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# The Living Church

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

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#### THE KALENDAR

September

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20. Ember Day  
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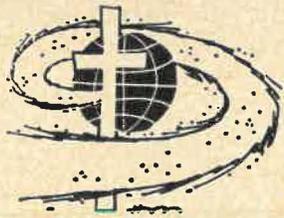
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# Around



# & About

— With the Editor —

A man can't read his tombstone when he's dead, and so it's an idea both nice and sensible to praise him as he deserves while he can still enjoy it. The Haight-Ashbury Neighborhood Council did this to honor the Rev. **Leon Harris**, rector of All Saints Church, San Francisco, on the 20th anniversary of his rectorship. A friend sent me the text of the scroll they gave him. Because it is good to know that there are priests about whom such things can truthfully be said, I quote the following portions of the tribute:

"In an age when most men doubt, his faith in God and in his fellow man has been unique.

"In a time when most men cannot love even themselves, he has offered his love to every man.

"In an era of pragmatic opportunism when most men compromise their ideals, he has remained steadfast to his vocation.

"In a period when most men scowl with hostility, he has smiled with joy.

"Let us say of him no more than the truth:

"That he has attracted sinners and feasted with them;

"That he has gone to the side of the road and tended the waylaid traveler;

"That he has lent without expecting return;

"That he has neither judged nor condemned;

"That he has done much for the least brethren;

"That he has shouldered his cross and kept his path straight for Jerusalem.

"Good Shepherd, Good Samaritan, Fool for your Lord, **Leon Harris**, may your Master reward you with more difficult service among us who need and love you. Your simple faith and love have given us hope."

As if Mayor **John V. Lindsay** of NYC didn't have enough troubles, he got an angry letter from Dr. **Dan Potter**, executive director of the Council of Churches of New York, scolding him for his, or somebody's, failure to include a Protestant in the city's public ceremonies honoring the Apollo 11 astronauts. A protest was probably called for; but Dr. Potter's calling the omission "insulting and humiliating" to the Protestants of New York seems a bit choleric. It is the kind of language that was normal in such protests up to about ten years ago. Most of us thought and hoped we had reached that stage of relaxedness with our separated brethren which is born of mutual accept-

ance and goodwill, so that we can let the snickersnee slumber in its sheath when these "failures" occur. Or can it be that we are relapsing into the old snap and snarl routine?

**Roger L. Shinn**, in *Christianity and Crisis*, comments on the apparent failure to date of Church leaders to convey to the members at large a sense of the need for radical racial and economic changes in our society. He offers this plausible suggestion: "Possibly churchmen, if they heard of racial justice and brotherhood more as joyful gospel and less as grievous law, might respond." Who, knowing his own heart, can doubt it?

It wasn't the Archbishop of Canterbury's fault, to say the least, that the recent Anglican vote for unity with the Methodists fell short of the requisite 75% majority. He even quoted holy writ in one appeal in what **J. D. Douglas**, in *Christianity Today*, calls "an uncharacteristic MRA-type angle," by saying: "I think a voice is saying, 'speak to the children of Israel that they go forward.'" One commentator murmured: "I didn't realize they were a party to the transaction." Sitting as far from the scene as I do, I offer no post-mortem explanation of what happened, or rather of why it happened. But from reading reports of the discussion and debate I am certain that one decisive factor in the minds of many who voted against the scheme was the ambiguity of the proposed service for the reconciliation of the two ministries. It was framed to satisfy everybody concerned. But the price that must be paid for such an irenicon is the price of clear candor. Some deeply religious souls, in the name of true religion, are willing to use words with deliberate ambiguity for the sake of a closer union with brethren, but other deeply religious souls, also in the name of true religion—or of religious truth—insist that words must be used to express beliefs, not to conceal differences between beliefs. Mr. Douglas well says: "All future merger schemes would do well to rate low the virtue of deliberate ambiguity."

Is it such a new world, after all, since man is no longer earth-bound? **Marshall McLuhan**, in *The Medium Is the Message*, tells about an astronomer looking through a 200-inch telescope and saying, "It's going to rain." "How can you tell?" asked his assistant. "Because my corns hurt," the sage replied.

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**Deaconesses**

The article *Deaconesses and the Diaconate* [TLC, Aug. 3], by Dss. Mary P. Truesdell, is most timely in the light of the approaching special General Convention II. A memorial from the Executive Council to GC II requests the creation of a Joint Commission on Ordained and Licensed Ministries, to be directed among other things to study the question of the ordination of women, giving special consideration to the advisability of amending Canon 50 [on deaconesses].

Dss. Truesdell gives a clear statement of the historic ministry of deaconesses and of their work in the American Church today, and points to the need for a study aimed at revision of Canon 50. I believe that such a study is advisable, that it could profitably be included in the work of the proposed joint commission, and that a definition of the status of American deaconesses is basic to any study of the question of ordination of women by the American Church. I should like, however, to go into a little more detail than Dss. Truesdell has done on the matter of clarification of the ambiguity that exists as to the status of the American deaconess.

