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Charles Edward Berger

## “Sir, we would see Jesus”

“The church is faced by a real rebellion of many of its members, one which could be described theologically as a rebellion against a one-dimensional Jesus who is often presented as being so interested primarily in social questions that He no longer seems to care much about prayer or worship or lofty character or high codes of morality.”

**I**N a special report on the white majority which it calls “The Troubled American,” *Newsweek* for Oct. 6 puts its finger squarely on one source of the current malaise of the church in our country. A church dropout in Minneapolis is quoted as having said, “I used to go to church and the preacher would talk about God, Christ, and the Bible. Now he tells me why I shouldn’t buy grapes.”

It is evident that the church is faced by a real rebellion of many millions of its members who, among other things, give evidence of their displeasure with the church by absenting themselves from its worship. The rebellion could be described in many ways, but theologically it is a rebellion against a one-dimensional Jesus, a rebellion against a Jesus who is often presented as being so interested primarily in social questions that He no longer seems to care much about prayer, or worship, or lofty character, or high codes of morality. He seems instead to be so committed to the cause of social justice that He seems to care about nothing else, and is more concerned about political questions surrounding jobs and housing than about all of His Father’s work, or His Father’s house with many mansions. Jesus the Good Shepherd seems to have been replaced by Jesus the angry prophet, and this one-dimensional Jesus seems to love confrontation more than charity, and politics more than penitence. Churchly champions of political involvement have

quite naturally claimed headlines, and while from the standpoint of Christian charity their actions may in many instances have been fully justifiable, their headline-hogging has come through as that Minneapolitan suggested—the church cares more about grapes than about God, Christ, and the Bible.

When I came upon the words of that man in Minneapolis I thought of a pulpit I saw in Johnson City, Tenn., 13 years ago. It was unusual, to me, in one way. It had carving which only the preacher could see—carving which was put there to remind the preacher of his task—words which represent the plea of the people with regard to preaching. It was the short sentence which St. John tells us a few Greeks once addressed to St. Philip: “Sir,” they said, “we would see Jesus.” We would see Jesus as He really was and is. Whatever you tell us, let it help us see Jesus.

**I**N dark days like these, we would see Jesus the Light of the World. Show us His life, which St. John calls “the light of men—the light (which) shines in the darkness,” and which “the darkness has not overcome” (Jn. 1:4). Show us His great and godly, heroic figure which shines as a beacon throughout eternity, a kind of powerful lighthouse which gives storm-tossed men their bearings. Show us this light sent by God, that we might find our way, that we might see clearly where we ought to go, not simply in areas of social concern, but in personal relationships, in family life, in religious aspiration, in moral living. Tell us what Jesus said about love, but even more, show us what

He did in loving men. Show us not only His love for the poor, but tell us also of His love for that rich young man, His tender concern not only for the old and friendless but for the young and popular. Show us that He was and is a man for people of all ages, how He set a little child in the midst of His disciples and told them that a childlike faith must be characteristic of them, and also how He showed such affection for His mother that even while on the cross He devoted some of His dying energies to arranging for her care. Show us why He attracted *men*, men of all kinds—from coarse fishermen and fiery nationalists to lofty intellectuals and persistent inquirers. Show us Jesus at prayer, show us Jesus as He climbed the mountain to commune with God, show us why men were ready to leave everything they had to follow Him. But show us also how and why He had enemies, how scribes and Pharisees and Sadducees fought Him and how He struggled until at last He was thrown upon a Roman cross to die. But most of all, show us why our forebears in faith, the very first of the Christians, believed that they had not said enough about Jesus until they said that He is a kind of window through which we see *God*. Sir, we would see *Jesus*.

And because we are so deeply conscious of our sin, our wrongness, our imperfect record and our imperfect ways we would see Jesus the friend of sinners. Tell us about His readiness to receive even spectacular sinners, people who were looked down on as morally bankrupt prostitutes, money-grubbing tax collectors, murderers. Tell us of His gracious acceptance of a loving gift penitent!

*This sermon was preached from the pulpit All Saints’ Parish, Chevy Chase, Md., by the church’s rector, the Rev. Charles Edward Berger, Th.D., D.D.*

offered but purchased with money earned immorally. Tell us of His remarkable ability to reform even prostitutes, of His success in putting the word "saint" in front of the word which means "prostitute," the word "Magdalene." Show us Jesus as He did not shrink from breaking bread with the most despised element in ancient Hebrew society—the tax collectors, Jews who were on the side of the Romans—and when the Pharisees rebuked Jesus for this He said that it was not those who are well but those who are sick who most need a physician, and that He came not to call those who were already righteous but those who were not to repentance. Tell us how Jesus once honored a chief tax collector named Zacchaeus by choosing to stay at his home, how He was ready to identify even with those considered moral lepers in His concern to bring men back to God. And above all, don't forget to show us Jesus on the cross—Jesus surrounded by enemies who cursed and reviled and poured contempt on Him, and who responded not by cursing them in return but by praying for their forgiveness!

Sir, at least occasionally show us *this* Jesus, this friend and saviour of sinners, this man who not only forgave His murderers, but forgave a murderer who was crucified at the same time, a man whom tradition says was named "Dismas," a revolutionist who had committed murder in a recent rebellion and who now asked Jesus to remember him when Jesus came into His kingdom. Show us *this* Jesus, too, this Jesus who thirsted for the souls of men, who would go to any length at any time to befriend any sinner.

**T**IME would fail us if we were to speak of all the sides of Jesus's rich personality that we would like to see. We would like you to tell us about Jesus the friend of women—the Jesus who broke new ground in what was then quite simply a "man's world," and unhesitatingly welcomed women into His company. Tell us about Jesus the teacher, about Jesus who gave old law new meaning, who went to the very heart of the revelation God had given through Moses and the prophets and spelled out what it meant. Show us Jesus the magnificent storyteller, the genius who showed the eternal significance of everyday things, the gifted framer of flashing phrases and unforget-

table parables. Give us a full-dimensional Jesus, the many-sided Jesus. Correct the current impression that Jesus was a monotone who sang only one note and preached only one theme. Sir, we would see *Jesus*.

If I had my way, I would engrave that message on the inside of every Christian pulpit in the world. It is too easily forgotten by preachers—especially by those who are so concerned to correct the impression that Jesus didn't care about social justice that they succeed in presenting Him as a man who cared about little else.

I think that our unhappy church dropout in Minneapolis spoke for millions of disaffected church people when he complained that while the preacher used to talk about God, Jesus, and the Bible, "now he tells me why I shouldn't buy grapes." A one-dimensional Jesus is not the Lord we love and serve and find present in the sacrament. No, the Lord we love is a full-bodied, full-blooded, multi-dimensional person who strides across the pages of history like a giant. "Sir, we would see *Jesus*."



Thera Lyons

Jesus the Christ—"A kind of window through which we see God."

## LIVING CHURCH REPRINTS

So many readers have asked for reprints of the following recent articles that we are making them available.

**EVANGELISM: WHERE DID IT GO?** By the Rev. Robert L. Howell, St. Chrysostom's Church, Chicago. If you think it's high time for the Church to get on with its divine commission — evangelism — this article is for you.

**AN ALTERNATIVE TO THE BEDC.** By the Rev. Albert H. Palmer, St. Thomas' Church, Farmingdale, L.I. This tells you about how Christians can help black community development projects within a peaceful, constructive, democratic process.

**SOUTH BEND: ONE MAN'S OPINION.** By Carroll E. Simcox, editor of *The Living Church*. For concerned Episcopalians who are not satisfied with the pat, party-line interpretation of the controversial special Convention.

**A BISHOP'S PASTORAL CONCERNS.** By the Rt. Rev. George E. Rath, Suffragan of Newark. Ideal reading for all Episcopalians who have to deal with clergymen — including clergymen!

**COLLEGIANS, CHURCH, FAMILY.** By the Rev. A. B. Patterson, chaplain at the University of Colorado. For parents, clergy, students — all who have any real interest in young people on the campus.

