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A celebration of Holy Communion at the church in Gigales

THE SPANISH EPISCOPAL CHURCH

By RAMON TAIBO

THE Spanish Reformed Episcopal Church, with which the American Episcopal Church is in full communion, was born through the work and interest of a group of people who were seeking a spiritual home away from the official Roman Catholic Church in Spain. One of them was the Rev. John Baptist Cabrera, a Roman Catholic priest. After the appearance in 1869 of a new constitution which guaranteed freedom of religious conscience, Fr. Cabrera began preaching in Seville in the south of Spain, speaking in the streets and in rented halls.

On April 25, 1869, a meeting of Spanish clergy was held for the purpose of organizing a Church with a national character. In 1878, a constitution and a liturgy for the new Church were formulated. These were discussed in the synod of 1880, and in 1883 finally were adopted. Twelve congregations united to form the Reformed Episcopal Church in Spain; the

The Most Rev. Ramón Taibo is the Bishop of the Spanish Episcopal Church. His seat is in Madrid's Cathedral of the Redeemer which appears on this week's cover.

Rev. John Cabrera was elected the first bishop and was consecrated some years later.

The offices of the Spanish Church evidence some mozarabian influences. The mozarabic rite was commonly used in Spain until the liturgy was changed under Roman influence. This mozarabian influence may be observed in the Reformed liturgy, for example, in the Holy Eucharist, and particularly in the prayers which follow the consecration. Yet, our liturgy is very similar to those of the Churches of the Anglican Communion.

Our Declaration of Doctrine consists of the same articles of religion as the English Church, with the exception, of course, of the article concerning obedience to the British monarchy.

THE first bishop of the Spanish Episcopal Church, the Rt. Rev. John B. Cabrera, was a real father of the Church and a true servant of God, widely admired for his high spirituality and intellectual capacities. Under his episcopate many people found a religious home in the Reformed Church. And today in many parts of Spain the Church has considerable influence; the churches of Seville, Sabadell (near Barcelona), and Salamanca witness

to this fact. The Cathedral of the Redeemer in Madrid has always been considered the "other" (*i.e.*, non-Roman) cathedral of Spain. The foundation stone was laid in 1881, but the building was not consecrated until 1893 because governmental authorities would not give permission to put the inscription "Christ, Eternal Redeemer" in the entrance.

Bp. Cabrera died in 1916, and from that time until 1954, when the Rt. Rev. Santos M. Molina was elected, the Spanish Church had no bishop. During these years it succeeded, however, in maintaining itself as an ecclesiastical structure with doctrinal integrity through the work of several priests who served as presidents of the synod.

The Church suffered greatly during the Spanish Civil War and the following years. At the end of the war, the Church had only three ministers — two priests older than 70, and one deacon. Today the Church has seven priests, seven churches, and also seven mission stations in different places. These could easily become parishes if our lack of money were not the critical problem that it is.

In the synod of November 1966 (after the death of Bp. Molina in August 1966) I was elected bishop, being consecrated

in May 1967 in the cathedral in Madrid. This event was accompanied by a good deal of secular publicity in the newspapers, on the radio, and on television. Many Anglican and Old Catholic prelates attended and took part in the consecration, among them being the Bishop of Rhode Island who represented the Presiding Bishop of the American Episcopal Church.

LET us now say a few words about the work which is being developed in the congregations and missions of the Spanish Episcopal Church. Our work is, of course, not easy in an overwhelmingly Roman Catholic land, but it does continue.

All congregations have regular Sunday services, Bible studies, prayer meetings, Sunday schools, and other activities for women and young people. During this past year I have visited all our churches and missions, and many of them have had two visitations. In Madrid, Valladolid, Valencia, Salamanca, and Seville there were 27 confirmations, mostly young people. If one examines only the number of confirmands, the results of our evangelistic effort may appear unimpressive. But considering the difficulties which our work has to overcome, one must see in this number the power of the Holy Spirit working and also the courage of those who, without considering the opposition of their families, friends, employers, and so on, had the courage and conviction to enter the communion of the Reformed Church.

My work as Bishop of the Church has many aspects. Because it is necessary for me to attend to the day-to-day work of the cathedral (preaching, visiting the ill and infirmed, etc.) and also to be the representative of our Church in different organizations, my schedule is always very full.

In the Province of Castellón, near Peñiscola, the Spanish Church owns a modest house not far from a very nice small beach. This establishment is open during the months of July and August as a youth center, not only for the young people of the Spanish Church but also for those of other Churches in Germany, Switzerland, England, and other countries. The schedule includes Bible studies, religious discussions, and other activities for young people. As every year the number who attend this camp is increasing, a new and enlarged plant is in the planning stage. It waits only for the money to build it.

Last January four ecumenical services were held in our cathedral in Madrid as part of the Week of Prayer for Christian Unity. I presided at them, and Protestant and Roman Catholic clergy preached. All the meetings were well attended, as were also the ones in Sabadell where I spoke in a Roman Catholic church, and in Valladolid where on the last day of the

Week of Prayer for Christian Unity I preached in a Jesuit church before more than a thousand people, in a service presided over, for the first time in the history of Spain, by both a Roman Catholic bishop and a non-Roman bishop. We both gave blessings at the end of the service.

WITH the new law of religious freedom (which is not convenient for us in some ways), I think that slowly a better spiritual climate will be created, thus permitting a growth in our work. Our people are increasing in their generosity, but being only few in number it is impossible to think in terms of self-support for the Church just yet. But our people have faith, courage, and a desire to work, and there is every indication that we will be able to continue our work of testimony and service in the future. I personally have a strong conviction that the Spanish Episcopal Church has now, and will continue to have, a unique opportunity to preach the Gospel in Spain. In a largely secularized world such as ours it is possible to find in Spain many people with

religious feelings who desire to hear and know the Gospel, and it is our mission to carry to them the Good News.

My dear friends, pray, I request you, for the Spanish Reformed Episcopal Church. There are many promises in the Word of God concerning the power of prayer. Today, the Christian Church needs men and women of prayer, whose faith will be able to move mountains. The mountains that the Spanish Episcopal Church needs to move in order to continue and increase its work are, surely, not small. But they will be moved much more easily if we have the prayers of our brothers in other countries.

Spanish Church Life



A nuptial blessing



The youth center in Castellón



Bishop Molina



Bishop Taibo in his cathedral



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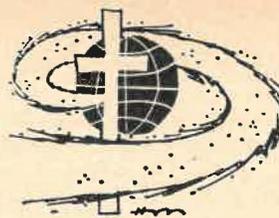
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Around



& About

— With the Editor —

This week, the *Around and About* column devotes itself to some Ponderabilia drawn from sources old and new:

"What is man now that his heart has been reduced to a replaceable muscle? Lord Byron (high-tailing it out of Athens) could write: 'Maid of Athens, ere we part, / Give, O give me back my heart! / Or, since that has left my breast, / Keep it now and take the rest!' The heart seems an appropriate part to take for the whole, the essential Byron. It would not have sounded the same if he had said, 'Maid of Athens, ere we sever, / Give, O give me back my liver!' Yet the liver is physiologically no less necessary than the heart for there to be life or any human being." (Paul Ramsey, *On Updating Death*. In *The Religious Situation 1969*. Beacon Press.)

"It is sometimes said that people are kept from going to church because there are many churches and not one. Here again sober empirical study might show that ecumenical propaganda bears little relation to the truth. After all Sweden, where there is virtually only one church has an extraordinarily low record of church attendance, whereas in the United States, where there is an amazing variety of churches, there is an equally amazingly high record of church attendance." (Ian Henderson, *Power Without Glory*. John Knox Press.)

"In my thirty-nine years on this earth, the Holy City of Mecca was the first time I had ever stood before the Creator of All and felt like a complete human being." (*The Autobiography of Malcolm X*. Grove Press.)

"When a great man of the liberal generation, Albert Schweitzer, faced what he felt were insuperable doctrinal difficulties in the Church of his day, he withdrew from his posts in the Church and in theology and went into the jungle as a missionary doctor. He was unable to resolve the question of the truth of Christianity satisfactorily, but it did not occur to him to go on within the organized theological establishment without an answer to it. Twentieth-century theologians talk a good deal about honesty (e.g., *Honest to God!*); they like to play with the thought of giving up their bishoprics, their pastorates, their academic chairs and titles, and becoming an impoverished and scattered band of radical Christians. But it is no

accident that they do not do it. Bishop Robinson suggests it in *The New Reformation?* but so far no radical theologian of note has done anything so practical as what Schweitzer did." [Editor's addendum: nor so honest.] (Harold O. J. Brown, *The Protest of a Troubled Protestant*. Arlington House.)