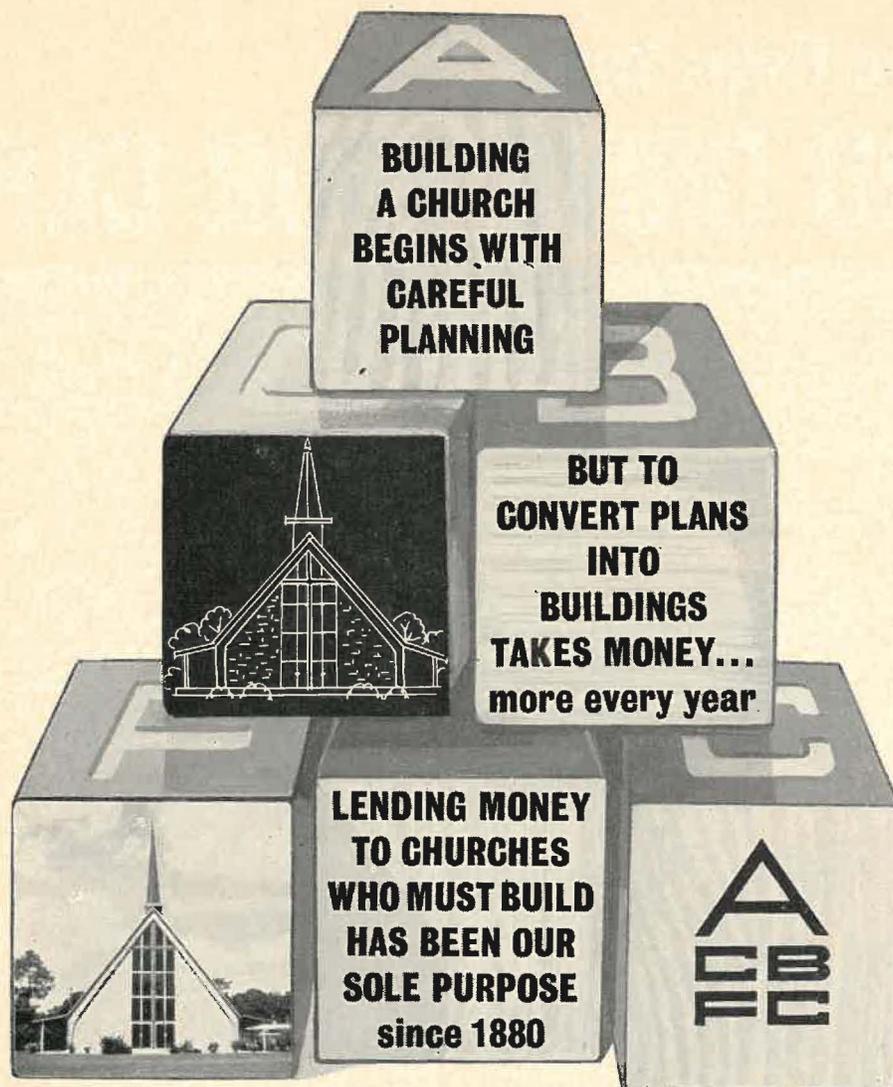
The quotation at the head of Dss. Truesdell's article is from the 1920 Lambeth Committee Report, not the wording of a resolution. The resolution adopted by the 1920 Lambeth Conference, which the 1968 Lambeth Committee Report sought to reaffirm, is Resolution 48, which reads as follows:

*The Order of Deaconesses is for women the one and only Order of the Ministry which has the stamp of Apostolic approval and is for women the only Order of the Ministry which we can recommend that our Branch of the Catholic Church should recognize and use.*

That resolution was virtually reaffirmed by Resolution 67 of the 1930 Lambeth Conference, and was again reaffirmed by the 1948 Lambeth Conference. The 1958 Lambeth Conference took no action on deaconesses. The 1968 Lambeth Conference, in Resolution 32, recommended:

- (c) *That those made deaconesses by laying on of hands with appropriate prayers be declared to be within the diaconate [not, as Dss. Truesdell states in her first paragraph, "within the Order of Deacons"].*
- (d) *That appropriate canonical legislation be enacted by provinces and regional Churches to provide for those already ordained deaconesses.*

The ambiguity arises, not out of the resolutions of the Lambeth Conference of 1920, 1930, and 1948, but out of the Lambeth Committee Reports of 1920 and 1930, which carry less weight than resolutions. The 1920 Lambeth Committee Report stated that "in our judgment the ordination of a deaconess confers on her Holy Orders." The 1930 Lambeth Committee Report "thought well to reconsider" and went on to affirm that the order of deaconesses is "an Order *sui*



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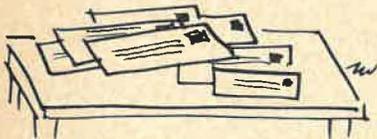
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*generis*: the only Order of Ministry open to women" but "not simply an equivalent of the Order of Deacons." Since 1930, the generally accepted position of the Anglican Communion has been that deaconesses are an order of the ministry, but not within the threefold holy orders of bishop, priest, and deacon.