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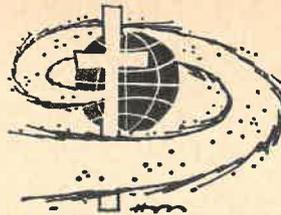
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# Around



# & About

With the Editor

**Advent 3—Ministry Sunday.** What is a priesthood? Perhaps we are trying too hard to define, in rationally comprehensible terms, something that is beyond such definition. Priesthood, like sex, is a created mystery. No truer priest ever lived than **Jean Vianney**, the great French priest of Ars of a century ago. Said he: "What it means to be a priest can only properly be understood in heaven. If we sought to understand it on earth, we would have to die—not of fear, but of love."

In our age and our part of the church we have been trying to rationalize and commend priesthood as a noble profession—among others. In this rationale, its nobility lies in its usefulness to God and man. We commit ourselves in this to a doomed argument and a lost cause. If the priest is useful in his way, as the lawyer or doctor or teacher is useful in his way, the priest has "had it"; for the socially beneficial services of the priest can be taken over very effectively by other people. Time was when clerics did all the teaching and most of the legal practice and much of the medicine; see what happened, and don't be sorry that it did happen.

Can priesthood itself—whatever it is—be taken over by the non-priest? Only God knows. But I believe that He has created priesthood as a redemptive mystery as well as a noble ministry. The priest is the appointed pleader: he pleads with men for God, and he pleads with God for men and for all other creatures. All human beings are called to participate in this priestly pleading, but some are appointed to speak and act for the others. That is how it has been, and is now. The Christian must keep his mind open to all possibilities, including the one that God will one day ordain all His people priests. What is inconceivable is that He will ever abolish priesthood, as long as the two-way pleading remains necessary; and that will be as long as His Kingdom has not yet come on earth as in heaven.

This ultimate mysteriousness of priesthood may explain why in literature we meet amazingly few priests who stand out as dominant characters. Writers like Chaucer, Shakespeare, Goldsmith, Dickens, Trollope, Joyce, any you might name, all deal with the priest as man rather than the priest as a priest. I suggest it is because they have dug deeply enough to have come to the impenetrable core of the mystery, that supernatural dimension of priesthood which defies analysis. It

does not make the priest better than other men, it only makes him inscrutably different in his priestly office and character. We can live with and benefit by this *magnum mysterium* as long as we accept it as of God's appointment, but it is futile to try to explain it fully. Fr. Vianney was right: The meaning of priesthood can be understood only in heaven, and the essence of it is not man's fear but God's love.

In recent weeks we have published several articles on subjects of tremendous importance to the whole church, and of course we think they are excellent or we should not have published them. Now you can get them in reprints: see the ad on this page. The two new ones we are adding are the one on evangelism by the Rev. **Robert L. Howell** [TLC, Nov. 9], and the one on an alternative to BEDC, by the Rev. **Albert H. Palmer** [TLC, Nov. 16].

"A leading churchman who doesn't want to be identified" is quoted in *U.S. News & World Report* for Nov. 24 as predicting that major church groups will not be participating in any more anti-war demonstrations. The churches are uneasy, he says, about the increasing involvement of the more radical groups, particularly those identified with Red China.

I think he is unduly self-protective in wanting not to be identified. His statement won't make trouble for him, for it is utterly innocuous. Whom does he mean by the churches—their official leaders or their general memberships? The latter are uneasy, as he says; but I see no evidence that the ecclesiastical career men, the pros, are the least bit uneasy about that tar of leftist radicalism. They are the ones who decide whether there will be church participation in demonstrations; they provide much of the marching themselves. And this elitist group, as a whole, has no qualms about being associated with radicals—as long as they are Leftward rather than Rightward. If you enjoy counting clerical collars in marches, I don't think your game is over.

Prayer for the week:

*"Make us glad, our Father, for the quality of December,  
when candles brave the darkness,  
and carols tune our hearts for joy,  
and sharing validates our goodness.  
We praise thee for the quality of December."*

**Richard Wong**, *Prayers from an Island* (John Knox Press).

# The Living Church

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## FEATURE

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## THE KALENDAR

December

- 14. Advent III
- 17. Ember Day
- 19. Ember Day
- 20. Ember Day
- 21. Advent IV

**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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## 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.

### Ministry

The letter of the Rev. W. R. Brown [TLC, Oct. 12] seems to be based upon a rather dubious reading of history. Fr. Brown thinks of the present type of pastoral relation, that of rector and congregation in a residentiary-type parish, as no less than a "mission created by Christ."

A short look at the history of pastoral care in the Christian Church would show that this system is typical only of the western church, and of that only since Theodore of Tarsus in the sixth century in our tradition. In this relationship it is taken for granted that the pastor is a religious professional who is a generalist, and who is situated in an agrarian rural society where the church is a key part of the established order of things. There is no need for a special job description of a generalist who is expected to do everything competently. Such is indeed the case in a pre-modern society in which the pastor is the best-prepared general resource man in town in everything from teaching to healing to the law.

But the world today—the world over which the incarnate Lord still reigns—is a split-up functional world, a pluralistic society, urban-metropolitan in character, in which the church is again a minority group as it was in apostolic and sub-apostolic times. Other types of pastoral treatment may therefore be indicated. And ministry to the myriad special groups of a pluralist society demands particular job descriptions for fulfilling certain functions within the general pastorate to the pluralistic world which Christ came to save.

To my mind, refraining from real, disciplined planning and concrete "position descriptions" means refraining from using our God-given minds as Christian stewards, and means refusing to face the incarnational nature of our faith and mission.

(The Rev.) JAMES L. LOWERY, JR.  
Field Representative

Association of Episcopal Clergy

Boston

### One Head Well Done

Why don't you resign?

Bp. Hines has had that challenge flung in his face, supported by the claim that he no longer speaks for the people of the church and that they have lost confidence in his leadership.

Well, I don't really know about anyone else, but my own feelings have reached the point where they cannot be contradicted. My father before me and I have been regular, faithful readers of THE LIVING CHURCH since the early 1930s, to my memory. I'm one of the loyal family, if you will, and I'll continue to be, because I feel that TLC has had and will have an important part to play in our church. But I'm fed up with your editorial attitude. Partly it's the snide, personal way you play your game in the signed material. More serious, however, is the way

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you select news material which will support your present negative attitude toward the church's leadership and program as well as the ecumenical movement. I share some of the criticisms which you have, and am glad to see them expressed editorially, but the negative balance of your news columns is inexcusable. The issue of Nov. 9 is the worst in a long time on that score. Why did you select these particular stories?

Under the Morehouses and Peter Day, THE LIVING CHURCH spoke to and, in a responsible way, for the whole church. You're turning it into a side alley, expressing the sour attitude of a small, backward-looking segment of the church. If you want TLC to be their house organ, OK, but I'm sorry to see it happening so steadily. Why don't you resign instead?

(The Rev.) ROSEWELL O. MOORE  
Rector of Holy Trinity Church  
Menlo Park, Calif.

### Love, Trust, Marxism

The Rev. James Patrick makes a good case for love, trust, and Marxism [TLC, Oct. 26]. His position as a professor of ethics and moral theology speaks for his erudition if not his reasoning. He argues that the Black Manifesto would have been unnecessary if we had shared the fish with the multitude; and because we did not do so we will build our own furnaces of Dachau and Belsen for ill-advised seminarians. This I doubt.

Dr. Patrick accuses us of economic materialism, *i.e.*, of not being Marxists, of supporting our culture with religious and theological thinking, of misuse of Christianity, of dangerous and half-Christian attitudes, and of other unspoken monstrosities against Christianity, justice, and loving care.

It is obvious that every devoted Christian is now challenged by a type of thinking which is foreign to our training. Let us hope we are all capable of meeting this new theology and surviving with our faith unblemished.

LEONARD O. HARTMAN  
Evanston, Ill.

### What Christians Owe

I've just read "Around and About" for Nov. 16 and I refuse myself the privilege of further reading until I've written you this letter of commendation. You've stated in good English prose, clearly and succinctly, exactly what I've been trying to phrase for myself for a number of weeks. I too am an American Caucasian Episcopalian. I too am a Christian-sinner. I too owe great love to my fellow man — on the basis that he's my fellow-man. I owe that love to *groups* of my fellow-man, and to *individuals*. But it's *love* I owe. And I'll express this love in concrete terms because I'm a sacramentalist. So I'm an American Caucasian Episcopalian Christian Sacramentalist who refuses to be

blackmailed on the grounds that somebody else did something wrong to somebody else's somebody else. Further, fearing that my way of thought is in the minority at this moment in time, I think it's time for those of this minority to stand up and speak out. Our silence up to now has been out of kindness, out of love for people who feel terribly hurt. But mature love must recognize the arrival of threat to love itself. So count me on the side of those who owe *love* and will express it in terms of tangible giving of self for others: a love that's tough enough to expect, and require, that it be love *in both directions*, even seventy times seven times.