"In 1969, Nationalism is about ninety percent of the religion of about ninety percent of the whole human race. Trotsky's defeat by Stalin is highly significant. In every country, whether Communist or Capitalist, in which the locally established ecumenical ideology has clashed with the country's particular national interests, these national interests have invariably been given precedence, and Communism or Capitalism—whichever it may happen to have been—has gone to the wall." (Arnold Toynbee, *Experiences*. Oxford University Press.)



The following ponderabilia are texts of Holy Writ, to preach on which I have lacked either the courage or the ingenuity. All I can bring myself to do is to direct your attention to them and exhort you to think on these things:

"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." *Prov. 11:22*.

"It is better to dwell in the corner of a house top, than with a brawling woman and in a wide house." *Prov. 25:24*.

"Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, triumph thou because of me." *Psalms 60:8*.

"For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity." *Eccl. 7:6*.

"Stay me with flagons, comfort me with apples: for I am sick of love." *Solomon's Song 2:5*.

"Hast thou given the horse strength? . . . He saith among the trumpets, Ha, ha. . ." *Job 39:19ff*.

Are modern preachers men or mice? Old John Knox would have tackled any of these texts, and probably did. I'd like to have heard Jonathan Edwards on the stay-me-with-flagons text; I'd have stayed for the whole sermon.



In his "Another Opinion" on page 11, the Rev. Richard J. Anderson comments on our comments on 13-year-old Robert Adams's sermon on liturgy [TLC, July 6]. Fr. Anderson is rector of Grace Church in Buffalo, N.Y.

LETTERS

Most letters are abridged by the editors.

Black Manifesto

Reading in your magazine and other news outlets of the current ventures of our militant brethren causes many of my people to wonder and question. I confess this "preacher" has not been apart from them in this.

I wonder what will happen when these folks get around to pursuing their activities at 815 Second Ave., N.Y.C.? I wonder if we will call in the police and courts and follow that line or whether we will step back and try to set up shop in some other place as is the most often chosen alternate line. Or perhaps we will rise to the occasion as the Church. I wonder if we could meet such a move with a troop of our clergy gathered from nearby, cassoched and bussed to the front door to mind our own shop. This ought to be the most attractive thing for the public to see through the certain efforts of the Media. Why not meet each such entrenched militant with an equally militant Christian? I wonder if one clergyman speaking to one "Militant Anything" could effect a conversion and direct that great urging to more constructive and efficient avenues. Replacing badge and club with cassock and concern would fit the kind of self-image Christians have of themselves. Matching militant disruption with militant love and reconciliation is our "thing," under Christ. Placing on that scene the very key personnel of our Church is to my mind precisely the technique, modernly applied, that Christ applied when He sent the disciples out on their own confrontation.

The more I think about these things, realizing that Newcastle, Wyo. is a far away place compared to 815 Second Avenue, I none-the-less wonder. . . .

(The Rev.) LEE M. SCHLOTHAUER
Rector of Christ Church

Newcastle, Wyo.

Devil Worship

While, in the opinion of J. D. Stallings [TLC, July 6] I may be a "fanatical ultra-conservative" and the paradigm of the Pharisee who went up to the Temple to pray, I am liberal enough to agree that your correspondent has a civil right to Devil worship, since he mentions that as his preference.

(The Rev.) EDMOND T. P. MULLEN
Southold, N.Y.

Tijerina Request

Reies López Tijerina's request for more than \$50,000 from the Episcopal Church's General Convention Special Fund is just about as senseless as James Forman's demand for reparations. It seems to me that John Davis of New York who made a special trip to New Mexico to study the request is not showing very good judgment, and it makes one wonder how many more requests of this type have been granted. I am against

any of my money going to anyone for blackmail or to anyone who is guilty of destroying property, defying the law enforcement officers, or carrying guns. Why shouldn't this fund be used for helping some of the small Episcopal churches who are struggling to pay their own bills? I am getting tired of footing the bills for outlaws and people who want something for nothing.

ELEANORE M. VAUGHN

Valparaiso, Ind.

Folk Masses

Mr. Silliman's article, *The Folk Mass Phenomenon* [TLC, June 15], left me with a vague uneasy feeling, the cause of which has taken me a while to pin down. Are we in the Church today falling into the error, so common to administrators of states and of churches, or of people with an "idea," of admiring too much our own authority and system and losing touch with the great, living source of all authority and meaning? Can we be doing this even in the popular arena of the "Folk Mass"? Granted, our traditional hymns are not all written in a widely popular musical form, but is the folk form a panacea?

What I believe set my teeth on edge was Mr. Silliman's references to different Folk Masses as separate, fixed entities, comparing them and then apparently touting one over others as an answer. Don't get me wrong; I am in favor of the folk setting of the Eucharist. We have used it successfully and meaningfully in this parish, but as one alternative form among others and not exclusively.

What gives the Eucharist its meaning — one's communion with God and one's fellow men, or its musical setting? It seems to me that the Folk Mass is nothing more than our communion service, Prayer Book or Trial Liturgy, in which music in the folk form rather than traditional hymnody is used. Its efficacy is to be measured not on the basis of the performance of the musicians or a particular set of hymns, but on whether or not it helps the individual worshipper towards a real sense of communion with God and his fellow Christians, and is an expression of worship by all concerned.

God has never limited Himself to a particular form of expression; rather when His truth is blocked by outmoded forms of human expression, He moves to unexpected and previously unrecognized channels of proclamation. The "popularity" of the folk form itself is an example of this phenomenon. If we lose sight of the fact that the Folk Mass is but a means to an end and not an end in itself will we not be perpetuating the same error which the Folk Mass cries out against? Let us have more hymns in the folk, and other, forms. We need them. But, let us keep the Folk Mass in its proper perspective and above all not freeze it into a set form.

(The Rev.) THOMAS E. CLEMANS, JR.
Curate at St. John's Church
McLean, Va.

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THE KALENDAR

August

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

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ON THIS WEEK'S COVER is the Cathedral of the Redeemer of the Spanish Reformed Episcopal Church, located in Madrid. An old building, it is badly in need of many repairs, and soon will probably have to be replaced entirely. For the story of the Spanish Church, turn to page 2.

The Living Church

August 17, 1969
Trinity XI

For 90 Years,
Its Worship, Witness, and Welfare

PENNSYLVANIA

Bishop Urges Support of NBEDC

The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, and the eight diocesan delegates to General Convention II (South Bend) have pledged support for the National Black Economic Development Conference. Support of NBEDC, which is seeking \$3 billion in "reparations," was pledged in a draft of a resolution to be submitted by the delegates to the special convention that meets Aug. 31-Sept. 5. But after the delegates had prepared their statement of support for the NBEDC, the diocesan council met with Muhammad Kenyatta, Pennsylvania director of NBEDC, and refused requests he had made.

In their statement of NBEDC support, the delegates disavow the rhetoric of the introduction of the Black Manifesto. "But we also note," they said, "that our own Christian rhetoric is often at wide variance without specific programs and intent."

Other points of the statement:

(✓) "We give sympathetic assent to the moral indictment of the Church, especially the Episcopal Church, contained in the manifesto. The Episcopal Church is caught up in the structure of racism from which our best intentions have been unable to free us;

(✓) "We accept, too, the scope and thrust of the 10-point manifesto program, acknowledging that this program, in its imagination, begins to deal with the breadth of the black liberation movement;

(✓) "We summon the Episcopal Church, at this time, to give its top domestic priority to combating racism and its attendant evils of poverty and exploitation, and to establishing justice for the black community. In particular, we challenge our Church to assist the black people to assume control of their own lives in their own ways;

(✓) "By creative stewardship, we go beyond the demands made upon us and support the biblical tithing from all levels and including all assets of the Church."

The Rev. Theodore F. Jones, executive secretary of the diocese, confirmed that the statement had been approved by Bp. DeWitt and the eight delegates. Of the eight alternate delegates, one priest and two laymen have also subscribed to the statement, according to Fr. Jones. One alternate who opposed the statement is the Rev. W. H. Aulenbach, rector of Christ and St. Michael's Church, Germantown, who wrote: "I see no need for

the moral indictment of the Church—if the tobacco interests sold tobacco as the Church sells religion no one would smoke. The Episcopal Church at its best is not caught up in the structure of racism and I've seen some of this 'best' throughout the world. . . . I can accept the 10-point program of the manifesto if once this group has proven itself, it can then 'sell' this program by its own efforts and not those of the Episcopal Church as such. 'Black talent' deserves subsidizing. Its efforts to extort should not be supported."

The diocesan council voted to study the NBEDC program further, but rejected these requests from Mr. Kenyatta:

(✓) That the diocese "publicly endorse the programmatic demands of the NBEDC 'Black Manifesto,' including the specific demands . . . upon the Episcopalian denomination nationally";

(✓) That the diocese "actively campaign within the denomination for a reversal of the initial Episcopalian posture of rejection toward the manifesto";

(✓) That the diocese "assume part of the responsibility for the operating costs and needs of the NBEDC in this area under my leadership."