Resolution 32(c) of the 1968 Lambeth Conference is an attempt to resolve that ambiguity by declaring deaconesses to be "within the diaconate." The question still remains, did the bishops intend by that phrase to place the deaconesses within holy orders, within the order of deacons, or still within an order *sui generis*? The meaning is not clear. The only definite guidance given by Lambeth is its 1920 statement that the order of deaconesses is an order of the ministry.

Canon 50 of the American Church clearly implies by its provisions that the status of a deaconess is that of an order of the ministry. According to White and Dykman's *Annotated Constitution and Canons*, however, the canon on deaconesses has never stated specifically whether deaconesses are or are not within holy orders, within the order of deacons, or within the diaconate. Until 1964, the canon stated that "a woman may be appointed Deaconess"; the wording was then changed to read "may be ordered." Deaconesses, nevertheless, are not required to comply with the provisions of Canons 26 through 34 which deal with the procedure for admission of men as postulants, candi-



dates for holy orders, and candidates for the diaconate. Can the existing American deaconesses, ordered under the provisions of Canon 50, now simply be "declared" to be within the diaconate or within holy orders without a specific ordination? If not, and if the American Church thinks well to follow Lambeth's lead, what revision of Canon 50 is necessary? These are the questions that require a careful and serious study.

It would seem further that the status of American deaconesses, already ordered under Canon 50 and at work in the Church, should be given priority in any study of the general question of the ordination of women which the proposed Joint Commission on Ordained and Licensed Ministries would be directed to undertake.

(Dss.) MARGARET M. JACKSON  
*Eureka Springs, Ark.*

### Clergy Deployment

That report from the Joint Commission on the Deployment of Clergy [TLC, July 6] is pathetic. Not only is the business management scheme of a computerized "data bank" suspect as a violation of personal rights under the First Amendment of the Constitution, but the report flies in the face of all the current trends within the Church renewal programs for decentralization, democratization, and an end to hierarchical control.

How sad that such commissions and the Executive Council continue to spin off on tangents of centralization while the ecumenical movement seeks decentralization and in-

creasing attempts "to be involved" while the youth movement seeks mystical insight and inspiration. The poor parish priest is paying less and less attention today to his hierarchs. If we are to "deploy" the clergy and to "retool" priests who don't make muster, let's begin where the problem really lies—in the episcopate. How about an annual review of their work and a removal of their tenure?

May the Notre Dame Convention turn back with a shout this pathetic attempt to help clergy (not in their employment, by the way) and focus some strong efforts on relieving the pressure from non-pastoral administrators who would look for guidance through a computer's program.

(The Rev.) DAVID HILL  
*Rector of All Saints' Church  
Carmel, Calif.*

### National Origins of Clergy

Fr. Tamburro [TLC, July 27] blames the overabundance of clergy upon the British Commonwealth, and establishes his position upon a survey of the Clerical Directory. I would appear as one of the 1,104 clergy born in the British Isles, but I presume I am almost American as I came over here at nine months age. Many others may be in the same position, but this is really beside the point. The overabundance of clergy could just as well be blamed on the Second World War and the influx of seminarians immediately afterwards; or upon the inability of the Episcopal Church to establish and maintain enough parishes and missions to employ all of our clergy.

Thank goodness the Episcopal Church Center is not dividing us into groups by national origin. (I am afraid that it may be very tempting when we all are on the big computer for job placement.) The problem of the Roman clergy who wish to become priests in our church has to be met by the individual bishop who makes a personal judgement upon interview and examination. But surely we shouldn't take them in just so we have a nice national name balance. The clergy problem is a serious pastoral responsibility for all of the church and needs real study for solution.

(The Rev.) EDWARD PHILIPSON  
*Rector of Church of the Ascension  
Bradford, Pa.*

### AFSPDITPAT

In your Briefly column [TLC, Aug. 3] there appears a paragraph conveying an incredible bit of news. A touch of the ridiculous redeems it from being totally melancholy. It tells us that 815 now has an Associate for Social Policy Development in the Public Affairs Team (how's that for gobbledegook? Try pronouncing the inevitable designation: AFSPDITPAT). The fact that the assignment for this gentleman, Mr. Pokail John George, is obviously impossible leaves one torn between the impulse to laugh and the impulse to cry. He is to "keep council informed about current social and political issues."

That a new officer should be taken on, at a time when 815 ought to be reducing its personnel in keeping with the reductions in money and people in the field, is discouraging to say the least. But that the officer should be given such an absurdly impossible assignment strengthens the growing conviction throughout the Church that there is

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extraordinary ineptness and a tragic lack of proper public relations at 815.

Since the membership of the Executive Council is widely scattered throughout the land and since the social and political issues arise and change with breathtaking rapidity, the associate's task would require at least a computer and a special telephone network. A far more economical and effective method of keeping the council informed would be to give each member a subscription to *Time* and *Newsweek*. Both publications do a magnificent job with consummate professional skill, and it seems unlikely that Mr. George can improve upon that.

Finally, it is distressing that the news item did not include any information concerning Mr. George's qualifications for the position. Certainly the one fact stated, viz., that he is former director of program development for the University Christian Movement (FDOPDFTUCM), hardly qualifies him. For the assignment given him, he must have had most unusual experience and training. What is the matter with the 815 public relations department that the Church is not informed?