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

### Evangelism

Amidst so many articles of which I do not approve (including all the negative comments on GC II) I found Robert Howell's article "Evangelism: Where Did It Go?" [TLC, Nov. 9] a beautiful and refreshing oasis. Marvelous!

(The Rev.) RICHARD G. BELLISS  
Rector of St. Anselm's Church  
Garden Grove, Calif.

### What Makes Parenthood

In your column "Around and About" [TLC, Nov. 9] I note the discussion of the paternal-filial relation of our Lord as a boy and St. Joseph of Nazareth.

In making my pastoral rounds I've found that this idea of no filial relation existing when there is no biological relationship is one that haunts many people nowadays. They seem to think that love should be measured in degrees of blood kinship and that this and this alone can determine how much one should do for another. Love by any such measure is not really love at all and should not be called such.

An example of this is the inevitable phrase concerning the parent of an adopted child: "He is not his real father (or mother)." This seems not to be any sort of statement at all concerning the relationship of parent and child. In any event, St. Joseph was our Lord's earthly adopted father, since he took Him into his home, defended His babyhood, worried about Him when He was apparently lost in Jerusalem, taught Him a useful trade, and stood "*in loco parentis*" as long as he (St. Joseph) lived. If this does not qualify Joseph for the title father, there is nothing that does. On top of this, our Lord, as a boy, was obedient to him.

The idea that only the biological progenitors are parents is not proven out by the facts. There are many such that are by no means at all entitled to the sacred titles. This is shown every now and then in the stories we read in the papers of cruelty and neglect of infants and children. If sonship depends entirely on biological descent we

should deny our Lord the title Son of David and also of Messiah, since this latter was to be a Son of David.

(The Rev.) GEORGE R. CLARK  
Church of Our Saviour  
Trenton, S.C.

### Correction

I read with great interest the splendid article by the Rev. Robert L. Howell on the U.S. Congress on Evangelism in Minneapolis [TLC, Nov. 9]. I appreciate the point you were trying to make in re: that the Episcopal Church had not sent an official delegation to the congress.

However, I want to correct one small matter. The Presiding Bishop did appoint me as his official representative to the U.S. Congress on Evangelism and wrote a letter to that effect to Dr. Oswald Hoffman, chairman of the executive committee. Dr. Hoffman accordingly invited me to the final executive committee meeting for the congress, read the letter to them, and introduced me. The committee then invited me to participate in the executive committee's meetings of the Congress.

The bishops who were present, Bp. Selway of Northern Michigan representing his organization and Bp. Brown of Albany who came on his own, were kind enough to find me at the congress. They did not seem to know that I would be there, and insisted that, under the circumstances, I be chairman of our Episcopal group at the congress. Accordingly, I did so rather unhappily, as I felt that one of the bishops should properly have taken the chairmanship. However, we managed to get along very well and it was a very great experience to be present representing our Presiding Bishop.

HELEN SMITH SHOEMAKER  
Executive Director of  
The Anglican Fellowship of Prayer  
Stevenson, Md.

As a member of the Presiding Bishop's Advisory Committee on Evangelism, I can assure you that I had both telephone conversations and correspondence with Dr. Victor B. Nelson, executive secretary, of the U.S. Congress on Evangelism last spring, as a result of which a letter went out on June 16, from the Presiding Bishop urging all the bishops themselves to attend, and to send clerical and lay representatives from their dioceses. We enclosed information and registration blanks. Because a large attendance from many churches was expected the quotas per church were not large, so he asked them to send only two or three beside themselves and we did not beat publicity drums.

All those who went as a result of this invitation were official representatives of the Episcopal Church, though mostly of dioceses, at the request of the Presiding Bishop. Bp. Selway, however, was the official representative of the Presiding Bishop and the national church.

After the meeting, enthusiastic reports were received from Bp. Selway and from other participants whom he had asked to report on their reactions, and the committee is discussing ways to encourage Episcopalians (especially seminarians) to attend regional congresses as they take place in various parts of the country.

PETER DAY, LL.D.  
Ecumenical Officer of  
The Episcopal Church  
New York City

**ON THE COVER is the Rev. Barry Dawson who, when he makes his pastoral rounds, is likely to find himself ministering in men's wear, comforting in notions, or consoling in yard goods. This is all part of his cure as stores chaplain, a position which puts him into contact with the 7,000 employees of stores in All Souls' Parish in London's West End. In this picture the priest talks with some of the salesgirls in the bridal wear department of one large department store (RNS).**

# The Living Church

December 14, 1969  
Advent III

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## LIBERIA

### Bp. Brown Slain

The Rt. Rev. Dillard Houston Brown, Jr., Bishop of Liberia, an American, and Claude Nader, business manager of the Missionary District of Liberia, were shot to death by a gunman at Monrovia, Liberia, Nov. 19. Authorities were holding Justin Obi, a Biafran, for the crime. Bp. Brown's secretary, Patricia Newiss, was wounded by gun shots and was reported to be in critical condition. Also wounded were the bishop's driver and another man.

Mr. Obi, 63, a former chemistry professor at Cuttington College, the Episcopal school near Gbarnga, was taken into custody there. Gbarnga is about 135 miles from Monrovia where Bp. Brown had his office. Police said Mr. Obi had a record of making verbal attacks on Peace Corps girls.

According to one version of the killing, the gunman entered the bishop's office in Monrovia, quarreled with Miss Newiss, and then shot her. When the bishop rushed to her aid, the gunman then shot and killed him. Mr. Nader then was killed and the other two men wounded.

Bp. Brown, a Negro, was born in Marietta, Ga., June 20, 1912, and attended Morehouse College in Atlanta, and the University of Southern California where he received the M.Th. degree in 1939. He became rector of St. Luke's Church, Washington, D.C., in 1946, and in 1961, was elected Bishop Coadjutor of Liberia and was consecrated in the National Cathedral, Washington. In 1964, he succeeded the Rt. Rev. B. W. Harris as Bishop of Liberia.

Bp. Brown is survived by his widow, Sarah, and two daughters, Virginia Anne, a senior at Lake Forest College (Ill.), and Betty Regina, of Los Angeles.

## VIETNAM WAR

### Bishops Among 150 Arrested at Pentagon

One hundred-fifty Episcopal and Roman Catholic anti-war protesters, including two Episcopal bishops, were arrested at the Pentagon while attempting to celebrate a "Mass for Peace." Gathered in a concourse inside the building, the group had progressed through song and sermon when the arrests were made. The service, about mid-day on Nov. 13, was preliminary to the "march against death" that began in Washington that evening.

December 14, 1969

Those arrested and bused to a U.S. magistrate's office in Arlington, Va., were 100 members of the Episcopal Peace Fellowship, 20 members of the Catholic Peace Fellowship, and 30 members of St. Stephen's Episcopal Church in northwest Washington. The group was charged on counts of obstruction in a federal building. The misdemeanor charge is punishable by a maximum of 30 days in jail, a \$50 fine, or both.

Among those arrested were the Rt. Rev. C. Edward Crowther, former Bishop of Kimberley and Kuruman (South Africa); the Rt. Rev. Daniel Corrigan, former Suffragan Bishop of Colorado and former director of the Home Department of the Executive Council, now acting dean of Bexley Hall Seminary in Rochester, N.Y.; and the Rev. Malcolm Boyd, who gave the sermon. Those appearing before the magistrate were released on \$25 bonds. Hearings are expected in January or February.

Two warnings against the service were given by the assistant chief of the General Services Administration Guard Force at the Pentagon before police were signaled.

## NEW MEXICO AND SW TEXAS

### Bishop Opposes GCSP Grant

The Rt. Rev. C. J. Kinsolving, Bishop of New Mexico and Southwest Texas, issued a statement which promised that the diocese would halt its financial support of the national church if a grant

from General Convention Special Program was made to the Alianza, a Spanish-American Group headed by Reies López Tijerina. The bishop's opposition is based on the grounds that the Alianza has used violence to accomplish its ends. "To use violence is to advocate violence," he said.