In a letter to council members, Bp. DeWitt called their rejection of Mr. Kenyatta's requests "little short of disastrous." The Rev. Paul Washington, a delegate to the South Bend convention, also wrote to council members after the rejection of the Kenyatta demands. Fr. Washington, who is black, is a member of the council. In a reference to Mr. Kenyatta's remarks before council, the priest wrote: "In all my years on our council, I have never seen a presenter nor heard a presentation which surpassed what we witnessed on that evening of July 10. And then it happened all over again for the 20 millionth time, the process of negation, dehumanization, invalidation, reduction, and destruction. You did it again." He continued: "Paul Washington has not resigned from the council of the Diocese of Pennsylvania. He has simply finally accepted his rejection and the rejection of his brothers of which he has always been so agonizingly aware."

The Rev. John D. McCarty, diocesan program development coordinator, pointed out that the Church's national Union of Black Clergy and Laity, the National Committee of Black Churchmen (inter-church group), and the Philadelphia Council of Black Clergymen have all strongly endorsed the NBEDC. "If they

say this is okay," Fr. McCarty said, "I'll go along with it." Elaborating on why he thought churches and synagogues should respond affirmatively to the demands of NBEDC, he said, "It's time we do it their way. We've been calling the shots much too long."

Judge on "Self-Appointed" Leaders

Philadelphia Common Pleas Court Judge Robert N. C. Nix, Jr., a Negro, lashed out at "self-appointed leaders of the black movement . . . concerned only with their own self-interest," and extended an injunction barring occupation of Cookman Methodist Church, Philadelphia. The predominantly white inner-city church had been occupied for eight days by supporters of the National Black Economic Development Conference. Eight clergymen, only one of them white, were arrested at the church altar after a court order for their removal was issued. The church has since been closed.

In a broadside attack on the policies of NBEDC, the jurist said it is "unfortunate that elements of the white community have dispensed funds as a result of a barrage of threats and intimidations by those concerned only with their own interest." At the same time, he said, "programs initiated by responsible elements in the black community to alleviate the suffering of the masses are handicapped by a lack of necessary funds." As examples of such responsible programs and organizations, he listed Leon Sullivan's Opportunities Industrial Centers, a noted job-training program for the poor, and the Young Great Society, a local umbrella organization in Philadelphia's Black Mantua section.

"Former injustices will not be blotted out by the indiscriminate giving of money, services, and sympathies," Judge Nix declared. He said the eight day occupation of the North Philadelphia church by blacks who demanded that it be given to them for community use, was "unfortunate," and "has overtones of criminal activity."

Referring to an alleged theft of keys from the church's elderly sexton and his brief "false imprisonment" by the black group, the judge said he could, under the law, sit as a committing magistrate and hold the person named in the injunction for criminal court action. He said he would not take that action, however,

because "this court feels that much that has been done is the result of misdirected intentions of doing good." Contempt of court charges pending against the eight clergymen who ignored the court order to vacate the church were referred back to Common Pleas Court president, Judge Vincent A. Carroll.

"I will recommend no further sanctions provided that the defendants comply with the injunction now outstanding," Judge Nix said. Judge Carroll said he was uncertain how soon he would be able to review the case. He said he would give "great weight" to Judge Nix's recommendation that the matter be dropped.

Judge Nix said there is an increasing recognition on the part of the white community of past injustices to Negroes. As a result "there is understandably and justifiably a guilt complex and a desire on the part of many to repair the damage," he said. But, he added, "the desire of the white community to recognize these wrongs must not stem from a sense of fear or reprisal but from a moral determination of debt owed. Further, assistance to be given must be given to those persons, agencies, and groups who are dedicated to helping the masses and who have demonstrated not only their integrity but their capability of achieving the objective they propose."

"Christian Manifesto" Presented

Refused permission to speak during the morning worship service of Abington Presbyterian Church in Philadelphia, ultra-fundamentalist preacher Dr. Carl McIntire stood in the rain to read his "Christian Manifesto" demanding \$3 billion in "reparations" for "Bible believing Christians." The Collingswood, N.J., fundamentalist told 150 followers gathered under a cluster of trees that his manifesto is meant as a "challenge" to the Black Manifesto which had been explained to the Abington congregation earlier by Muhammed Kenyatta.

Dr. McIntire said the bulk of reparations demanded in his manifesto would go to the International Council of Christian Churches of which he is president. He claimed that the men who built most of the churches and church-related institutions in America "thought like I do," and reasoned here that "we should get these buildings back." The institutions, he declared in the Christian Manifesto, "all rightfully belong to the Bible believers, the successors to those who believed the Bible in their days." The Christian Manifesto also asserts that "the affirmation of love, tolerance, brotherhood, humanity made by the liberals must now be tested alongside of the demand of the Black Manifesto for money."

Dr. McIntire wrote that his demand for \$3 billion "is a low estimate in view of all that has been acquired from the

hands of those who have believed the faith once delivered unto the saints." Charging that the Black Manifesto is "the fruit of the social gospel" and "the voice of hell," Dr. McIntire said he plans to present the Christian Manifesto everywhere the Black Manifesto is presented.

SPACE

Creator's Intent Seen in Exploration

The scientist who developed the Saturn V rocket which took Apollo 11 astronauts to the moon believes that God has given His blessing and permission for man to explore the "celestial bodies."

In an interview that appeared in the July issue of *Christian Life* magazine, Dr. Wernher Von Braun said: "God has built man with curiosity. God expects man to use this gift. Now we have the tools available to explore space and I believe if it were not the Creator's intent for us to explore celestial bodies, He would not have permitted us to have acquired the tools. Something else is apparent. God has not placed any visible obstacles in our way. I believe we have His permission and His blessing."

Dr. Von Braun, whose V-2 rocket team surrendered to the Allied Forces near the close of WW II and came to the U.S., is known as a man of deep faith, though he told his interviewer, Mr. Adon C. Taft, religion editor of *The Miami Herald*, that he is not a regular churchgoer. The Von Braun family belongs to the Church of the Nativity in Huntsville, Ala., where the scientist is director of the Aeronautics and Space Administration.

The scientist, an avid reader of the Bible and books on religion, particularly likes Paul: "St. Paul is my favorite because he made Christianity available to mankind at large. He is interesting and controversial. And I like St. Peter because he made St. Paul acceptable to the disciples."

Dr. Von Braun feels that probes into space will have a good effect on man's spiritual life. He feels, on a scientific basis, that spiritual existence continues after death. "Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation. Now, if God applies this fundamental principle to the most minute and insignificant parts on His Universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does."

EXECUTIVE COUNCIL

Council on Teaching Recommended

"Theological confusion and uncertainties are luxuries which a mission-centered Church cannot and should not afford," a 13-member group studying the "theological process of the contemporary Church," told the Presiding Bishop.

The committee report also emphasized that the purpose of theological study is not "merely to provide intellectual respectability for social activism. The being of the Christian community itself, the existence of the Body, is a principal form of its obedience to mission," it said. "And the reflection on mystery, which is the theological process, includes the mystery



THE HIGH ALTAR of the American Pro-Cathedral of the Holy Trinity, Paris, is flanked by twin tapestries given in memory of John Jay Ide, diplomat, authority in the field of civil aeronautics, and vestryman of the cathedral and of St. Bartholomew's Church, New York City. The Aubusson tapestries which were dedicated by the Very Rev. Sturgis L. Riddle, dean, and the Rev. Terence J. Finlay, rector of St. Bartholomew's, show the cathedral with its seal and symbols of the Holy Trinity (I), and St. Bartholomew's Church and its seal.

of God's ways with His Church as well as with the world."

The committee specifically recommended creation of a national advisory council on the Church's teaching, development of a series of studies on current theological issues, and establishment of regional ecumenical assemblies of clergy and laity to strengthen the Church's "internal dialogue" across the country. The proposals will be brought before General Convention II (South Bend) for action.

The committee members included six laymen—Mrs. Seaton Bailey, Mr. Dupuy Bateman, Mr. John Goodbody, Prof. Charles Lawrence, Dr. Clifford Morehouse, and Mr. Thomas H. Wright, Jr.; two parish priests—the Very Rev. Thom W. Blair, and the Rev. John Krumm; and three teachers of theology—Prof. John Macquarrie, Dr. Charles Price, and Prof. Paul M. Van Buren; and two bishops—the Rt. Rev. Albert Stuart and the Rt. Rev. Stephen Bayne, who was chairman of the whole group.

METHODISTS

Black Studies Held Vital to Schools

Black studies must be taught in every school and college in the United States, Dr. Benjamin F. Payton told 1,000 young people meeting in Birmingham. He added that Negroes must recognize there is good and bad in their history, just as there is in "white" history. Dr. Payton, president of Benedict College, and Roy Wilkins, executive director of NAACP, were the keynote speakers at the National Youth Conference of the Christian Methodist Episcopal Church.