(The Rev.) **FREDERICK M. MORRIS, D.D.**  
Rector of St. Thomas Church

New York City

**Pastoral Calling**

I'd like to share something with other pastors. Pastoral calling had become a very insignificant part of my ministry. I felt compelled to spend most of my time reading the latest thing in theology, sociology, and psychology; in arranging the machinery of my parish; in making plans and programs.

For some reason I decided to use my afternoons in calling at my parishioners' homes. I chose names for no other reason than that the people lived in the same area and I would need to spend a minimum time in driving. I had no information that these people had any specific needs.

Here is a sample afternoon: I made three calls from 2 P.M. to 5 P.M. In the first call a mother unburdened her heart about her teen-age son who was experiencing severe depression. In the second call, the woman seemed hungry to find a meaningful church home and to find out our church's position in regard to baptizing her child. In the third call, the woman shared with me her anxiety about her teen-age daughter in our modern, fast-moving world, and also expressed her desire to teach in the church school. These three women knew I had office hours and a telephone. Why didn't they call me and ask to see me about these important matters? I don't know. The fact is that they didn't. I would never have learned about the things closest to their hearts if I hadn't called on them.

How can a man be a pastor unless he knows his people? And how can he know his people unless he calls on them?

(The Rev.) **ELDRÉD JOHNSTON**  
Rector of St. Mark's Church

Columbus, Ohio

**Black Manifesto**

It is stated [TLC, June 15] that "It was a bit of a shock to learn. . ." I was appalled to learn that two bishops of the Executive Council agreed that the demand for reparations contained in the Black Manifesto is just. With bishops holding these beliefs, the

time has come when I can no longer financially support the Episcopal Church.

Fr. Harvey in his guest editorial expressed my idea of group guilt far better than I could. I think all of us, including the Executive Council, should digest the information contained in the last paragraph of his statement.

E. T. VANGAS

FPO New York

It is in fear that I write this letter, for I realize what I have to say is not likely to be well received; plus there is likely to be something wrong with the priest and his work who feels compelled to write letters to the editor.

It all started this last week when I learned the grandmother of some of my black parishioners had died. I decided that it was my place to attend the funeral some 50 miles away. I followed the procession to the church which was a dilapidated old building (Missionary Baptist) out behind a city trash heap. The church carried the same name as did the local Episcopal church. That was the only resemblance. There was not in that old shack the first sign of a cooling system. I do not know how hot the thermometer went, but during the service no more or less than five people passed out as a result of the heat.

I had not thought a great deal about the Black Manifesto, but to keep myself on an even keel, my mind started to think on those charges against the Church. After the service we went around to the cemetery, which in this case was a mowed off patch of land, well hid up a long muddy road, behind a huge cotton patch. The coffin was not lowered in the grave but was dropped because there was no equipment for lowering it.

I have been told several times recently by Negroes that I cannot be trusted by them because my skin is white. I lost a job opportunity in the east recently because I am a white priest. This has baffled me completely; but as I sat in that miserably hot shack of a church built on a marshland, wondering who would be the next person to give in to the heat, my thoughts really came back to one thing; "We are guilty as charged," and why should they trust me. Where we go from here I leave to those wiser than I; as for ESCRU I say Amen, Amen.

NAME WITHHELD

**Prayer Book Language**

I was glad to learn that Robert Adams is 13 years old [TLC, July 6]. It seems sad to start limiting one's vocabulary at such an early age. I was almost 50 when I was confirmed, and I found such great pleasure in the Prayer Book each time I learned the meaning of a new (to me) word. It made it so rich, like looking at a beautiful tapestry instead of a nice clean sheet. Enjoyed your answer to Robert Adams.

BLANCHE STOVER

Kansas City, Mo.

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## MISSISSIPPI

### "Camille" Wrecks Havoc on Churches

Episcopal church property in the path of Hurricane Camille in the state of Mississippi sustained heavy damage. The number of human casualties had not been determined at the time of this writing, but it was known that the wife of the Rev. Durrie B. Hardin, rector of Trinity Church in Pass Christian, was killed in the storm.

The church buildings in Pass Christian, Bay St. Louis, and Long Beach were completely destroyed. However, St. Peter's Church in Gulfport was reported in fair shape. The parish house of St. Mark's Church in Mississippi City was destroyed and the church building was knocked off its foundations but not ruined beyond repair. In Biloxi, historic Church of the Redeemer, a building that dates from the late 18th or early 19th century, was destroyed, as was the rectory. The church in Ocean Springs suffered some damage, as did the church in Pascagoula.

The Diocese of Mississippi was working out a program for ministering to storm victims, and the diocesan conference center was being opened for refugees.

## PITTSBURGH

### Supermarket Rededicated

A giant food store has been rededicated and reopened in a predominantly black section of Pittsburgh by the Diocese of Pittsburgh and the Church of the Holy Cross. It is the only supermarket in the neighborhood and is intended as a training center for future black businessmen as well as an up-to-date food outlet. The Home Supermarket, with 6,000 square feet of selling space, replaces an earlier store burned last spring. A gas leak was the cause of the fire but there was strong suspicion that it might have been a target in racial strife.