Bp. Kinsolving and the Rev. John Ellison, rector of St. Clement's Church, El Paso, Texas, who also has opposed the grant, attended the November meeting in New York City of the church's screening and review committee considering applications for grants to the poor. Decision on the grant to the Alianza was to be made at the December meeting of the Executive Council.

## BERMUDA

### New Bishop Named

The Rt. Rev. Eric Joseph Trapp, 59, secretary to the United Society for the Propagation of the Gospel with headquarters in London, has been named Bishop of Bermuda. Dr. Trapp, who has been a bishop for 22 years, was consecrated Bishop of Zululand in South Africa at the age of 37.

The Synod of Bermuda gave a unanimous vote for the election and sent word by cable to the Archbishop of Canterbury, who had made a previous nomination earlier this year. The synod voted against that nominee in a controversial move. Bp. Trapp was described by the



PENTAGON PROTEST

The Rev. John Swanson, Bp. Crowther, Fr. Boyd, Bp. Corrigan, the Rev. Ian Mitchell

archbishop as a man of exceptional distinction, with intellectual competence, great administrative experience, and pastoral ability.

The Ven. Jack Cattell, Archdeacon of Bermuda, thinks that Bp. Trapp's abilities are "just what Bermuda needs," that the bishop is going "to unite the Church" there. "We have had our problems in the past but I think he has the temperament and character to bring the church together and we can all go forward. He has lots of experience as a bishop and from the point of view of race relations his background will be very useful here." Bp. Trapp spent 20 years as priest and then bishop among the Basuto and Zulu peoples of South Africa.

#### RELIGION AND RACE

### Fund Started for 'Democratic' Negro Groups

A group of Episcopalians have announced a \$300,000 national fund-raising drive to provide support for Negro organizations "operating within the confines of the democratic process." The National Association for the Advancement of Colored People and the Urban League were two organizations singled out as recipients of the funds by the newly formed Episcopalians and Others for Responsible Social Action (EORSA).

The Rev. Albert H. Palmer, rector of St. Thomas's Church, Farmingdale, N.Y., and founder of the group, said its purpose was to "offer a national alternative to those concerned people who cannot support violence and intimidation as a means of obtaining their objectives."

Among the trustees of EORSA are two bishops: The Rt. Rev. Albert A. Chambers of Springfield and the Rt. Rev. George M. Murray of Alabama.

During a news conference at the national headquarters of the Episcopal Church, Fr. Palmer said the new group, with a board of clerical and lay members from across the country, had been organized in response to "large numbers of Episcopalians and others who want a positive alternative to the church's recognition and support of the Black Economic Development Conference." One trustee at the news conference, the Rev. Dr. Julian Langmead Casserley, said the new group is the expression of the church's "silent majority who are tired of silence." Fr. Palmer said he believes the response will be overwhelming to the minimum set goal of \$300,000, and he hopes that the effort will be continued after that goal is reached.

Roy Wilkins, executive director of the NAACP, and Julius L. Johnson, who represented the Urban League's director Whitney M. Young, Jr., also attended the news conference. Mr. Wilkins, who has said on earlier occasions that he rejects the concept of reparations, noted that whites are "responsible for the continua-

tion" of racial discrimination "and must be held accountable" for modern-day racial inequities. He also said no one is "impugning the faith" of the National Committee of Black Churchmen, the organization that will receive \$200,000 from the Episcopal Church to disburse, "only their competency to solve the economic problems of 22 million black people."

### Bp. Blanchard Expresses Views

What follows is a column by the Rev. Lester Kinsolving, nationally syndicated religious news commentator, as it appeared in *The Cincinnati Enquirer* after he had interviewed the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio. The column is here reprinted with Fr. Kinsolving's permission.

The Bishop of Southern Ohio has said that "I would not expect any black man to repudiate the Black Manifesto, even though it has anti-Semitic overtones." The Rt. Rev. Roger Blanchard, interviewed at luncheon at Cincinnati's University Club, said that on the other hand he personally could repudiate James Forman's controversial document "because I'm white."

When asked if blacks should live by a different standard regarding their attitude toward anti-Semitism, the bishop replied: "Blacks are supposed to maintain their integrity as they apprehend the meaning of the Black Manifesto for them."

The outspoken prelate also defended the Episcopal Church's current fund-raising drive for \$200,000 for the racially segregated National Committee of Black Churchmen as, "a matter of trust in the black community." When asked if this was not in effect a subsidizing of racial segregation, he replied: "It is all right to put money into the hands of the National Committee of Black Churchmen (NCBC) in order to strengthen their organization."

Bp. Blanchard was then asked for his opinion of the recent request made by his fellow Episcopalian, the Rt. Rev. John Burt, Bishop of Ohio, that Episcopalians either work to eliminate segregation from white private clubs, or resign. "I think that's great," answered the Cincinnati prelate. How could he condemn racially segregated white organizations and at the same time vote to subsidize racially segregated black organizations? "Simply because as a white man I have to do that which I believe is the proper posture for a white man. I refuse to judge what the black man ought to do at this point in history."

Bp. Blanchard was then asked if he agreed with the Letter From Birmingham Jail, in which the late Rev. Martin Luther King took to task a number of white clergy (including two Alabama Episcopal bishops) for not having taken a firm stand against white racism. Should these clergy have spoken out? "Of course," answered the bishop. But when asked why black clergy should not, therefore, be expected to speak out against black racism, he replied: "They should not have spoken out if they didn't believe it. They shouldn't betray their integrity."

The General Convention, at its meeting in South Bend last September, voted to raise \$200,000 for the NCBC. This campaign was voted despite the repeated assurances from a number of black speakers at the convention that NCBC would give the money to the Black Economic Development Conference (BEDC), with which James Forman is connected. At a Honolulu press conference recently, the Presiding Bishop, the Rt. Rev. John E. Hines, was asked about this probable destination of the \$200,000. "What NCBC does with the money is their business," he replied.

When asked to comment on this statement by Bp. Hines—as well as the possibility that some of the \$200,000 might be given by NCBC to Detroit's extremist Republic of New Africa—Bp. Blanchard commented: "I would be happy to have the money go to BEDC even though BEDC has endorsed the Black Manifesto."

#### COCU

### Union Plan to Be Completed Soon

A plan of union to merge nine religious bodies having more than 25,000,000 members will be completed soon, the chairman of the Consultation on Church Union's plan of union commission has stated. The Rev. W. A. Benfield, pastor of the First Presbyterian Church, Charleston, W.Va., presided at the commission's six-day meeting. He is also chairman of the Presbyterian Church, U.S. (Southern) delegation to the consultation (COCU).

A completed draft of the union plan will be submitted to COCU's executive committee in late December in Atlanta. There will be no public release on the content of the plan until it is submitted to representatives of the participating bodies just prior to the consultation's next plenary session in St. Louis, March 9-13.

The commission which has been meeting six days each month since September will meet again in December prior to the executive committee meeting. The commission has one member from each of the participating churches and six members-at-large from COCU as a whole.

#### ANGLICAN COMMUNION

### Council Will Coordinate Work

Creation of a consultative council as the leading coordinating body for the worldwide Anglican Communion has been approved by a majority of member churches and will hold its first meeting early in 1971. The new council will consist of about 50 bishops, other clergy, and laity, chosen as they wish by the 20 churches in the Anglican Communion. Its first meeting is expected to last about ten days but the site is yet to be designated. Meetings will take place throughout the world every two years.

Among the Council's functions will be the development of agreed Anglican policies in the world mission of the church. It will also encourage and guide Anglican participation in the ecumenical movement and make arrangement for the conduct of pan-Anglican conversations with churches—Roman, Orthodox, and others. The office of Anglican executive officer will cease with the creation of the consultative council which will appoint a secretary general. The Rt. Rev. John Howe, the third and present executive officer, made the announcement of the council whose official title is Anglican Consultative Council.

The council will not only meet every two years but will have a standing committee that will meet annually. At its first meeting, council will elect a chairman for a six-year period, but as president, the Archbishop of Canterbury will always preside at the first session of each meeting.

