and active by early 1971.

### Presbyterian Calls for Cooperation

A fervent appeal for Protestant-Roman Catholic cooperation was made by a Scottish minister, the Rev. Douglas Lister, when he opened a sale in Aberdeen, aiding a Roman Catholic parish in nearby Inverurie. Mr. Lister is a Church of Scotland minister in Largo and Newburn but for ten years he was parish minister in Inverurie. There he became a close friend of the parish priest, the late Rev. Alexander Smith.

Opening the sale, he said the time has come to be rid of past prejudices, hates, and fears, "to wage war together for Christ's sake," and for churchmen to cooperate together in a mission of reconciliation and service for the sake of others. He also said, "Let the extremists of the Ian Paisley (the militant Northern Ireland Protestant) or the IRA (Irish Republican Army) ilk wage their war of politics. But let them leave Christ out of it for He was never in it. God forgive us. We have turned the Gospel of Jesus Christ into a thing of hate and fear when it is a thing of love and hope. The time then is now for all Christians—Roman Catholics and Protestants alike—to disown and con-



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demn extremism, to replace barriers of ignorance and fear with bridges of understanding and cooperation, and in the 1970s to unite in a common mission of reconciliation, evangelism, and service of the people at home and across the whole world."

The Presbyterian minister's address was reported at length in some of Scotland's most prominent national secular papers. It was recalled that at the time of Fr. Smith's death, Mr. Lister wrote in his parish magazine: "I never dreamed in the earlier years of my ministry that the death of a Roman Catholic priest would be the death of my best friend, but that is how it was and is."

## Anglican-RC Group Named

The Anglican-Roman Catholic dialogue group initiated by Pope Paul VI and the Archbishop of Canterbury, Dr. Michael Ramsey, in 1966, has entered a new stage with the formulation of a permanent joint commission which will hold its first meeting in St. George's House, Windsor Castle, England, Jan. 9-15. The commission has been nominated to put into effect an approved program developed on the basis of work done by the previous preparatory commission.

The new and permanent members of the commission are: Anglicans — The Rt. Rev. Henry R. McAdoo, Bishop of Ossory, Ferns, and Leighlin, head of the delegation; the Rt. Rev. John Moorman, Bishop of Ripon; the Rt. Rev. E. G. Knapp-Fisher, Bishop of Pretoria; the Rt. Rev. F. R. Arnott, Suffragan of Melbourne; and the Rev. A. A. Vogel of Nashotah House.

Roman Catholics — The Most Rev. Alan Clark, Auxiliary of Northampton, head of the delegation; the Most Rev. Christopher Butler, Auxiliary of Westminster; the Rev. Barnabas Ahern, C.P., of Chicago; the Rev. Herbert Ryan, S.J., of Woodstock College; the Rev. George Tavard of Worcester; and the Rev. Jean M. Tillard, O.P., of Ottawa.

## EUROPE

### Anti-Semitic Paintings Removed from Church

A set of medieval paintings which many Christian and Jewish experts have described as highly anti-Semitic has been removed from the renowned Church of the Sepulchre in Deggendorf, a popular pilgrimage center in Lower Bavaria, West Germany.

The paintings, described by one West German magazine as "an anti-Semitic picture gallery," deal with the killing or expulsion of all Jews in Deggendorf on Sept. 30, 1337. The pogrom depicted has been verified as a historic fact. The reason for it—alleged desecration of the Eucharist by Jews in Deggendorf—has never

been proved. Following the slaughter, a church was built in Deggendorf and became the site of an annual pilgrimage of repentance which has been held to the present and will continue—though with a new spirit in the future. Contemporary critics of the pilgrimage have noted that until now it was held not in repentance for the massacre of the Jews but rather for an alleged sacrilege.

The paintings had been covered with cloth some time ago in response to protests but now they have been removed altogether in connection with a complete renovation of the church. Besides depictions of the alleged desecration and the massacre, the pictures had been provided with crudely anti-Semitic inscriptions. A caption to the last picture in the series, for example, read: "The Jews are being driven out of the city or slain by the Christians with the intention that the city in the future shall remain rid of them."

## ROMAN CATHOLICS

### Criticism on "Distortions"

"Distortions" of the Second Vatican Council which have led to confusion and a loss of solidarity in the Roman Catholic Church were criticized in Rome by the Jesuit-edited *Civiltà Cattolica*.