Dr. Payton, former executive director of the National Council of Churches' council on religion and race and first head of NCC's department of social justice, told the young people that "no man can do 'his thing' unless he knows some of the heritage on which he stands." American history, he said, has too long been taught as a "smattering of white nationalism" and he praised black college students who are "demanding an end be put to this great injustice." Too many Negroes and whites, he said, have too long felt that God "put a white man at the center of the universe." God himself occupies that position, he said. History, he said, must be taught as it is in the New and Old Testaments — "like it is." He warned, however, of a danger in black studies — "that we see ourselves as the whites see themselves." Negroes are in difficulty, he said, for example, if they cannot admit that a black man killed Malcolm X.

Dr. Payton said he has spoken against Southern whites who are still fighting the Civil War and waving the Confederate flag. "We have no time to be fighting a flag," he said. He also told the audience that the Irish, who have gained power in New York City have not done it by

knocking white Anglo-Saxon Protestants or complaining about a flag. The educator asserted that it's not enough to study Afro-American life and history. "We have to know something about the world, how people think and how to get things done."

Mr. Wilkins, in his address, said that youth "must always be heard . . . we must have our young people setting goals far ahead of ours." While young and old disagree on methods of achieving goals, he continued, the aims are the same — "All want first-class citizenship, employment in all categories, a free market in housing, and the best possible education for our children." Other goals listed by Mr. Wilkins were crime control, access for all to public recreation facilities and accommodations, and the right to full participation in civic affairs.

The question between the generations, he said, is whether to use separatism or to work within the system. While two months earlier Mr. Wilkins was picketed by 25 young separatists, his plea to Church youths — not to lose what they had gained by cutting themselves off from society — was applauded. "The polls show youth are not revolutionary," he claimed. "They want to improve this country so they can get their fair share of it. They don't want to replace it with something else. To talk about us black people going it alone and excluding white folks is nonsense. The way to go is together."

Funds Asked for Black Agencies

The elected leader of the United Methodist black caucus has asked that 70% of a \$20-million Church Fund For Reconciliation be directed through black congregations, organizations, and groups for black projects. The Rev. James L. Lawson, Jr., chairman of Black Methodists for Church Renewal, made the proposal to the Church's Quadrennial Emphasis Committee which is generally responsible for the fund established by the General Conference (legislative unit) in May 1968. The sum is now being pledged and raised. The Memphis pastor also asked \$1.5 million of the fund for additional lay staffs in black congregations to work as community developers and \$2.5 million for the black caucus so it might become "a vehicle for remissionizing for black Methodists across the nation."

Black Methodists for Church Renewal is one of the more highly organized and vocal of the black caucuses which exist in most American Churches.

NEWARK

Attitudes Survey Underway

In response to a resolution at its last annual convention, the Diocese of Newark is sponsoring a survey of attitudes

and opinions toward issues to be discussed at General Convention II (South Bend). The collated responses will be used by the bishops and deputies for guidelines for their representation of the diocese.

In addition to questions already known to be on the agenda, those participating in the survey have been asked to react to several other possible issues such as world population, hunger, national security, reparations, ecumenical action, and evaluation of the Church's General Convention Special Program.

UNIVERSITIES

Columbia No Longer to have University Chaplain

Columbia University has established a Center for Religion and Life which replaces the office of university chaplain as coordinator of religious activities. The 112-year-old post of chaplain was phased out in the action. Announcement of the new format was not unexpected. A committee was named three years ago to review campus religious life and to design a new system.

In the new arrangement, the center will oversee the use of St. Paul's Chapel and provide space for religious advisers who may be appointed by various religious groups or agencies. The university will no longer pay the salary of a chaplain, traditionally Episcopal, nor will it confirm with appointments four religious advisers — Protestant, Roman Catholic, Jewish, and Orthodox — as was the previous practice. The university said it did not believe it "should offer official sponsorship or funding for denominational activities."

The traditional university-sponsored Sunday services in St. Paul's will be discontinued, but it will be used for one non-Roman and one Roman Catholic service each Sunday. The building will also be available for use by other religious groups as has been the practice for years. The committee report stated that Columbia University "should continue to offer hospitality to denominational activities, (but) university funds and facilities set apart for religious life should be used primarily to strengthen and to develop programs and resources of a non-sectarian nature."

RELIGION AND MEDICINE

Disagreement on Death

Theologians, doctors, and lawyers attending the first international symposium on organ transplants attempted to arrive at a definition of death. They were not in total agreement. The three-day gathering in Madrid was attended by such leading transplant surgeons as Dr. Christian Barnard and Dr. Denton Cooley. Anglican, Roman Catholic, Moslem, and Jewish theologians attended.

According to the definition of death presented by neurologists and brain spe-

Briefly...

cialists, hearts that were still beating could be removed from potential donors. This would be possible only under stringent conditions, including a 24-hour wait in any case where brain activity had ceased but other organs continued functioning. The theologians called for greater certainty that a donor is dead and for an international law which defines death. They agreed that transplants are "morally licit" but they said that they should be used only as a last resort. The theologians totally rejected the idea of sale of human organs for transplantation.

In the doctors' definition, death was termed irreversible "bio-electric silence of the brain." In approving the 24-hour waiting period for potential donors whose brains had ceased to function while other organs continue activity, the medical authorities urged tests every half hour. Neurologists at the symposium also listed a series of clinical symptoms of death in the donor which should be present: inability to breathe unaided, lack of reflexes, and alterations of the pupils and blood circulation. They also suggested that death be certified by a team of physicians other than those scheduled to perform the transplant.

Lawyers at the meeting did not present a definition of death but agreed that a sure sign of demise is a lack of brain activity. They listed similar symptoms as the doctors gave on which a diagnosis should be based.

MEXICO

Bishop Favors Intercommunion

The Most Rev. Sergio Mendez Arceo has said that the separation between Christians at the moment of Holy Communion is "basically ideological, not evangelical. We all believe in Jesus's communication with men by means of the Eucharist," he said. "It's the form of this communion we differ over."

In an interview in his office behind the Roman Catholic Cathedral of Cuernavaca, the bishop went on to say, "We could receive each person according to his faith, in my opinion," but admitted he was not free to actually issue an invitation to this effect from the pulpit to the many non-Romans present every Sunday at Mass in the cathedral.

When asked about the response of his congregation to the new Spanish liturgy, largely sung to popular folk tunes with Latin American syncopation and called the Pan-American Mass, he answered that "it is not a new Mass but a live one." And the people have discovered a new meaning in the Mass through communal participation in it as they sing, he added. He also stated that he has evidence of cases in which this participation in singing the Mass has changed lives. The Pan-American Mass has been used for about

■ St. Mary's Church, Madisonville, Ky., provides a Sunday school class for the local fire department as well as providing, in turn, church services and Sunday school classes at the local tuberculosis hospital.

■ The Lutheran Church-Missouri Synod has elected one of its leading conservative theologians as president for a two-year term. The selection of Dr. Jacob A. O. Preus, 49, president of Concordia Seminary in Springfield, Ill., to succeed Dr. Oliver R. Harms, was considered by observers to affect especially the 3-million-member synod's relations with other Lutheran bodies. He received what the convention called a "small majority" over three other candidates.

■ The Most Rev. Fulton J. Sheen, Roman Catholic Bishop of Rochester, has been named a member of the Vatican Secretariat for Non-Believers, by Pope Paul VI. The American prelate will assist the Vatican agency which handles Roman Catholic relations with Communists, atheists, and other non-believers.

■ Mrs. Harper Sibley, well-known Churchwoman, received the 12th annual Elizabeth Blackwell award of Hobart and William Smith Colleges, which commemorates the Hobart alumna of 1849, the first woman in America to graduate in medicine. Mrs. Sibley, who is 82 years old and lives in Rochester, N.Y., had a central role along with her husband, in the organization of the National Christian University in Japan in 1949.

■ Seabury Hall, a Church preparatory school in Makawao, Hawaii, recently received full-term accreditation by the Accrediting Commission of the Western Association of Schools and Colleges. The school, which is five years old, is fully accredited for the next five years. Currently, land is being cleared and construction of a new dormitory building is underway.

■ Unthank Park in northeast Portland (Ore.), is named for Dr. DeNorval Unthank, communicant of St. Philip's, Portland. The park, which occupies a two-block tract, is a modernistic unit in the middle of the Albina Neighborhood Improvement Project. Dr. Unthank, a civic leader, has been a member of Emmanuel Hospital staff since 1955.

■ Old Trinity Church on Wall Street is alive this summer with an all-summer arts festival (June through August) of music, drama, art, and writing. As regular continuing entertainment, guitar players stroll and play around the churchyard. Rock

groups perform outside each Wednesday. A drama troupe from Yale is in residence and presents original works and street theatre productions. In the yard is a mural board where noon-time artists can "do-their-thing" in paint. For writers, poetry, short stories, and graffiti are published in an "underground" newspaper. Inside the church or the upstairs choir room are concerts, dance recitals, and poetry readings.