At last year's Lambeth Conference, churches in Great Britain, Australia, and North America carried about 75% of the voting strength. In the new council, representation from these areas will fall to about 50%.

#### **PITTSBURGH**

### **Race Conference Held**

The supposition that the church has spent more than \$200,000 in travel expenses talking about raising an offering for black economic development was advanced by the Rev. Calvin B. Marshall III, chairman of the BEDC. Over 100 clergymen and members of religious orders attended an all-day conference in Trinity Cathedral, Pittsburgh, at the request of the Rt. Rev. Robert Appleyard, Bishop of Pittsburgh.

Keynote speaker was the Rev. Robert Chapman, Episcopal priest and representative of the National Council of Churches. Also appearing on the all black panel was the Rev. J. Metz Rollins, Presbyterian and executive director of the National Committee of Black Churchmen.

Fr. Chapman gave an extensive biography of James Forman, age 41, his prior activities and present objectives. He stated that Mr. Forman's activities have always been within the confines of American democracy, shown by his work in teaching American history in Chicago schools, voter registration in the south, and as past executive director of SNCC. However, Fr. Chapman referred to the Black Manifesto as originally within a unique context of black leaders at an IFCO assembly where Mr. Forman was an after-dinner speaker, and "you know after dinner speakers," Fr. Chapman said. He warned, however, that the fear of genocide is very real in black expectations.

In an address, Mr. Marshall claimed that the word reparations should be known, if we know Christ's Sermon on

the Mount: "first be reconciled to thy brother and then come and offer thy gift." Referring to the reaction of black churchmen to whom the manifesto is addressed, it may be that blacks will have to dismantle the system, Mr. Marshall said.

When the reporter for THE LIVING CHURCH asked Fr. Chapman for what purpose the total receipts will be put, he replied that the manifesto spells it all out. "Just read it for your answer," Fr. Chapman said.

#### **ORGANIZATIONS**

### **AFP Meets**

"Unless we learn to pray, we've had it! We're dying of 'activism'—it must be by God's grace alone that we operate. The social emphasis alone is going to kill us. It's God's church, not ours—unless we have a consecrated people, we'll never be a consecrated church." With these words, the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry in England, addressed the 12th annual conference of the Anglican Fellowship of Prayer at its meeting in Houston. "Men are seeking holy orders not from any sense of conversion but out of concern for the world," Bp. Bardsley charged. "This is the wrong order. We need a whole new sense of holiness. We need men incarnating it and communicating it."

Thirty-eight dioceses were represented at the conference, and 500 people attended the convention banquet.

At the annual meeting of the executive committee of the AFP, preceding the conference, it was decided to approach several Episcopal Church-related groups and organizations with a proposal that all of them together combine in a single great exhibit at the Houston General Convention next fall, the exhibit to be entitled "Fellowships in Prayer" and sub-titled "Prayer Works."

New members of the international executive committee of the Fellowship are: The Rt. Rev. Allen W. Brown, Bishop of Albany; the Rev. S. S. Johnston and Mrs. Johnston of Shawnee Mission, Kan.; Harry C. Griffith of Hillspeak, Eureka Springs, Ark.; Frank Marshall of Los Angeles; and Mrs. Laura Smith of Atlanta.

#### **LONG ISLAND**

### **"Concerned Episcopalians" Fight "Radicalization"**

A group of dissident Long Island priests and laymen claiming to represent at least a dozen parishes have banded together as "The Association of Concerned Episcopalians" to launch a fight against what they call the "relentless march to radicalization" of the Episcopal Church. The group is specifically challenging the decision of the Special General Convention last August to grant

## *Briefly...*

■ A parish celebration in St. Mary's Church, Honolulu, honored Miss Hilda Van Deerlin on her 100th birthday. Miss Van Deerlin, a graduate of the New York Training School for Deaconesses, went to the Hawaiian Islands early in this century, helped found St. Mary's Home for Children in 1918, and served the orphanage until it was closed in 1949, when she "retired" though she continued to work with children in St. Mary's Church until 1958. A school now operated by the parish is named for her and her sister, Margaret, who worked with her in the orphanage.

■ The Most Rev. Howard H. Clark, Primate of All Canada, Metropolitan of the Province of Rupert's Land, and Archbishop of Rupert's Land, will resign from his jurisdiction of Rupert's Land on Dec. 31, to become the full-time primate and president of the General Synod. Succeeding him as diocesan will be his coadjutor, the Rt. Rev. Barry Valentine. The Province of Rupert's Land, an area that includes nine dioceses, will elect a new metropolitan.

■ The Council of Churches of the Pittsburgh area has gone out of existence and the Christian Associates of Southwest Pennsylvania has come into being. The greatest change in the two organizations will be found in membership that includes the Roman Catholic and Orthodox dioceses. The Rev. Lee Hicks, a Baptist, is executive director of the new group.

■ Minnesota's Episcopalians, through donations totaling \$64,000, have presented a motor vessel to the Diocese of New Guinea. The ship has been christened the "Minnesota" by Mary Belfry of Minneapolis, who is secretary to the Bishop of New Guinea. The vessel is 70 feet long and carries 200 tons of cargo and 60 passengers.

■ In Vancouver, B.C., a new Seafarers' Society of British Columbia has been formed through the merger of the Anglican Mission to Seamen (Flying Angel), the Roman Catholic Apostleship of the Sea, and the non-denominational British Sailor's Society. A coordinated program of the ecumenical venture will employ the combined assets of the three organizations and a single club will be erected next year to serve the thousands of seamen who visit the Pacific coast port every year.

■ Sudan Radio reported that Dr. Moh. Eldin Sabir, minister of education, has issued a decree directing the teaching of the Islamic religion to the children of Moslems attending foreign schools in Sudan. The decree, to take effect at once, will affect many Christian schools.

\$200,000 to aid "black community development." It has announced its intention to withhold at least \$100,000 in mission offerings from the church's diocesan and national structures.

The association charges that the \$200,000 grant made by the South Bend convention is headed for the Black Economic Development Conference formed by James Forman, author of the Black Manifesto. Its president, the Rev. William M. Sheraton, rector of Holy Trinity Church in Valley Stream, L.I., is convinced that most Episcopalians oppose the grant. "We repudiate the concept that one inflammatory individual, like James Forman, speaks for the entire black population," he said. Fr. Sheraton cited the growing trend in the church toward "ill-considered and ineffectual social activism" as a main reason for the formation of the group.

The parishes in the association will continue to pay their mission quotas, Fr. Sheraton said, but will no longer channel the funds through diocesan headquarters. Instead, each parish will send the money directly to a list of "worthy recipients" to be agreed upon by clergy and laity.

#### ENGLAND

### Bishop on Political Candidates

With a general election almost certain in Britain in the next year or so, one Anglican bishop is already suggesting that church people should vote for candidates who stand for the Christian way of life—and against the "permissive society." The Rt. Rev. Cyril Bulley, Bishop of Carlisle, directed attention to "the concerted activities of secular humanists and atheists in the political field," in addressing his diocesan conference.

An immediate reaction in the influential *Church Times* said that the bishop had "ventured into the dangerous ground of the admixture of religion with politics" but that his "course . . . is refreshing."

At the same time another Anglican journal, the *Church of England Newspaper*, devoted a front-page report to what it called a "remarkable" buildup of opposition to the "permissive society" in Britain. "Almost every day," it said, "a new name or organization is added to the growing list of those who feel the time has come to call a halt in the pursuit of freedom at any price."

In his address, Bp. Bulley said he opposes a "Christian political party," holding that it is more important for Christians to take their places and make their voices heard, in existing political parties. "Nevertheless," he added, "I should think it right for a Christian casting his vote to know whether the man who seeks his vote, be he Conservative, Liberal, or Labor, is one who is likely to stand for or against the Christian way of life. No

candidate for Parliament could justly complain that that was an invasion of his privacy, since for a Christian the answer to that question touches his qualification to represent him."

#### LUTHERANS

### Reparations Demanded in DC

Lutherans in the Washington area were asked for \$95,000 by the Black United Front (BUF) which began a drive for reparations last summer. The request was made by the Rev. Douglas E. Moore, BUF chairman, at a special Lutheran Reformation observance at Washington Cathedral. His appearance was prearranged.