An editorial in the weekly insisted that the "essential content" of church teaching must remain "immutable" even when dogmas are "reformulated in language that is more comprehensible to the man of today." It cited the documents of the council as a foundation on which the individual Roman Catholic can "base his certainty" and called for faithfulness to "the living mystery of the church."

## RELIGIOUS ORDERS

### SSP Consolidates Work

The Society of St. Paul has consolidated its works and programs in Sandy, Ore. The Very Rev. Canon René Bozarth, founder, rector, and general administrator of the society made the announcement.

Founded in 1958 in Gresham, Ore., the society has operated three skilled nursing homes, a school program in Gresham, an overseas collection and shipping center for medicines and educational materials, and St. Paul's Press, a printing department for religious materials, both in Spanish and English, for general circulation.

All properties not located in Sandy have been transferred or sold to private individuals or nursing or care centers. By Jan. 1, St. Paul's Press and the Overseas Mission will be in operation in Sandy, Ore., where the society has purchased commercial property and will operate a book and gift shop in addition to its other programs.

St. Jude's Home, Sandy, is licensed as an extended-care center with 63 beds. Bro. Barnabas, SSP, is the administrator.

# PEOPLE and places

## Appointments Accepted

The Rev. **Davis L. Barker**, former vicar of St. Bride's, Oregon, Ill., is associate, St. Paul's, and chaplain at Northern Illinois University, De Kalb, Ill. Address: Apt. 114, 832 Ridge Dr. (60115).

The Rev. **Joseph A. Bayles**, former curate, Grace Church, Hutchinson, and priest in charge of St. Anne's, McPherson, Kan., is chaplain, Kansas State Industrial Reformatory, Hutchinson. No change of address.

The Rev. **John V. Butcher**, former rector of St. Paul's, Winslow, Ariz., is associate rector of Holy Trinity and pastor of Holy Trinity congregation, 330 Ravenswood, Menlo Park, Calif. 94025.

The Rev. **Gary Callahan**, deacon, is curate, St. Luke's, Kalamazoo, Mich.

The Rev. **Carington R. Cariss**, former rector of Our Saviour, Camden, N.J., is assistant, Grace Church, Merchantville, N.J. Address: 9 E. Maple Ave. (08109).

The Rev. **Arnold B. Carlson**, former vicar of St. Jude's, Tiskilwa, Ill., is vicar of St. Matthew's, Glendive, and St. Lawrence's, Sidney, Mont. Address: Box 1391, Glendive (59830).

The Rev. **William R. Coats** is chaplain at the University of California, La Jolla, Calif.

The Rev. **Kenneth F. Connor, Jr.**, former vicar of St. Alban's, Manistique, Mich., is rector of Trinity Church, Lewiston, Me. Address: Box 216 (04240).

The Rev. **William F. Copeland**, former assistant to the rector of St. Luke's, Renton, Wash., is vicar of the North Skagit Associated Missions, Diocese of Olympia. Churches are located in Anacortes, Sedro-Woolley, Rockport, and Newhalem. Address: 1217 Washington Ave., Burlington, Wash. 98233.

The Rev. **A. C. Dilg**, formerly at Ascension, Pittsburgh, Pa., is at Christ Church, Indiana, Pa.

The Rev. **Thomas Droppers**, former rector of St. James', Black Mountain, N.C., and former Living Church correspondent for the Diocese of Western North Carolina, is rector of St. Mark's, Rt. 1, Box 55, Huntersville, N.C. 28078.

The Rev. **R. J. Elliott**, rector of St. Paul's, Marion, S.C., is studying at Coventry Cathedral, Coventry, England. Address through May: c/o the cathedral, Pilham Lee House, Priory Row, Coventry CV1 5ES, England. Locum tenens at St. Paul's is the Rev. **John Byron**.

The Rev. **W. Thomas Engram**, former rector of St. John's, Charlestown, Mass., is assistant director of conferences and institutes, Center of Adult Education, University of Maryland, College Park, Md. Address: 4811 Cherokee St., College Park (20740).

The Rev. **William A. Gilbert**, former rector of St. Paul's, Ventura, Calif., is doing a study of ministry to the incarcerated in all places of custody from juvenile halls to state and federal prisons in the eight counties that comprise the Diocese of Los Angeles. He is also chaplain of the Ventura County jail and honor farm. Address: 2191 El Jardin, Ventura (93003).

The Rev. **Gary R. Gilbertson**, former rector of St. Martin's, Fairmont, Minn., is priest in charge of St. Stephen's Mission, Fargo, N.D. Address: 117 20th Ave. N. (58102).