The Rev. Junius A. Carter, rector of the Holy Cross, Homewood, spearheaded the idea for the original store after the neighborhood was left with inadequate supplies following urban disorders. To launch the new business, the diocese employed Mr. W. A. Cannon, a food store consultant. The first store made money and in it were trained at least ten persons who were able to get good jobs in other areas, Mr. Cannon said. A staff of 15 to 18 persons is needed to man the present

store, "but we intend to have a rather large turnover rate so that many persons will be able to gain experience and be equipped to move into other stores," he said.

The building was leased by the diocese which raised \$60,000 to begin operations. Not all customers were happy with prices on opening day, but all were pleased that something was being done. As one customer put it, "for blacks by blacks."

## ECUMENICAL MOVEMENT

### RC Bishop Proposes New Steps

The Most Rev. Remi De Roo, Roman Catholic Bishop of Victoria, B.C., has proposed new ecumenical steps, including some form of common communion "to rescue the Christian unity movement from its current slump." He gave a major address to 260 delegates attending the 24th Anglican General Synod of Canada—the first member of the Roman Catholic hierarchy ever invited to speak to the biennial synod.

Bp. De Roo, who was one of seven observers appointed by the Vatican to attend the 1968 Lambeth Conference, said the time is right for an increase in ecumenical collaboration between the Anglican and Roman Catholic Churches. "The tide of enthusiasm which once swept the Christian world seems to be receding," he said, pointing to the proliferation of endless meetings that produce little fruit and much opposition to unity schemes. "Personally," he said, "I remain convinced that organic unity is a vital part of the ecumenical movement. Current efforts to promote Christian unity through common social action are gaining in popularity. They merit our support. But it would be a calamity to abandon the arduous task of refining our ecclesiastical structures. Institutional ecumenism is at least as important to complete Christian unity as humanitarian social action."

Stressing the importance of action at the local level, Bp. De Roo said that "some form of common communion by all Christians in a given region might constitute an initial step before complete unity is reached at the level of the church universal." Acknowledging the growing pressure toward intercommunion and the violation of existing legislation prohibiting it, he asked: "Is it not possible that this mounting disregard for present structures may be a prophetic sign?" He sug-

gested combined ecumenical study and leadership to examine the Eucharist "both as a sign of unity achieved and as a means to further unity."

The officially negative stance of the Vatican on this issue "does not relieve local bishops of their responsibilities in this regard," he said. His insistence on local responsibilities and local initiative stems from his conviction that a radical altering of church government is needed. "Christians are more conscious today of the charismata or gifts which each member can bring personally to the building up of Christ's body on earth," he said.

Thus the question of ministry—perhaps the thorniest issue between Anglicans and Roman Catholics—should be studied under a new light, the prelate suggested. "Would not a combined inter-church study of the broader implications of collegiality for the various ranks of church ministries bear the promise of rich fruit?"

A forward thrust in Anglican-Roman unity is definitely needed, Bp. De Roo said. "How can we remain relevant if denominational concerns delay common Christian approaches to the great issues confronting mankind?" he asked.

## NORTHERN IRELAND

### Commentary on Violence

The Dean of St. Fin Barre's Cathedral, Cork, Republic of Ireland, likened the violence in Northern Ireland to that in American cities and warned that churches must learn an ecumenical lesson from it. The Very Rev. F. K. Johnston also contrasted the religious harmony of Roman Catholics and non-Roman Catholics in the Republic of Ireland with the sectarian antagonism in Northern Ireland.

When it happened in major American cities and in Cyprus, the dean said, "we were shocked and puzzled as to how men could do such things to each other. . . . We condemned. Today we stand condemned." He continued: "Part of our country is torn and lacerated. Blind hatred runs deep. If this were solely a political issue it would be bad enough, but it has emerged as a religious issue." He blamed the Unionist and Protestant government of Northern Ireland for the present turmoil because for 50 years, he said, it has repressed and discriminated against its own citizens. He contrasted this with the situation in the Republic of Ireland where Roman Catholics are a 95% majority. He stated that no man has been prevented

from voting because of his position or belief and that "we have been fairly and honorably treated. . . ."

Dean Johnston said that all Christians must try to approach the situation in Northern Ireland with objectivity and ask themselves how they apply "the mind of Christ in the present situation." He said that Christ died so that men might be united in Him and added that the churches and their leaders should take warning from Northern Ireland and foster religious unity.

"Have they deliberately withstood the unifying forces of the Holy Spirit of God?" he asked. "Have theologians wrangled about unessential interpretations? Have pride, prestige, and privilege been really responsible for thwarting the Christly prayer 'that they may be one'?" He also said that the word "protestant" has an honorable history. "It emerged," he said, "as men sought the truth about God. It was not a protest against anything but a protest for the things that men believed were true. . . . Today, one is ashamed to be termed a Protestant, and we repudiate the so-called 'protestant spirit' that deliberately sets out to suppress and intimidate, that allows and encourages ghettos within cities and victimizes men and women because of their religious or political convictions."