In addition to the \$95,000, Mr. Moore asked for four pieces of property. If obtained, he said, the funds and land would be used by the BEDC of Washington "to bind up the broken parts of the city." The sum asked from the Lutherans, he said, represented \$1,000 per congregation in the area. Later, he stated that it also symbolized \$1,000 for each of Martin Luther's theses."

After the Moore presentation, one man in the audience of 2,000 objected. There was some applause. Mr. Moore said the funds and property were asked "in full repentance of your sins of manifest and latent racism." In a sermon, Dr. James Singer of Baltimore suggested that church members should listen to the BUF.

The requirements given to the Lutherans rounded out BUF reparations requests—at least verbally—to most major religious groups in the nation's capital.

#### CHURCH AND SOCIETY

### Mead and Menninger Speak Out

The "nuclear" form of family life is "one of the worst forms ever invented," but current developments in science and society give promise of significant changes in the next 25 years, according to Dr. Margaret Mead, noted anthropologist and sociologist. The "nuclear" family, one restricted to one set of parents and their minor children, has produced intense loneliness among young people and led to the practice in which several of them live crowded together in a single apartment, she contended.

Dr. Mead foresees establishment of "clusters" of 20 or more people including single adults and elderly people as well as young couples with children, all adults in the cluster having some role in rearing the children. The population explosion, combined with the development of birth-control methods, is creating a situation where society should eliminate its pressures for all people to marry and have children, she said.

Dr. Mead presented her view of "New Family Values" to a conference of clergymen, psychiatrists, and others in the counseling field. Sponsored by the American Foundation of Religion and Psychiatry, the interdisciplinary convocation was on the theme "The Revolution in Values." President of the foundation is Dr. Norman Vincent Peale.

Dr. Mead, who sees no end to divorce in the next 25 years, suggested "we may come to see that if two people have a child, they are biologically related" and have the "permanent responsibility of being co-parents." She predicted that parents will soon be able to determine the sex of their children and that this will result in fewer children. Parents now keep having children, "trying to have boys." The ability to choose the sex of children would also mean that "for the first time in history girls would be chosen, too," according to Dr. Mead. "This would do more than anything else for the psychic health of women."

The development of larger "cluster" families will not mean "group marriage," as Dr. Mead envisions it, but a "widening of relationships" with "closed units" continuing within the clusters. The rearing of children in a "wider group of intimately known people" will make death or divorce less of a calamity for the child, parents will be freer when other adults share the responsibility of looking after their children, and the children will be better cared for, according to Dr. Mead.

In response to a question, Dr. Mead said that she probably used the wrong terminology when she recently asked Congress to "legalize" marijuana because to some people "legalize" means "sanctify. I should have said, 'remove the laws against marijuana,'" she explained. "I deplore the tendency of this country to legislate other people's abstinences."

Another featured speaker before the conference was Dr. Karl Menninger, noted psychiatrist, who said ministers discouraged with their preaching should not turn away from it and confine themselves to counseling individuals but should "preach louder." Comparing preaching to preventive medicine he said it is not enough to heal those who are sick, but people must also be told to stop destroying themselves. "It is time for clergymen to speak out," he asserted. "You should not be in the silent majority, but the evocative minority. People are moved by what you say."

He also urged ministers to preach particularly about water and air pollution and other practices damaging to the physical environment. "If I were a clergyman, I don't think I could preach about anything else than 'When are you going to stop destroying this beautiful planet?' Magazines have taken up this issue, and I wish the clergymen would," he said. "It is a matter of the soul, a matter of our survival."

# EDITORIALS

## To 815: Please Advise

WE received the "Dear Fellow Episcopalians" letter signed by Bishop Charles F. Hall, chairman of the national sponsoring committee for the General Convention Special Offering. We get its message: You want us to contribute to this fund to aid minority groups in community development. You call attention to the enabling resolutions passed at South Bend. Now, we call your attention to this proviso in the first resolution: that a sum of "not less than \$200,000 [be allocated] to the National Committee of Black Churchmen, to be used for national black community development, provided that the Executive Council shall first determine that such committee meets the original criteria established by the General Convention of 1967."

You, the Executive Council, made that determination at your last meeting: the NCBC meets your criterion of non-violence. Yet, a fact sheet issued by your own office informs us that the board of directors of the NCBC, last May, endorsed the Black Manifesto, which, on all imaginable readings, advocates violent revolution.

Now to our question, or questions. If the NCBC wanted to disqualify itself by insisting that it advocates violence, what on earth would it have to do to convince you? Are you saying that the directors of the NCBC don't mean what they say? In that case, don't you think they are a strange outfit to be trusted with \$200,000 of church money? Or is it that you don't think the Black Manifesto, which they endorse, means what it says? These two alternative explanations are the only ones we can think of, but is there some other that we have overlooked? Since the NCBC has already passed your test, despite its endorsement of the Black Manifesto, are we to assume that the Black Economic Development Conference which issued the Black Manifesto is also all-clear in your sight? If the answer to that is yes, why not just give the money straight over to the BEDC?

One more question: Are you asking the parish clergy to tell the laity that they need have no fear whatever that any money they give to this fund will fall into violent hands—after all this?

## Agnew vs. "Analysts"

MR. Agnew is right about that "small and unelected elite" of TV news analysts. Government censorship or control in any form is not the answer to the problem. What is needed is self-reform by the industry. These "analysts" of President Nixon's Vietnam speech did their analyzing with hatchets. Their hostility was shocking and some of them didn't even try to conceal it. Their right to disagree with the President's position is not in question, but their right to present their own opinions as factual reporting is insupportable and non-existent in responsible journalism. One of them, for example, contradicted Mr. Nixon's statement about his exchange of letters with Ho Chi Minh. This analyst would have us believe that he knew more about Nixon's

correspondence than Nixon himself. Another challenged the President's abilities as a politician. If he knows more about politics than Richard M. Nixon he is in the wrong business for himself. Our point is that these commentators were resolved not to analyze the President's address but to discredit it.

Anybody who is engaged in some form of journalism himself instantly recognizes such unprofessional mixture of reporting with editorializing. Most citizens are not journalists, however, and when they hear a news man talking they assume that he is talking news, not private opinion. A printed news organ, as distinct from a TV news service, has an advantage in being able to separate its editorial function from its news function in such a way that nobody can possibly confuse the two, if it is determined to do so. The TV people must find some way of telling the viewer which is what: "This is my opinion" or "This is what happened." If the Vice President means that this needs to be done, he's entirely right, and it is encouraging to note that evidently most Americans who watched the performance on the night of the President's address think so too.

## A Disturbing Relativism

WHEN is the Black Manifesto worthy to be received? When its reader is black. When may it rightly be repudiated? When its reader is white. This seems to be the reasoning of the Bishop of Southern Ohio, the Rt. Rev. Roger Blanchard, as expressed in an interview with the Rev. Lester Kinsolving (story on page 8). Bp. Blanchard is one of the church's most respected and influential leaders, and that is one of several reasons why we find his statement discouraging. Has the church reached that stage in the flight from rationality where the only answer to a true-or-false question is, "It all depends upon the point of view"?

The bishop dealt with other questions put to him in the same way. It is all right for the National Committee of Black Churchmen to promote racial separatism, but it is all wrong for country clubs to be for whites only; it is indefensible for whites to be anti-Semitic (we are sure he would say that, being the good Christian that he is) but what of the anti-Semitism in the Black Manifesto? "Blacks are supposed to maintain their integrity as they apprehend the meaning of the Black Manifesto for them," was his comment. We wonder precisely what people do when they "maintain their integrity." Is the "integrity" of black people something that somehow makes anti-Semitism appropriate or at least acceptable in them?

"Simply because as a white man I have to do that which I believe is the proper posture for a white man, I refuse to judge what the black man ought to do at this point in history," the bishop said. There is a clearly recognizable feeling for justice in this statement, and also charity and humility. Its motivation could not be more Christian. But this apparent abdication of the power, and duty, to make objective judgments on matters of right and wrong troubles us. Bp. Blanchard

speaks the mind which prevailed at South Bend and now prevails in the national leadership of the Episcopal Church, although we are sure that it does not prevail among the membership of the church as a whole.