The Rev. **George G. Greenway, Jr.**, former rector of St. Paul's, Lee's Summit, Mo., is rector of St. John's, 515 E. Division St., Springfield, Mo. 65803.

The Rev. **John A. Harms**, former rector of St. John's, Montclair, N.J., is assistant, St. George's, 207 E. 16th St., New York, N.Y. 10003.

The Rev. **Charles Henley**, former vicar of All Saints', Valley City, N.D., is studying at Valley City Teachers College.

The Rev. **Nicholas Hill**, vicar of Our Saviour, Langdon, and Our Saviour, Walthalla, N.D., is also in charge of St. Peter's, Park River, and St. James', Grafton, N.D. Address: Langdon, N.D. 58249.

The Rev. **Allen R. Hingston**, former rector of All Saints', Kansas City, Mo., is rector of St. Stephen's, Miami, Fla. Address: Box 318 (33133).

The Rev. **Morris E. Hollenbaugh**, former rector of St. Paul's, Greenville, Ohio, is rector of Trinity Church, Hamilton, Ohio.

The Rev. **John Martin**, former vicar of St. Mary's, Andalusia, Ala., is on the staff of St.

James', 3d and Market Sts., Wilmington, N.C. 28401.

The Rev. **Robert J. McCloskey, Jr.**, former curate, Grace Church, Medford, Mass., is rector of St. James', West Somerville, Mass., and Episcopal chaplain to Tufts University. Address: 51 Curtis St. (02144).

The Rev. **John F. Moore** is vicar of Holy Child, Holly Hill, Fla. Address: 1515 Derbyshire Rd. (32017).

The Rev. **George W. Wyer**, former rector of St. Mary's, Cleveland, Ohio, is assistant, Bethesda by the Sea, Palm Beach, Fla.

The Rev. **Hugo L. Pina** is curate, St. Thomas, 5690 S.W. 88th St., Miami, Fla. 33156. He is canonically resident in the Diocese of Cuba.

The Rev. **Robert L. Stewart**, former vicar of St. John Baptist, Breckenridge, St. George's, Leadville, and Grace Church, Buena Vista, Colo., is vicar of St. John's, Great Bend, and St. Mark's, Lyons, Kan. Address: 2019 Polk, Great Bend (67530).

The Rev. **D. J. Tepe**, former priest in charge of St. Alban's, Muskegon, Mich., is rector of St. James', 119 W. Erie, Albion, Mich., 49224.

The Rev. **Richard E. Thrumston**, former rector of Christ Church, Canon City, Colo., is rector of St. Andrew's by the Sea, 1050 Thomas Ave., San Diego, Calif. 92109.

The Rev. **Thomas S. Tisdale**, former Episcopal chaplain to hospitals and canon pastor of the Cathedral of SS. Luke and Paul, Charleston, S.C., is rector of St. Andrew's, 440 Whilden St., Mt. Pleasant, S.C. 29464.

The Rev. **Donald K. White**, former vicar of St. Martha's Chapel, Westminster, Colo., is rector of Christ Church, Castle Rock, Colo. Address: Box 98 (80104).

The Rev. **Thomas K. Yoshida**, former vicar of St. John's, Eleele, and St. Paul's, Kekaha, Kauai, Hawaii, is rector of St. Stephen's, 1679 California Ave., Wahiawa, Oahu, Hawaii 96786.

## Armed Forces

Chap. (Maj.) **Thomas Brereton**, 89 McBurney Blvd., Colorado Springs, Colo. 80911.

Chap. **Kenneth E. Roush**, Base Chapel, 6314 Support Wing PACAF, APO San Francisco 96570.

Chap. **Harry S. Tipton**, 150 Flair Dr., San Antonio, Texas 78227. The former vicar of Holy Comforter, LaCompte, and Trinity, Cheneyville, La., he is stationed at Lackland AFB, Texas.

## Ordinations

### Deacons

Long Island—**Harold F. Elsner**, assistant, St. Paul's, Glen Cove, L.I., N.Y. Address: 32 Glade Lane, Levittown, N.Y., and **Harold C. McDowell**, as assistant, St. Cuthbert's, Selden, N.Y. Address: Private Rd., Medford, N.Y. 11763.

## Brotherhood of St. Andrew

**Elmore Hudgens**, who has been with the Brotherhood since 1962, has been named general secretary of the organization. He has served as chapter director, assembly vice president, and field secretary for the central United States. For the past two years he has also been studying at the Episcopal Seminary of the Southwest in Austin.