#### **Presbyterian "Deplores" Events**

The chief executive of the United Presbyterian Church has assured U.S. Roman Catholic leaders of his confidence that "American Roman Catholics and Protestants are not divided" in their sorrow over the "tragic events" in Northern Ireland. Dr. William P. Thompson, United Presbyterian Stated Clerk, addressed his letter to Terence Cardinal Cooke of New York City. Copies were also sent to John Cardinal Dearden of Detroit, president of the National Conference of Roman Catholic Bishops, other conference officials, and the officers of the Bishops' Committee for Ecumenical and Interreligious Affairs.

The Presbyterian leader pointed out that the Presbyterian Church in Ireland has long repudiated the Rev. Ian Paisley, a militant leader of anti-Roman forces. Mr. Paisley, Dr. Thompson said, is affiliated not with mainline Presbyterianism but with the small Free Presbyterian Church of Ulster. He noted that the United Presbyterian Church in the United States of America is a sister church to the Presbyterian Church in Ireland. The latter, he said, "has long worked for reconciliation and justice in Northern Ireland." He added that his fellow churchmen join with "all men of goodwill" in prayer for the early resolution of the present problems with justice for all citizens of Northern Ireland.

Dr. Thompson also told Cardinal Cooke that "it is most regrettable that the tensions in Northern Ireland have been identified as religious in origin and

continuing stimulation. . . . I would welcome any opportunity to join in placing these tragic events on the hearts of American churchmen, confident that in this, American Roman Catholics and Protestants are not divided. Please be assured of my full cooperation in any manner of witness to this end."

#### **POLISH NATIONAL CATHOLICS**

### **American Heads Church**

For the first time since the founding of the Polish National Catholic Church of the United States and Canada 72 years ago, that body is under the leadership of a native American. The Rt. Rev. Thaddeus F. Zielinski, ordinary of the PNC Diocese of Buffalo, is now Prime Bishop of the Church, succeeding the late Prime Bishop, the Most Rev. Leon Grochowski who died on July 17. Bp. Zielinski succeeds under a succession plan adopted by a church synod some time ago.

The new Prime Bishop has been a pioneer in bringing more English language into the Polish-oriented church. A strong advocate of ecumenism, he will preside over his church at a time when relations have never been better with the Roman Catholic Church. Once a break-away unit of the Roman Church, the PNC has been in many legal fights with that body. These disputes now seem to belong entirely to the past.

Bp. Zielinski forecasts more freedom of religion in Poland in future years. "Eventually the time will come when Poland will again be politically and religiously a free nation," he has predicted.

#### **HUMANITARIANS**

### **Forecast Challenge to Church**

The spokesman for the Church of the Humanitarian God, whose only address is a post office box number in St. Petersburg, Fla., said he expects a legal challenge to his Church's alleged legitimacy. Ronald Libert, 38, director of clergy for the Church, predicted a court case would grow out of the "political religion" of the Church founded last January. A key factor, he said, hinges on the Church members' exemption from military service. Participants pledge never to serve in the armed forces and to apply for the 4-D (ministerial) Selective Service classification. But there is no usual clergy training or ordination, he added. Training is carried out by mail and a minister is defined as one who helps his fellow man "in the field."

Local police, the FBI, and the U.S. attorney's office in St. Petersburg had "no comment" when asked whether the Church of the Humanitarian God is under investigation. A ruling on the members' qualifications for the 4-D classification has been requested from Lt. Gen.

Lewis Hershey, national director of Selective Service. The Florida draft office pointed out that the classification applies to the "ordained minister of a recognized church." The latter is defined as a congregation which supports a minister and provides him a livelihood. "You can't go out and start your own church and call yourself a minister," said Maj. Charles Stevens of the Florida office.

Mr. Libert declined to state or estimate the total national membership. He indicated that 200 is a "conservative estimate" for the number in the St. Petersburg area. In addition to six founders there are six other board members, he said. Stances on social issues vary, according to Mr. Libert's descriptions. The Church is anti-war and liberal on the question of pre-marital sex between consenting adults. It takes a dim view of alcohol and tobacco usage and opposes drugs and marijuana. It advocates non-violence in domestic social change.

No buildings are constructed for church use. Minister-members work with individuals or families once per week, said Mr. Libert, who gives most of his time to the Church. He said he has "outside sources of income." He has lived in St. Petersburg since 1964, and is a former teacher at Sacred Heart School there.

#### **GEORGIA**

### **Counseling Center Launched**

The Episcopal Church has launched a pastoral counseling center in Augusta, Ga., to serve as an adjunct and supplement to the ministry of the parish clergy. Vocational, marital, and other personal difficulties will be dealt with at the center by counselors with special training and competence. Director of the center is the Rev. Waid H. Dean, Ph.D., who holds his doctorate in psychology and neurophysiology and has served on several medical school and hospital staffs. After attending the Virginia Theological Seminary he was ordered a deacon last August.

Dr. Dean's assistant is Sr. Josephine, O.S.H., who holds degrees from the University of South Carolina, Columbia University, and Union Theological Seminary. She has had several years of experience working with students at Margaret Hall School in Versailles, Ky.