When any bishop, or priest, or Christian leader, declares that he refuses to judge what somebody of another race ought to do at this point in history, is he not saying that there are different truths for different people, rather than one way, one truth, for all people? It is indeed out of order for any Christian to judge any other man; but can a Christian — especially a teacher and leader in the faith — say that what is wrong for himself may be right for others?

We want to hear our fathers in God say that racism and anti-Semitism are always wrong, no matter who engages in them, and that a Christian cannot maintain his integrity as a Christian and walk in any such way. To say that is not to judge one's fellow man; it is only to declare the way of the Lord and to make His path plain.

### Proposal For Houston

A DEVOTED layman who has been a deputy to the last seven General Conventions makes the following proposal: "In view of the shortfall of diocesan contributions in 1969, and the probability that they will be even less in 1970, it seems to me that the church can ill afford blindly to ignore the increasing percentage of receipts necessary to maintain the existing staff at the expense of our existing missionary work, both overseas and in this country. With help from THE LIVING CHURCH it may be possible at Houston to implement the passage of a resolution that will result in the appointment of a top-flight committee with competent business management consultants to make a thorough study of the entire situation at 815. This would, I believe, be the greatest service that could be done our church at this time."

It is worth thinking about, between now and Houston, and we second the motion, not with any thought of "exposing" 815 but rather with the thought that the church's leaders, faced by shortfall in financial support, need expert help with the business side of their operation in order to get the maximum mileage from the money they are given to work with.

Business management consultants are thoroughly familiar with this first reaction of their clients: "You must understand, gentlemen, that our business isn't really like any other business!" It will be argued that business management consultants may do a great job for somebody's automobile agency or for a medical clinic, but a church? That's different. It is different, but with the same old

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### A Scientist Wonders

Our most powerful telescope shows a huge wall  
nearly 1400 miles long  
on the closest planet to us.  
Perhaps "wall" is the wrong term,  
for it implies  
something built by intelligence—  
like our canals.

Robert Hale

difference. Wherever people are employed and money is spent for the doing of a job, there is a business operation; we have such an operation at the top and center of the Episcopal Church; and if there is any way of learning how it can be done better it should be welcomed.

Yes, after they finish at 815 Second Ave., NYC, we'd be delighted to have them take on 407 E. Michigan St., Milw. But you must understand, gentlemen, that our business isn't really . . .

### Welcome, EORSA

WE welcome "Episcopalians and Others for Responsible Social Action" — EORSA, and pledge our full support of it as long as it does the job it is undertaking to do. (Story on page 8.) The job is that of providing sorely needed financial help, in Christ's name, for the community needs of black poor people. The problem is to find some way of doing this other than giving the money to groups which use or advocate violence, or collective condemnation, or intimidation, as means of obtaining their objectives.

The Special General Convention voted to give \$300,000 for the community needs of blacks, Indians, and Eskimos, to be raised by special gifts. Unfortunately, as many Episcopalians believe, the convention chose the wrong channel for the \$200,000 allotted to blacks. It could have disqualified the Black Economic Development Conference as a prospective recipient of the money on the ground that the BEDC through its Black Manifesto advocates revolutionary violence. For whatever reason or unreason, the convention failed to do this. Consequently, thousands of Episcopalians who want to help people needing this kind of help cannot in good conscience contribute to the fund authorized by the convention.

EORSA has come into being to serve churchmen who are in this dilemma. When the Good Samaritan did his thing it was a money thing. The wine, oil, transportation, and hotel bill were all paid for with money. Some missions and ministries of Christ consist of giving money, and nothing else will do as a substitute: not prayers or tracts or even gift subscriptions to THE LIVING CHURCH (although, of course, that's nice too).

The new organization will work closely, though not necessarily exclusively, with the NAACP and the Urban League. These interracial bodies have solidly established and proved themselves over the years as effective instruments in the area of reconciliation and community building. Their leaders, like Roy Wilkins and Whitney Young, are entirely frank about the failure of white Christians to practice the brotherhood they profess toward the black victims of oppression and neglect. However, they reject the reparations concept and the adversary tactic. They give the white Christian opportunity to respond voluntarily, freely, in loving concern, rather than in guilt or fear.

EORSA has set a minimum goal of \$300,000, matching the General Convention Fund. This money is to be had from churchmen for the asking. Most Episcopalians have hearts, consciences, checkbooks, and a desire to be a good neighbor. They should be approached with that understanding and told what the need is. The Holy Spirit will take care of the response.

# ***Announcing . . .***

## **The 1970**

# **Church School Essay Contest**

Sponsored by *The Living Church*

**Subject: THE CREED FOR CHRISTIANS OF TODAY**

The Christian faith itself, as summed up in the Apostles' Creed, is from age to age the same. But Christians of each generation must express that faith, to themselves and to others, in terms meaningful to the contemporary mind. Young people who are on the way to Christian adulthood must master this necessary discipline of "translating" the venerable words of their Creed into today's language and thought-forms.

We are asking those who enter this year's Essay Contest to "translate" the Apostles' Creed, article by article, into what they consider good modern English. What we are looking for is good paraphrasing of the Creed. The maximum word limit is 1,200 words. It will not be possible for an essayist to write much of an "essay" on any particular article; the whole range of the content of the Creed must be covered. The essayist may find it helpful to ask himself this question: If a man from another planet were to ask me what I mean by this Christian creed which I profess, how would I answer him?

That is the question which we put to the Church's young people in this contest for 1970.

**Eligibility:** All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

### **PRIZES**

**FIRST PRIZE:** gold medal and **\$100**

**SECOND PRIZE:** silver medal and **\$50**

**THIRD PRIZE:** silver medal and **\$25**

**Regulations:** Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1,200 words or less. The manuscript must be mailed and postmarked not later than midnight, March 1, 1970, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202, and received not later than March 9, 1970. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 19, 1970, Educational Number of *The Living Church*.

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## GIFTS

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## BOOKS

THE MODERN SCHISM. By Martin E. Marty. Harper & Row. Pp. 191. \$5.95.

In *The Modern Schism*, Martin Marty portrays the extraordinary changes that were occurring in the mid-19th-century years in Europe, Great Britain, and the United States in the development of what we have come to know as secularization. On the continent this was the period of struggling to find life's meaning independent of Christianity—utter secularity. Across the channel, "Victorian England made its passage out of Christendom without much cocky self-assurance about replacement. It muddled and drifted. People went to church and believed in God. But many made up their minds about reality largely without reference to him."

The chapter on the United States provides the background for his conclusion that here in those same mid-century years "the breach between church and culture became wider, never yet to close again, nor to be followed by a new age of faith, nor by any major successful attempts at a new synthesis. . . . The churches did not die. They developed a private culture inside or alongside the larger culture and became an element inside modern pluralism, not a vivifying force for all of Western culture. . . . God and the priests, often shown a decent respect in private and ecclesiastical life, became superfluous to most of those who were concerned with the interpretation of all life and with the fundamental change in the social and symbolic processes."

We shall not move very far towards tomorrow unless this illuminating and provocative reading of our past is an integral part of our "now." This book is a must for all concerned with the renewal of the church.

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

\* \* \* \*

THE FINALITY OF CHRIST. By Lesslie Newbigin. John Knox Press. Pp. 120. \$2.50.

Western man has a bad conscience because of genocide, exploitation, opium wars, slavery, *apartheid*, and the bomb, yet he must still play a dominant role in the world. Lesslie Newbigin, the author of this good little book, is a bishop of the South India Church who holds that when a Christian missionary meets a religious non-Christian, he finds his own religion is under judgment. He is tempted to acclaim the individual experience, a Hindu point of view which has become general in our own world. This would mean forsaking Christ, and consequently His finality. So the bishop explores, in *The Finality of Christ*, what it means to claim finality for Him in the secular history of mankind, significantly averring that our standpoint is not Christianity, but the revelation of God in Jesus Christ.

Our Lord found His point of contact with His audience in the secular world, rather than in a purely "religious" area; e.g., the parables are stories of "ordinary human secular experience." The Gospel is an event described in universal *cosmic* terms; we are dealing with the end of the world. It is addressed to the questionableness of all things, in their totality, the encounter of God with mankind as a whole.