■ Sixteen-year-old Grady Patterson III has been elected a deacon of Shandon Presbyterian Church in Columbia, S.C. He was nominated from the floor by another youth of the church, and was elected as a write-in candidate. Deacon Patterson is a junior in high school, a member of the honor board, and a junior scoutmaster.

■ Orthodox Bishop Demetrius Trakatellis of Vresthena, Greece, who is completing his doctoral studies at Harvard, has been named the second Arthur Darby Nock Fellow at the Harvard Divinity School. The university has also announced that Dieter Georgi, a New Testament scholar, has been named to the Frothingham Professorship at its divinity school.

■ William Stringfellow, New York attorney and Episcopal lay theologian, has received the Lutheran Human Relations Association Mind of Christ award. Mr. Stringfellow was unable to attend the ceremonies because of illness, so his law partner, William Ellis, accepted the award on his behalf. An outspoken critic of "church hypocrisy," according to the citation, Mr. Stringfellow is the author of several books and began his legal practice in Harlem where he lived in the same community as his clients.

■ Drugs and alcohol will be the topic of the annual October workshop of the Middle Atlantic Institute for Alcohol Studies, which is open to both clergy and laity who are interested in working with the alcoholic, especially with young people. Meetings will be held at Roslyn Conference Center in Richmond, Va.

■ "I have spent my time in the A Shau Valley. I spent only one night on Hamburger Hill. I had to jump in so I couldn't take my communion kit. I had a bottle of wine and used a canteen cup for a chalice and C ration crackers for bread. The men commented on how meaningful the service was to them on the Feast of Pentecost." Thus wrote Chap. (Capt.) Donald E. Overton, U.S.A., assigned to the 101st Airborne Division.

2½ years. The fresh air of "aggiornamento" has been blowing in the cathedral of Cuernavaca since 1959, when the modern renovation of the colonial temple was begun. But an air of tradition has been maintained by the preservation of the 17th-century murals discovered during renovations. The atmosphere of the Mass is one of "happy but reverent celebration."

EUROPE

Celestine XV Jailed

Michel Collin, a French ex-Roman Catholic priest who calls himself Pope Celestine XV, was arrested by Italian police in Rome after distributing leaflets which denounced Pope Paul VI as an "anti-Christ" and challenged his claim to the papacy.

Mr. Collin, a 63-year-old French citizen, was expelled from Italy last February after he spent a week in Milan attempting to establish world headquarters for his schismatic Church. This Church is believed to have about 1,000 members, chiefly in France, Canada, and the U.S. He has attracted attention on several occasions by predicting spectacular miracles. In 1963, after the election of Pope Paul VI, he predicted that a miracle would happen within a year, that Pope Paul would have to flee from Rome and Mr. Collin would be universally acknowledged as Pope. Later he predicted that the world would end last Feb. 20, but that his followers would be saved in flying saucers.

IRELAND

New Primate Named

The Most Rev. George Otto Simms, Archbishop of Dublin, is the new Primate of the Church of Ireland. He was elected unanimously by the Bench of Bishops meeting in Dublin. He will move to Armagh, the Primate's see city. As Archbishop of Dublin, he held the title of Primate of Ireland. He will now be known as Primate of All Ireland, succeeding the Most Rev. James McCann.

Dublin born, Dr. Simms is an authority on the Book of Keels, an ancient manuscript regarded as one of Ireland's greatest treasures. He is also known as a fluent speaker and is popular among Roman Catholics as well as most Anglicans. His wife, Mercy, is noted for her work with charities and in ecumenism.

WEST AFRICA

Nigerians Rap WCC

The Christian Council of Nigeria has condemned World Council of Churches "political involvement" in the Nigerian-Biafran conflict, according to Radio Lagos.

The Rev. J. A. I. Falope, general sec-

retary of the ecumenical council, sent a strongly worded letter of protest to Dr. Eugene Carson Blake, head of the WCC in Geneva. Mr. Falope stated his organization's concern to preserve Nigerian unity and territorial integrity. He described as "provocative and unchristian" WCC acceptance of a group calling itself the Christian Council of Biafra.

The World Council has supported relief efforts of the International Red Cross and of the interreligious Joint Church Aid in both Nigeria and secessionist Biafra. It has recently been especially concerned over these agencies' problems in continuing relief flights into Biafra.

ORGANIZATIONS

Graham Addresses YFC

Evangelist Billy Graham asked 10,000 youngsters attending a Youth For Christ convention in Winona Lake, Ind.: "There is a generation up for grabs today — who is going to grab them? The radicals or the Christians?" His talk featured the 25th anniversary convention of YFC, an organization which he helped to found. He received the Diamond Award from the group for service to U.S. youth.

Mr. Graham told the YFC members that "the search for purpose and meaning by young people was exactly the same 25 years ago as it is today — you still have a cause, a missionary vision. Now it is spread around the world." Today's young people, the evangelist said, "want to feel something. That is why they are playing around with drugs. Drugs are only a substitute for the real experience you can have with Jesus Christ."

Mr. Graham acknowledged two members in the audience — Mrs. Billy Sunday, widow of the famed evangelist, and Homer Rodeheaver, a musician who, said Mr. Graham, "has led more people in singing the Gospel than any other person who ever lived."

Orders Accepted in *Diakonia*

Ten orders of deaconesses have been approved as new members of the International Federation of Deaconess Associations (*Diakonia*) at its triennial meeting held in Tampera, Finland.

Accepted were groups within the Episcopal Church; United Methodist Churches of the Caribbean, Ghana, and South Africa; the Lutheran Church-Missouri Synod; United Church of Christ (USA); Evangelical Lutheran Church in Malaysia; Presbyterian Church in Canada; Women's Order of the Church of South India; and the Methodist National Children's Home in Great Britain. Some 275 deaconesses, pastors, and observers representing 22 countries took part in the meeting. Thirty-five were from the United States.

Founded in Copenhagen in 1947, *Diakonia* is a federation devoted to fur-

thering ecumenical relations, deepening understanding of the significance, tasks, and problems of the women's diaconate, and engaging in joint support of the diaconal work in the ministry of Christ.

JERUSALEM ARCHBISHOPRIC

Wailing Wall to be Excavated

The entire length of the Wailing Wall (now often called the Western Wall), Judaism's most sacred shrine, will be excavated and made visible for the first time in nearly 2,000 years. The wall has been an object of pilgrimages by Jews since ancient times, but only 30 meters (about 100 feet) of it were accessible before Israel occupied East Jerusalem in 1967 and another 50 meters (162 feet) were cleared.

At present, a large mound of earth separates the wall from the Southern Wall, about 200 meters (650 feet) away. It is believed that when the excavation is completed, the two walls will be linked. Archeologists also believe that the still buried wall covers the remains of the main entrance to the Temple Mountain, site of the Temple of Solomon. This gate was the chief means of access to the Temple from the city proper in biblical times.

NCC

No Consensus on Manifesto

The executive committee of the National Council of Churches failed to reach a consensus on its response to the Black Manifesto during an all-day session in July. Continued study by a separate committee of 16 was voted. This special group had made a report to the executive unit but its contents were not disclosed. Appearing at the meeting as guests were black churchmen and James Forman, spokesman for the National Black Economic Development Conference.

Involved in the discussions are demands that the NCC executive panel recognize the NBEDC as representative of black concerns and take steps to provide \$270,000 to launch the organization's administration and field services. The NBEDC is seeking \$3 billion in reparations from the white religious community for past injustices to blacks.

Authorized June 23, the committee of 16 met several times. However, it was boycotted by the National Committee of Black Churchmen which protested the failure of the NCC executive committee to recognize NBEDC. The executive committee will meet again in late August.

Employees Urge Rejection

A group of employees of the National Council of Churches in New York City has issued "A Statement of Concern" to nearly 700 staff colleagues urging NCC

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EDITORIALS

Men Wanted

ANGLICANS in the Diocese of York, in England, are taking a hard new look at the ministry, and have been asking themselves what kind of man they think ought to enter holy orders. Diocesan leaders have sent 20,000 leaflets for distribution among the congregations in a recruiting campaign for seminarians. The leaflet lists these ten essential qualifications for a clergyman for the Church and world of today:

1. *He must be a man of faith;*
2. *He must have physical stamina;*
3. *He must like people;*
4. *He must be able to survive spiritual loneliness;*
5. *He must have unyielding love of his Church;*
6. *He must be sure what he is for;*
7. *He will have the fire of enthusiasm;*
8. *He will believe in the power of prayer;*
9. *He will be able to assimilate and present new ideas;*
10. *He will know the cost of self-denial.*

The leaflet requested: "If you have no one in your parish with all these qualities, please send us the next best thing." A spokesman for the ordination candidates' council which published the leaflet explained that comment by saying: "We don't look for the Archangel Gabriel; we are looking for men who are sinners, but sinners with a vocation."