Although under the auspices of the Episcopal Church, the center is ecumenical in both organization and outreach. Clergy of the Roman Catholic and of several protestant bodies are on its board of directors.

#### **JERUSALEM ARCHBISHOPRIC**

### **Remains of Crucified Man Found**

New light has been shed on the crucifixion of Jesus by the discovery of the remains of a contemporary who was

executed in the same way. Such is the opinion of Vassilios Tzaferis, a Greek archeologist working for the Israeli government's department of antiquities. The remains of the crucified man, who was known as Jonathan the Potter, were discovered during construction of a new housing development in the northeast of Jerusalem.

Mr. Tzaferis said that, although crucifixion was a common form of execution at the time, these bones were the first from the period that could be identified as those of a crucified man. The ankles had spikes 15 centimeters (about 6 inches) long in them and anatomical studies showed that spikes had also been driven into the hands.

## Oratorio Causes Controversy

"Few men are further removed from religious bigotry than Pablo Casals," *The Jerusalem Post* said in an editorial criticizing an attack on the world famous cellist, composer, and conductor.

Mr. Casals was in Jerusalem for a performance of his oratorio, "*El Pesebre*," a work which places the Christmas story in the context of the composer's native Catalonia and which is centered on an eloquent plea for world peace. The Jerusalem premiere Aug. 24 was the climax of the 1969 Israel Festival.

A discordant note in the welcome to 93-year-old Mr. Casals was sounded by Chief Rabbi Isser Yehudah Unterman who protested the performance of the oratorio as "Christian missionary" activity. Defending Mr. Casals, *The Jerusalem Post* said that the rabbi's criticism was caused by "lack of elementary familiarity with musical tradition."

Among earlier musical events in the festival were several Bach cantatas, intensely Christian in theme. These were enthusiastically applauded by an audience that included many young men in the yarmulkes (skull caps) of Orthodox Jews.

## SPACE

### Bible Reading Defended

Bible reading by U.S. astronauts during space travel has been defended by Col. Michael Collins of the Apollo 11 crew as he appeared on a nationwide television program. Meanwhile Col. Edwin Aldrin, Jr., explained in a national magazine how he celebrated Holy Communion on the lunar surface. Col. Collins, who piloted the command craft while Col. Aldrin and Neil Armstrong were on the moon, discussed a suit to ban religious practices by on-duty astronauts.

Mrs. Madalyn Murray O'Hair filed in an Austin, Tex., federal court to stop Bible reading or other religious practices by U.S. spacemen on the earth, in space, or around the moon. She particularly objected to Col. Frank Borman's reading from Genesis during the Apollo 8 flight

last Christmas Eve, and to religious observances on Apollo 11.

"Maybe we ought to say a prayer" for Mrs. O'Hair, said Col. Collins, and "maybe she will see the light." Mrs. O'Hair's objection to prayer in public schools resulted in the 1963 Supreme Court action outlawing compulsory classroom prayers. She has won a hearing on the space issue. An Episcopalian, Col. Collins appeared on CBS's *Face the Nation*.

Col. Aldrin said he stowed some communion wine, bread, and a chalice in the lunar module. After the module landed, he took the elements from storage and placed them on a small table in front of the abort guidance system computer. Requesting an air to ground radio silence, he "read some passages from the Bible and celebrated Communion," he said. "I would like to have observed just how the wine poured in that environment," he stated, "but it wasn't pertinent at that particular time. It wasn't important how it got in the cup. It was important only to get it there."

The chalice was given to Col. Aldrin by the Rev. Dean Woodruff, pastor of Webster Presbyterian Church, Houston, where the Aldrin family attends services. The bread had come from the loaf used by the Houston congregation on the Sunday of the moon walk.

"I offered some private prayers," Col. Aldrin said, "but I find now that thoughts, feelings, come into my memory instead of words. I was not so selfish as to include my family in those prayers, nor so spacious as to include the fate of the world. I was thinking more about our particular task and the challenge and the opportunity that had been given us. I asked people to offer thanks in their own ways and it is my hope that people will keep this whole event in their minds and see beyond minor details and technical achievements to a deeper meaning behind it all: challenge, a quest, the human need to do these things, and the need to recognize that we are all one mankind, under God."

On the CBS program, Astronaut Armstrong denied an allegation made by both Mrs. O'Hair and the German magazine *Der Stern* that he is an atheist. Mr. Armstrong is of United Church of Christ background and sometimes attends services though he is not a member of a church. "I am certainly not an atheist," he stated.

## ROMAN CATHOLICS

### *Pax Christi* Under Fire

Conservative Roman Catholic organizations in Germany, especially organizations of refugees and expellees from the communist countries, are becoming increasingly vocal in their criticism of *Pax Christi*, a church peace movement. *Pax Christi*, founded shortly after World War II, has advocated the end of war and

the unification of mankind across national boundaries. Its more recent, concrete proposals, however, have been involving it more and more deeply in controversy. This is particularly true in Germany where the continuing division of the country a quarter-century after the war and the loss of extensive territory to Poland remain deeply divisive issues.