## New Addresses

The Rev. **James E. Williams**, 21 Eldridge Ave., Hempstead, L.I., N.Y. 11550.

## Retired

The Rev. **J. Thomas Lewis**, rector of St. Paul's, Salinas, Calif., since 1959, retired Sept. 1. Address: 1261 Brighton Ave., Grover City, Calif. 93433.

The Rev. **Maurice M. Moxley**, vicar of St. Paul's, Batesburg, S.C., since 1965, has retired. Address: 488 Pittsdown Rd., Columbia, S.C. 29210.

## Churches New and Old

Trinity Church and St. Luke's Memorial Church, Utica, N.Y., have merged to form a new parish of All Saints' Church with the Rev. **E. Richard Davenport** as priest in charge. Fr. Davenport became rector of St. Luke's last year. All Saints'

will use Trinity property. The merger of the churches has been called a "prototype for further consolidation within the Diocese of Central New York." In the Utica-Rome area of the diocese there are two other sets of parishes where discussions now underway may lead to mergers.

## DEATHS

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

The Rev. Canon **John Edward Wilkinson**, 72, retired priest of the Diocese of Western New York, died Sept. 21, of a cerebral hemorrhage. His home was in Medina, N.Y.

At the time of his retirement in 1966, he had been rector of St. John's Church, Medina. He had also been dean of the Batavia, N.Y. deanery.

**Ruth Agnew Wilkinson**, widow of the Rev. John Edward Wilkinson, died Sept. 28, one week after her husband's death.

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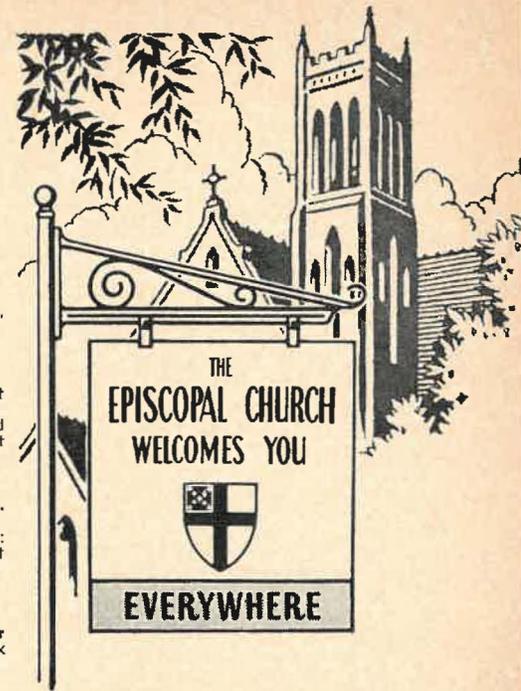
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7 & 6:30

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't  
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

## WEST PALM BEACH, FLA.

**HOLY TRINITY** S. Flagler Dr. & Trinity Pl.  
The Rev. William W. Swift; the Rev. Robert J.  
Hargrove; the Rev. J. Donald Partington  
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

## 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; 5:30 Folk Litur-  
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;  
Tues & Sat 7:30 HC

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
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Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,  
Cho Ev 5:30; Sat HC 8

## FLOSSMOOR, ILL.

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

## BALTIMORE, MD.

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

## 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. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschield, S.T.D., r-em  
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. D. E. Watts, locum tenens  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily  
MP, H Eu & EP

## STONE HARBOR, N.J.

**ST. MARY'S BY-THE-SEA** 95th St. & 3rd Ave.  
The Rev. William St. John Frederick, r  
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &  
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed  
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun 7:30, 9, 11; HC Daily

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital  
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);  
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; 4 Ev  
Special Music; Weekdays HC Mon, Tues, Thurs, &  
Fri 12:10; Wed 8 & 5:15; Saints' Days 8. EP Mon,  
Tues, Thurs, & Fri 5:15. Church open daily 8 to 8

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

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP B 6.  
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6. C  
daily 12:40-11, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

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

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

### THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. 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 Tues & Thurs 12:45;  
C Fri 4:30 and by appt

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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The Rev. Leslie J. A. Lang, 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  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &  
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-  
fore 1st Eu; EP 6

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

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Caguait, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
as scheduled

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isaksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## 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

## RICHMOND, VA.

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

## MUNCHEN 22, GERMANY

**CHURCH OF THE ASCENSION** Blumenstr. 36  
The Rev. G. Edward Riley, r; Tel. 28 55 07  
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser  
2S & 4S); HD as anno; C by appt

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