The Churchmen behind this effort are doing not only hard looking but sound thinking. How do you like their list of essentials? What would you add, subtract, emend, or underline? For our part, if we had the final editing of the list to do, we might sharpen and strengthen some of the statements by the following emendations:

1. *He must be a man of faith in the living God, the Father of our Lord Jesus Christ (just "faith" isn't enough);*

3. *He must love (not merely like) people;*

9. *He will be able to assimilate and present new ideas, while being thoroughly conversant with, and devoted to, the great tradition of historic Christianity.*

When we use our blue-pencil on somebody else's work as little as we have done on this set of specifications it's because we are very favorably impressed.

Another Opinion

WHEN I began reading the editor's comments about the sermon preached by 13-year-old Robert Adams [TLC, July 6] I found myself agreeing with just about all the editor had to say; his comments were fair and his points were well taken. But as I neared the end of the editorial remarks I found some statements about which I think "other opinions" should be expressed. Here is my "other opinion" about three of the editor's comments:

1. *Meanwhile, don't worry too much about the people who stay away from the Church because they find its worship incomprehensible or irrelevant. They always have! They are always with us.* Here we seem to have an attitude expressed that implies that people are re-

sponsible for seeking out the Church rather than the Church being responsible for seeking out people. I think it is good that the Church is getting away from this attitude! I think one of the reasons Cranmer was led to edit a book of worship in English was his concern for those people (an ever-increasing percentage of the population in our day) who do not participate in Christian liturgy because they find it incomprehensible. I do not think we should reform the liturgy merely to make it a "come on" for un-churched people at the expense of the faithful, but I wonder how many of the faithful really find meaning in a liturgy prepared for people of 400 years ago? True, there will always be some who choose not to participate in worship. We should not, however, use this as an excuse to do nothing about liturgical renewal. Let's make the liturgy more comprehensible for everyone, the faithful as well as those who are presently outsiders. We are often quick to put the blame completely upon the un-churched for their lack of interest in the Church; perhaps part of the blame lies with the Church and its lack of renewal.

2. *If they find it easier to worship God over the Sunday comic section there isn't much the Church can do to compete with that.* Most comic strips are written in the language of the people; this is partly why they are read. Most liturgy today is representative of what the language of the people used to be; this is partly why some choose not to participate. The Church can (and is) doing something about presenting the Gospel with the clarity of the comics—insofar as it is possible to present the concepts and themes of scripture and liturgy with the same vocabulary used for the rather simple comic strip topics. The Christian faith cannot be reduced to the level of most comic strips, but the Church can do a better job of presenting this faith in a less cloudy jargon. We're not there yet, but with our trial liturgies and our modern translations of the scriptures we're pointed in the right direction.

3. *Cranmer at his best was no match for Peanuts in the worship experience of some Christians.* A point well taken, which leads me to ask whether or not we should continue to rely so completely upon "Cranmer at his best" for our liturgy today. I do not mean to slight the liturgical genius of Thomas Cranmer. I have suggested to two members of the Standing Liturgical Commission that Cranmer deserves a day of recognition (in addition to mention of him in the collect for June 10) in the calendar of *Lesser Feasts and Fasts*. The more I read about Thomas Cranmer the less I am convinced that he ever intended us to use forever the liturgical forms he devised. The first Book of Common Prayer came into being partly because the people needed a liturgy they could understand and in which they could participate. It would be foolish to suggest that this particular liturgical form should be used forever merely because it has been around for so long. On the other hand, we should not completely bury the collects and other liturgical forms of Cranmer. Many of them do have meaning for today. Vast portions of our Prayer Book liturgy, however, should be kept around as an example of our

past heritage and something else should be devised as the liturgical expression of today's Church.

I hope we are at the beginning of an era in the life of the Church that will include a liturgy that is constantly changed as the needs of the times dictate. I hope this because we need to communicate to the world that Christianity is a vital part of life and that the Christian mission has bearing upon every age. I would want an

end to the days when the world must look upon Christianity as being an old-fashioned thing for old-fashioned people. If the Church of tomorrow is able to keep in touch with reality Robert Adams and his generation will probably be a part of it. If not, they will no doubt become a part of that company choosing not to participate. I hope they will be with us tomorrow!

RICHARD J. ANDERSON

NEWS

Continued from page 10

rejection of Black Manifesto demands. Some 200 council workers endorsed the statement issued by Howard A. Beasley, executive director of business services at NCC headquarters. The "concern" was particularly over position papers on council response to the manifesto submitted to the NCC's executive council in late June. At that meeting, a 16-member committee was set up to consider the NCC response and to consult with the National Black Economic Development Conference (NBEDC) which issued the document. The NBEDC is seeking \$3 billion in reparations. [The original reparations figure was \$500 million.]

Noted in the statement of the 200 employees was the fact that seven Churches belonging to NCC and some non-member religious bodies had rejected the NBEDC as "the channel to carry forward its program in regard to racial and economic justice." The NCC was urged to do likewise, "to reject the ideology of the Black Manifesto and to support the positions taken by the member denominations. . . ." Affirmed was "our faith in the NCC, in democratic procedures, and our faith that in Jesus Christ we are called to minister to all men."

Other proposals in the statement include working with black leadership on the general board and with the historic black churches to develop specific programs in order to achieve significant advances in racial and economic justice; and directing the general secretary to establish a constituency committee to seek to integrate the financial program responses the churches and the NCC are making to the issues of racial justice. The statement also recalled that the NCC had sought to be a "Christian voice expressing the prophetic nature of the Gospel" and supports those changes which prompted "human dignity, justice, and equality." The statement observed that the National Black Economic Development Conference "has obtained the commitment and involvement of some black clergy."

ENGLAND

Ecumenical Developments

Several Anglican bishops attended recent Sunday services at Methodist churches in British cities as a sign of their unity with Methodists who had endorsed the plan of union with the Church of England

[TLC, Aug. 3]. Some observers regarded the bishops' visits as a kind of "pulpit pressure" for union in the future.

At the same time the Rt. Rev. William Greer, Bishop of Manchester, announced at his cathedral that he would be "very happy to give permission, to those who ask it, for baptized Methodists to receive Holy Communion in the Church of England." It was presumed that such permission would be effective only in the churches within Bp. Greer's diocese. The statement was welcomed by Manchester Methodist leaders who also noted that Bp. Greer had no objection to Anglicans receiving in a Methodist church.

Residentiary Canon Douglas Rhymes of Southwark Cathedral, in a sermon at nearby St. Giles Church, declared that an "unholy alliance" of extreme evangelicals and Anglo-Catholics had halted the wishes of the majority in the Church of England and warned that "the time for discussion has passed and has failed. The time for action is now ripe. Let us go ahead by the majority decision." Observers saw this and other sermons as a clear indication that numerous individual bishops and clergy have decided to move towards union on their own initiative, without waiting for official sanction.

Foes of Abortion Reform Defeated

Opponents of Britain's liberal abortion law found encouragement amid defeat in Parliament. A bid to amend the two-year-old statute—offered by Norman St. John-Stevas, Roman Catholic writer and broadcaster—was defeated by a vote of 210-199.

Mr. St. John-Stevas was not unhappy with the result. He saw the vote as boding things to come. In mid-1969, the liberal law won a majority of only 11 votes, but in 1967, when it was first passed, only 27 members of Parliament opposed the measure. He said the "surprisingly equal balance of opinion" in the House of Commons reflected the "anxiety in the country over the way in which the act is working." He offered an amendment under the so-called 10-minute rule in which one member makes a motion, one member opposes it, and the House immediately votes on the proposal. The parliamentary maneuver came after extensive reports, many from government circles, which claimed that the number of abortions in England has skyrocketed,

that some physicians are making a racket out of the new law, and that London has become an abortion mill for thousands of women from other countries in Europe.

Opposing the amendment in brief debate was David Steel, who introduced the reform measure in 1967. In asking the House to reject the proposed amendment, he said he was not acting on the idea that the new law is perfect or that he is totally satisfied with it. He denied that Britain has a high rate of legal abortions, said the new law has drastically reduced the number of illegal operations, and blamed "hysteria in the press" for reports of foreign women coming to England for abortions.

PRESBYTERIANS

Joint Merger Study

Members of a 12-man committee to hold unity talks with a Presbyterian Church, U.S. (Southern) delegation have been named by the United Presbyterian Church. The committees approved earlier this year at the Churches' General Assemblies, will act as a joint committee to discuss possible reunion. The Rev. Robert C. Lamar of Albany, N.Y., was named chairman of the United Presbyterian unit by that Church's moderator, the Rev. George E. Sweazey.