The Crucifixion occurred at a particular moment in history—under Pontius Pilate. The evangelists wanted to show that the events really happened and to place them precisely in the long chain of secular history. They were "witnesses." Christian faith is really an interpretation of history. As for salvation, to be saved is really to participate in the final victory of Christ, to share in God's work right now in this age. We must do the best we can to get through the narrow doors. Christ offers us the clue to all history. We have a choice in our mission field between a *wheel* and a *road*; with the wheel, all religions may strive to reach the center where all is still; but with the road, history is a journey, a pilgrimage. Thus there is a great divide between religions. The wheel means getting away from everything; the road gives us a movement, with a goal at the end. A good Christian is convinced about the end of his journey and is committed to behave in a certain way in history. To be a Christian means a new birth (a total personal experience), self-denial and acceptance of the Cross, and belief in the Resurrection.

The first Christians who heard about Jesus received His word; they were baptized; they devoted themselves to the apostles' teaching and companionship; and they celebrated the Eucharist. Such is the tradition that must ever be handed down. If we are converted, we are turned around so that we act, in history, as witnesses and as agents for God's real purpose for our creation. Like a pinch of salt, we may have a function far beyond the limits of the Church.

If you want a philosophy of history and if you are puzzled about missions, you will be moved by this tractate.

(The Rev.) VICTOR L. DOWDELL, Ph.D.  
Canon of Albany

\* \* \* \*

THEY DARE TO HOPE: Student Protest and Christian Response. By Fred Pearson. Eerdmans. Pp. 103. \$1.95 paper.

Fred Pearson has probably been influenced by the theology of hope trend that apparently peaked in 1968, yet will probably emit "beeps" for a few years to come. He has uncanny insight into the mind of the modern young liberal adult. He has digested much of the significant literature in the areas of student values, protest, higher education, administrative and learning theory, social criticism, and radical politics. He assesses it all in the light of contemporary culture and a solid

theology, concluding that the church, if it is to survive, had better grow up.

Name a subject of current concern and Fred Pearson has touched it with penetrating results in *They Dare to Hope*. His analysis of our culture and the relevant role that can be played by a truly faithful church is one of the treasures in these pages. Although his broad-gauge prescriptions leave something to be desired, this does not necessarily spoil the book. It is serious in tone but not lugubrious. At the expense of a spirit of celebration the author is intense, prophetic, and acute in his observations. This volume will be especially valuable to those who need an up-to-the-minute digest of where we are, an objective appraisal of the crucial issues, and a truly courageous challenge to the church to be the Body of Christ in a world that will become increasingly depersonalized and ultimately helpless. Whereas the church once functioned to save individuals, the author sees it as a unique instrument, perhaps the only one due to the transcendent dimension, for the salvation of society. "There must be some purpose for America beyond money and power" (p. 84).

To Fred Pearson, youthful hope is contagious and redeeming; so is his book. "Can we dare to hope? Why not, if God has really redeemed us?" (p. 102).

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

\* \* \* \*

**THE RELIGIOUS MAN.** By Antoine Vergote. Trans. by Sr. Marie-Berard Said. Pflaum Press. Pp. 306. \$6.95.

The English subtitle, "A psychological study of religious attitudes," more aptly describes the contents of *The Religious Man*. It is also closer to the meaning of the original title, *Psychologie Religieuse*. The author defines religious psychology as "a science dealing with religious fact; a science concerning the real man who responds to what he believes to be the manifestation of the divine" (p. 17).

Antoine Vergote is professor of religious psychology at the University of Louvain, and a member of a number of learned societies. The book reveals his wide reading in cultural anthropology, sociology, Christian education, religion, theology, as well as in his own specialty. The work contains some of his own conclusions reached after empirical studies of religious experience conducted at the University of Louvain. These data make interesting and instructive reading. Some knowledge of the disciplines noted above is necessary if the reader is to follow the argument in the first part of the book. The author states that "the reader for whom these scientific developments hold no particular interest can omit the introductory chapter and the first sections of chapter 2 and chapter 4 without any inconvenience" (p. vii).

The second half of the book will be most helpful to those who work with chil-

dren and adolescents. In these chapters Vergote brings together the conclusions of other scholars and interweaves them with his own. This reader was fascinated by his delineation of the religious psychology of children and adolescents. Those teachers who are frustrated by the generation gap will discover that this phenomenon is widespread, at least in the West.

Fr. Vergote raises many questions with which the reader will want to argue. For example: "Man does not acquire true religious faith, that is a really personal faith recognized in its transcendental finality, before the age of thirty years" (p. 300). Many times this reader asks himself, what does he mean? The queries may be caused by lack of expertise in the empirical sciences, problems of translation, or as a result of the inability to come to terms with the author.

(The Rev.) WALTER G. HARDS, Th.D.  
St. David's, Baltimore

\* \* \* \*

**AND HE IS LIFTED UP.** By Suzanne de Dietrich. Trans. by Dennis Pardee. Westminster Press. Pp. 171. \$2.65 paper.

Robert Browning once wrote that "the very primal thesis, plainest law" (the fundamental, basic fact about human existence) is that "man is not God but hath God's end to serve." All the unrest, the turmoil, and the violence in the world today come from our ignoring this "very primal thesis, plainest law."

Suzanne de Dietrich's *Meditations on St. John's Gospel, And He Is Lifted Up*, are a retelling of the story of our suffering, Crucified King and of His willing offering of Himself to the Father's plan for the healing, the wholeness, the salvation, the re-perfecting of His Creation by the drawing of all men back to Himself from the heights of a Cross, "the only place where all of our human wisdom, all of our selfishness and pride can come and be broken." *Knowing* this King means the total involvement, the total surrender to Him, of our entire being; *believing* in Him means "belief in the resurrection of the world—far beyond all death and all despair"; and *loving* Him means responding to Him with a heart full of faith and trust, love and joy, peace and hope. A profoundly moving, beautiful book—worth many an hour of prayer and thought.

SR. MARY MICHAEL  
Sisters of St. Margaret

## Booknotes

By Karl G. Layer

**FAITH AND REFORM.** Edit. by Jonathan Robinson. Fordham University Press. Pp. vi, 172. \$6. A Roman Catholic symposium dealing with the interpretation of *aggiornamento* for today. The essays include: "Through Faith for Faith"; "The Interpretation of the New Testament Today"; "Reformation and *Aggiornamento*"; and "Modern Man, Faith, and Doubt."

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\*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

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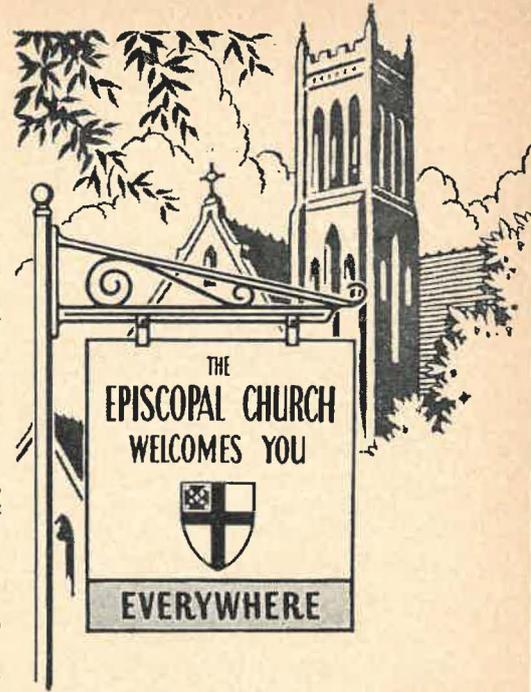
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THE LIVING CHURCH

# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watska Ave.  
The Rev. Robert W. Worster, r  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
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

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;  
C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 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"  
Sun 10 MP, HC; Daily 12:10 HC

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
**CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,  
Cho Ev 5:30; Sat HC 8

**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; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Inst, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## FLOSSMOOR, ILL.

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

## LOUISVILLE, KY.

**GRACE CHURCH** 3319 Bardstown Rd.  
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## 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. 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. 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; Wkdys 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  
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Fri 12:10; Wed 8 & 5:15; Saints' Days 8. EP Mon,  
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## SAINT ESPRIT

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## 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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

## 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 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, 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 St.  
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

## 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

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

**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. Caguia, 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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;  
Daily Eu (preceded by Matins); 6:45 (ex Thurs at  
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,  
Sat. 1-2, 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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