Efforts at reunion of the two religious bodies, separated since the time of the Civil War, have been made before, but the current move is the first to be initiated by the Southern Presbyterians. No date has been set for the first meeting of the joint committee. However, the representatives, according to the directives of the General Assemblies, are to report to the policy-making bodies beginning in 1970.

LUTHERANS

Coordinate Student Meeting

Twenty-seven-year-old Darrol Bryant has been named to coordinate the fourth Lutheran world student conference set for July 3-11, 1970, in Sao Leopoldo, Brazil. A member of the American Lutheran Church, Mr. Bryant is a lecturer in religion at Waterloo Lutheran University, Canada.

The conference, called the World Encounter of Lutheran Youth, will meet prior to the fifth assembly of the Lutheran World Federation at Porto Alegre, Brazil.

BOOKS

A PUNISHMENT FOR PEACE. By Philip Berrigan. Macmillan. Pp. 178. \$4.95.

This book is strong new wine in a wine-skin of weak and complex shape. The author is an angry young Roman Catholic priest who, with his brother priest, made national headlines over the last two years in consequence of defacing draft records with their own blood. Most of the book was written in a Baltimore jail, thus joining an illustrious and, alas, ever-growing literature written in prisons. While agreeing with Philip Berrigan on many points, one has to question his angryman theological premises that since World War II the institutional church has become obsolete and doomed (p. 165). One can qualify as a Christian "because and in spite of the Church, which has ingeniously shared both Christ's bed and the world's throughout history. It is both a bride and a whore, like all of us" (p. 164). He thinks the Church is in the way of life; it is the moral custodian of the *status-quo*, it conducts itself not as a Gospel community but as an ethical management system under a trivial veneer of rubric and ritual (p. 163).

A Punishment for Peace is a heady polemic with both Church and state linked together in a questionable bed-fellow alliance which is not taking positive steps for ending war, exploitation, and racism. It is a challenging book. Still, the author would have persuaded us more successfully, had he allowed his red-hot anger to cool and his style to mellow. As it is, he compels us to rub our mental hands against a very rough stylistic surface. I still feel the splinters.

(The Rev.) ENRICO S. MOLNAR, Th.D.
Bloy House, Los Angeles

✦ ✦ ✦ ✦

ENEMIES OF THE PERMANENT THINGS. By Russell Kirk. Arlington House. Pp. 311. \$7.

Dr. Russell Kirk, travelling through the Transkei, asked the Xhosa minister of education what the children studied. "Their primary manuals," he replied, "were the King James version and *Pilgrim's Progress*. . . . So long as Bantu children know the Bible and Bunyan's allegory, they may escape the fell clutch of ideology."

These lines pretty well set the tone of *Enemies of the Permanent Things*. It is not "theology": praise Him, all ye green things upon the earth, it is *not* "theology." Rather, the author assumes that the Christian tradition, in its essentials, is something that has been part of, and informing, Western civilization for 2,000 years (and not something to be discovered for the first time in South Bend this August). Dr. Kirk is concerned with what makes a civilization tick: its literature, its concept of morality, its politics, in short the norms of society, the "permanent things" which we have been pretending do not

exist. Augustine, Aquinas, Hooker, wander in and out of his thoughts. They do not direct his writing; he has been marinated in them and they are part of him.

Among other worthwhile items, Dr. Kirk may introduce the general reader to the thought of Prof. Eric Voegelin. Kirk is quite right in saying that when Voegelin begins his massive study *Order and History*, by writing "History is the revelation of the way of God with man," he has reversed the trend of centuries. He places the Divine Economy firmly in the workings of human history, and frees us from regarding the Bible as a series of self-contained puzzles. It is strange that Eric Voegelin, one of the few modern writers to take Richard Hooker seriously, should be so overlooked by Anglicans.

Finally, it must be said that *Enemies of the Permanent Things* will be simply incomprehensible to some people. The author's style is gracious and readable, but those who have been weaned on "Dick and Jane" in the public schools, and "Tish and Mike" in church, will not be too interested in a man who regards tradition and authority as the wells of imagination. Those who think they must vote on the Kingdom of God every two years will not appreciate Dr. Kirk. Those who take a certain delight in seeing Harvey Cox refuted by Thomas Carlyle, will appreciate Dr. Kirk.

(The Rev.) SHELDON M. SMITH
Washington Memorial, Valley Forge, Pa.

✦ ✦ ✦ ✦

HISTORY AS MYTH. By W. Taylor Stevenson. Seabury. Pp. 178. \$6.95.

Taylor Stevenson is a young Episcopal priest with a Ph.D. from the University of Durham who teaches at St. John's College in the University of Manitoba. I have seen him off-and-on for the last eight years and have always enjoyed his company (among other things, he is quite a gourmet), but this acquaintance left me unprepared for his writing so excellent a book. He has done for me the sort of thinking I would like to have done had I the time and the ability; he has taken the most pressing theological problems of our time, analyzed them, and come up with a creative solution which offers many possibilities for future theologizing.

His approach has been historical: he began with the attitude of the Bible toward history, saw that a similar stance was adopted by Giambattista Vico (1668-1744), and went on to see how these motifs have been treated by such modern theologians as Buber, Bultmann, Ebeling, Fuchs, Ott, Kaufman, and Dewart. Yet his book is not merely a skillful summary of the opinions of others (although it is that); he uses the thoughts of other theologians as steps on the ladder of his own systematic structure. Thus he is able to appropriate the strengths of these other men while avoiding many of their weaknesses. His conclusions will be valuable to anyone who works in any field of

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ALL CLERGY PLEASE NOTE

FACT:

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FACT:

Many decisions affecting the corporate life of the Church and the individual lives of all Churchmen will be made at this meeting.

FACT:

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theology; they are especially valuable to the New Testament scholar who is worrying about problems of historicity.

In short, in *History as Myth* Dr. Stevenson has written not only a seminal book but—what is rarer—a very lucid work of constructive theology.

(The Rev.) O. C. EDWARDS, JR.
Nashotah House

* * * * *
A HISTORY OF EASTERN CHRISTIANITY. By Aziz S. Atiya. Methuen. Pp. xiv, 486. 90s.

The author of this outstanding book is Distinguished Professor of World Christianity at the Union Theological Seminary in New York. Sometime back he founded the Institute of Coptic Studies in Cairo. Being himself a Copt of Egyptian background, Dr. Aziz Atiya is especially qualified to deal with the history of Alexandrine and Antiochian Christianity with their branches in Africa and Asia. These Churches, to be distinguished from the traditional Orthodox Churches which are in union with Constantinople, are sometimes referred to as the "Eastern" or "Oriental" or "Separated" or "Ancient Orthodox" Churches. They comprise the communions severally known as Coptic, Ethiopian, Jacobite, Nestorian, Armenian, Malabarese (Malankarese) and Maronite. The author is particularly helpful in a section dealing with the vanished

Christian Churches of Nubia and North Africa (Carthage which gave to the world St. Augustine, St. Cyprian, and Tertullian; Pentapolis in Cyrenaica; and the Nubian Christian Kingdoms of Alodia, Nobadae, and Makurra, which had about a dozen bishoprics and over 400 churches prior to the Muslim conquest.

Eastern Christianity represents those Churches which traditionally have recognized only the first three councils (Orthodoxy counts seven ecumenical councils); the fourth council of Chalcedon in A.D. 451 represents a watershed mark, a parting of the ways of the Orthodox and the Easterners. Monophysitism is the unifying mark of the theology of the Eastern Churches. Dr. Atiya gives a historical sketch of each Church, followed by an analytical study of the hierarchy, rites, ceremonies, and monastic rule, as well as a discussion of music, art, architecture, literature, and faith and culture in general. This is the first up-to-date modern study of the Eastern Churches in English. An enormous amount of work has gone into the production of this book. The only regret this reviewer has is that the Ethiopian Church gets less attention than the other branches of Eastern Christendom, and that no mention is given to the joint Orthodox and Eastern Theological Conference held at Bristol, England, in 1967,

which culminated the preliminary work begun in Aarhus in Denmark (1964) and in Addis Ababa in 1965.

This *History of Eastern Christianity* should be in the library of every Episcopalian who is interested in ecumenical rapprochement with the Orthodox and Eastern brethren.

(The Rev.) ENRICO S. MOLNAR, Th.D.
Bloy House, Los Angeles

Booknotes

By Karl G. Layer

CHILDREN — CHOICE OR CHANCE. By Karl Wrage, M.D. Fortress. Pp. vii, 119. \$2.95. This is a frank and helpful manual on contraception. Written by a doctor, it is filled with advice for people who are concerned with the ethical, emotional, and technical problems involved in limiting and spacing their children.

CONFUCIANISM, CHRISTIANITY, AND CHINA. By Theodore T. Y. Yeh. Philosophical Library. Pp. 249. \$6.50. The author presents Confucius's thought and that of his disciples as seen in *The Four Books*. In each chapter a comparison is made of the Easterner's teaching with the ideas of Western philosophers and theologians. An appendix deals with the prospects for Confucian traditions in Communist China.

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PRIEST, 37, married, three children, seeks urban community rectorship, spiritually centered, interested in youth. Reply Box U-667.*

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DEATHS

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

The Rev. Frederic Solomon Eastman, 97, founder of St. Philip's Society for Teaching Missions, retired priest of the Diocese of Ohio, and father of the Rev. Frederic J. Eastman and the Rev. Eric I. Eastman, died June 23, in West Stockbridge, Mass.

A native of Ontario, he was ordained in 1897 and received in the Episcopal Church in 1902. At the time of his retirement in 1940, he had been rector of St. Peter's Church, Akron, Ohio, for 16 years. Also surviving him is one daughter. Services were held in St. Stephen's Church, Pittsfield, Mass., with the Bishop of Western Massachusetts officiating, assisted by other clergy.

The Rev. William Emil Sprenger, 73, former director of the New York Protestant Episcopal City Mission Society for 22 years and retired priest of the Diocese of New York, died July 3, in St. Vincent's Hospital, Bridgeport. His home was in Easton, Conn.

After retiring from the Mission Society in 1962, he served briefly as interim rector of Christ's Church, Easton, and as chaplain of St. Luke's

Hospital, Greenwich, Conn. Survivors include his widow, Martha, one daughter, two sons, six grandchildren, and one brother. Services were held in Christ's Church with interment in Lakeview Cemetery, Bridgeport. The William E. Sprenger Memorial Fund has been established at the Mission Society, 38 Bleeker Street, New York City.

Sr. Mary Elizabeth, long-time assistant superior of the Society of St. Margaret, died May 9, in the 62nd year of her profession.

Sister Mary Elizabeth was well known for her church embroideries and illuminating, and taught the art to many pupils.

Mary Harrison Donaldson, 76, widow of the late Rev. Thomas Donaldson, priest of the Diocese of Easton, died June 29, in her home in Bloomfield, Easton, Md.

She is survived by two daughters, one son, and nine grandchildren.

Susan Elizabeth Leinback, 18, daughter of the Rev. Arlo L. Leinback, vicar of St. David's Church, Englewood, Fla., died Apr. 20, as the result of an auto accident near Tallahassee, Fla.

A native of St. Paul, Minn., Miss Leinbach had been a student nurse at Montreal General Hospital, Montreal, Canada, until shortly before her death. The Leinbacks had been in Englewood since 1964. Other survivors include her mother, two sisters,

one brother, her paternal grandmother, and maternal grandfather. A Choral Requiem was held in St. David's Church with the second Suffragan Bishop of South Florida officiating. The organist James Biggers, and 12 choir boys of St. John's, Tampa, sang the service. Mr. Biggers had been choirmaster at Christ Church, Gary, Ind., when Fr. Leinback was on the staff. Interment was in Lemon Bay Cemetery, Englewood.

Joyce Bayles Mendenhall, 36, wife of the Rev. Elborn E. Mendenhall, vicar of Holy Innocents' Church, Como, Miss., and an associate of the Community of the Transfiguration, died in the vicarage June 21, following surgery June 6.

She is also survived by two daughters, one son, her parents, one sister, and her maternal grandmother. A Requiem Eucharist was celebrated in Holy Innocents' Church, with the Bishop of Mississippi officiating. Interment was in Memorial Cemetery, Clarksdale, Miss.

Alice Tucker Jones Taylor, 60, wife of the Bishop of Easton and sister of the Rev. Andrew B. Jones, died June 17, in the House-in-the-Pines, near Easton, Md.

A graduate of Sweetbriar College, Mrs. Taylor was the author of two books. The Taylors had lived in Easton since 1966. She is also survived by two sons, three grandchildren, one sister, and two other brothers. Services were held in Trinity Cathedral with Fr. Jones taking part and interment was in Old St. Paul's Cemetery, Chestertown, Md.



GO TO CHURCH THIS SUMMER!

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.

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
The Rev. Robert W. Worster, r
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wklys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY 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

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; the Rev. B. O. Braman, c
Sun 7:30 HC, 10 MP (1S HC); Wed 10; Thurs 6

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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Ev & B 8; Daily 7 ex
Sat 8; C Sat 4:30, 8

FORT COLLINS, COLO.

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

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., r
Sun HC 8, Service & Ser 10:30; Daily 10 HC Wed;
HD 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, 10, 5:15; Daily 7

FORT LAUDERDALE, FLA.

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

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

ATLANTA, GA.

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 HC, 10:30 MP (1S HC); Wed 10:30 HC

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy;
Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

GRACE

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Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

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

(Continued on next page)

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

MOUNT VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15; Wed HC 8; Daily EP 5:15

SPRINGFIELD, ILL.

ST. LUKE'S
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The Rev. William E. Krueger
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BALTIMORE, MD.

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The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Parish Mass; Daily Masses:
Mon thru Fri Low Mass 7; Tues, Thurs & Sat Low
Mass 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. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30, 4-4:30

ROCKPORT, MASS.

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Sun 8 HC, 10 HC (1S & 3S); MP (2S & 4S);
HD 9 HC; Church open daily

FLINT, MICH.

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

HOLLAND, MICH.

GRACE 555 Michigan Ave., at 23rd St.
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Sun HC 8, MP & HC 10; HD as anno

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

DEER LODGE, ANACONDA, & PHILIPSBURG, MONT.

Sun HC 8:45, 10:30, 12:45; Wed HC 9:30; Ev
7:30 at Deer Lodge; Thurs HC 9:30; Ev 7:30 at
Anaconda

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
MP, H Eu & EP

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. James E. Carroll, r; the Rev. D. D.-Cole
Sun HC 7:45, MP & H Eu 10; EP 5:15

NEWARK, N.J.

GRACE CHURCH Cor. Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Mon 7, Wed
12:10, Fri 9:30

SEA GIRT, N.J.

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

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 9:15 (Sung) & 11 (1S, 3S, 5S); MP
11 (2S & 4S); Weekday Masses Tues, Thurs, Fri 9,
Wed 12:10 followed by HS, Sat 10:30; Sun Ch S
9:15; C by appt

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

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 HC 8 & 10

CAIRO (GREENE CO.), N.Y.

CALVARY CHURCH Jerome Ave.
The Rev. Kennedy K. Roberts, r
Sun H Eu 9:30; also Palenville 8:15; Ashland 11:15

GENEVA, N.Y.

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

HIGHLAND FALLS, N.Y.

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The Rev. J. B. Chapter, r
Sun Masses 9:15 July & Aug.; 8 & 10 Sept. through
June

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112th St. and Amsterdam Ave.
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Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Tues
12:10; Wed 8 & 5:15; Thurs 12:10 & Saints' Days
8; Church open daily 8 to 8; EP Tues & Thurs 5:15

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
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. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High Mass); EP B 6.
Daily Mass 7:30, 12:10; Wed & HD 6:15; 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 Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (Sung), 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

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

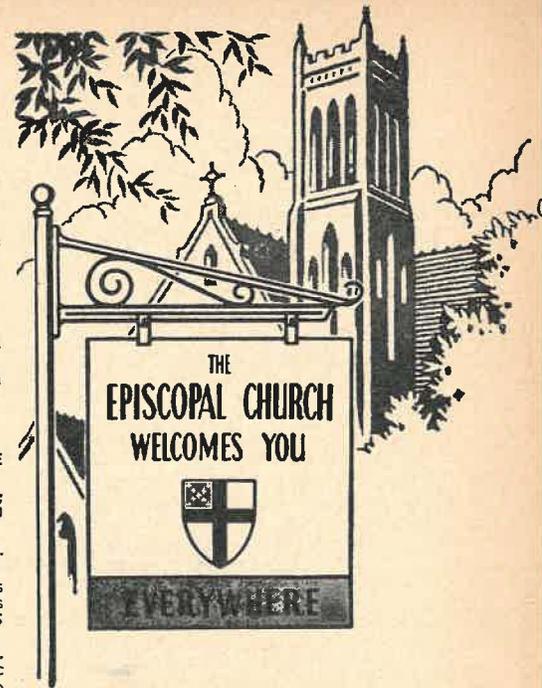
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

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



GRACE CHURCH
NEWARK, N.J.



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

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
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL

333 Madison St.
The Rev. 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

TOLEDO, OHIO

TRINITY

Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. L. F. O'Keefe
Sun 8, 10; R. L. Hobbs, Organist & Choirmaster

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY

330 So. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

CHARLESTON, S.C.

HOLY COMMUNION

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

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW

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

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

Kaulbachstr. 30
The Rev. G. Edward Riley, r Tel. 285507
Sun 9 Eu; 11:30 MP & Ser (At Blumenstr. 36: Eu
& Ser 1S & 3S); HD as anno. C by appt

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