A new element was added to the controversy in July when some *Pax Christi* organizations openly criticized the Auxiliary Bishop of Munich, the Most Rev. Matthias Defregger, for his involvement in the execution of 17 Italian hostages in the war.

Critics accuse *Pax Christi* of nursing leftist trends and of advocating a "Pax Sovietica" which would be "irreconcilable with the principles of a Christian peace order." They charge also that *Pax Christi* advocates international recognition of the communist government of East Germany, that it opposes German reunification, and that it makes the "capitalist West" the scapegoat for all the world's present ills.

## CANADA

### Primacy a Full-Time Post

The Anglican Church of Canada has made its primate a full-time executive officer. The action, taken at the church's general synod meeting in Sudbury, Ontario, follows the example of the Episcopal Church whose presiding bishop has no diocesan responsibilities.

The vote to make the Most Rev. Howard H. Clark, Archbishop of Rupert's Land, Metropolitan of the Ecclesiastical Province of Rupert's Land, and Primate of All Canada, the Presiding Bishop and chief executive officer ended 40 years of effort to revamp the job of primate. The acceptance was almost unanimous. "Forty years of debate vanished in 15 minutes," commented one synod official.

Ever since 1893, the Canadian primate has been bishop of his own diocese and in most cases, metropolitan archbishop of an ecclesiastical province. This has been wearying for Abp. Clark in the 10 years of his primacy although recently he has been living in Toronto to be near the church's national headquarters and leaving the Diocese of Rupert's Land to his coadjutor, the Rt. Rev. Barry Valentine.

In other actions, the synod rejected a proposal which would have reserved four of the 22 seats on synod committees for members who are 25 years of age or younger and approved a motion reducing the number of such committees from 28 to four. In the matter of young people on synod committees, it was recommended that "qualified" young people would be nominated for such posts. It was also stated that committee appointments should be based entirely on ability, not age.

# WCC REPORT

Both the dangers and the promises of developing polarizations were stressed in the report of Dr. Eugene Carson Blake to the central committee of the World Council of Churches meeting at Canterbury, England. The general secretary also said in his report that Pope Paul's visit to the WCC Geneva headquarters last June was a "contribution rather than a setback to the ecumenical movement."

In the context of the Christian faith, he said, it is more important "to stress the new and exciting potential of our increasingly polarized times than to become paralyzed with fear at the great dangers we face. In electrolysis you have a positive and a negative pole which are necessary for action. Increased polarization here means more dynamism, more power, more productivity." Dr. Blake suggested that the same might be the case in other fields.

Two caricatures of Christianity which most want to avoid, he said, are making history meaningless by non-involvement in it, and identifying the faith with the "materialistic utopianism of secular society." On polarization of the affluent and the poor, Dr. Blake said that the basic fabric of society is endangered by the refusal of prosperous and powerful nations to respond to the growing expectations of the poor. He feared that "too little, too late" would be history's verdict on the present times. Race relations have greatly deteriorated in the last 12 months, he asserted. "The fact is that Christians have not either de-racized their own structures and life nor have they made a very significant contribution to the improvement of race relations in the nations and

in the world," he remarked in his report.

A plan aimed at lessening racism around the world was presented to the executive committee by a special unit of the body. The plan called for the appointment of a three-man staff to conduct a five-year program of education in the churches and the raising of a special fund to assist organizations struggling for justice. The plan met with vigorous opposition when presented to the 120 members of the committee, many of whom found it too weak. "What is wanted today is dramatic action, not a weak gesture such as raising a fund," said the Rev. Paul Verghese, a Syrian Orthodox member from India.

"Reparations" and revolution as a last resort for oppressed people were both discussed but neither was endorsed. The Rt. Rev. Ernest Reed, a Canadian Anglican bishop, asked the WCC policymakers to "form a commitment that will make it clear we are prepared by costly sacrifice to launch an adequate program" against racism.

## New Members Approved

For the first time in its 21-year history, the Central Committee of the WCC approved council membership for an African church not founded by missionaries. Also accepted as full members were a Brazilian Pentecostal body and churches in Poland, Indonesia, and Jamaica. Together with two new associate members voted, the action brought to 242 the number of Protestant, Anglican, and Orthodox bodies in the World Council.

The African body is the 3-million-member Church of Christ on Earth by the Prophet Simon Kimbangu of Congo

(Kinshasha). The Brazilian group is the Evangelical Pentecostal Church (Brazil for Christ) with 1.1 million members.

The Kimbangu church was founded by the Prophet Simon Kimbangu who began his preaching in 1921. Viewed as a threat to colonialism by the Belgians, Kimbangu was imprisoned for 30 years. Official organization of his church came in 1956. Vigorous objection to admission of this church to the council was expressed by some Orthodox representatives, on the basis that the Kimbangu church does not practice baptism. Said Orthodox Abp. Vladimir of Berlin and Middle Europe: "Only the baptized can be called Christian from our point of view." He asked for a study of the issue by the WCC's Faith and Order Secretariat.

(New members are approved by the central committee and then submitted to the member churches. If no more than one-third object to the admissions within six months, the committee acceptance stands.)

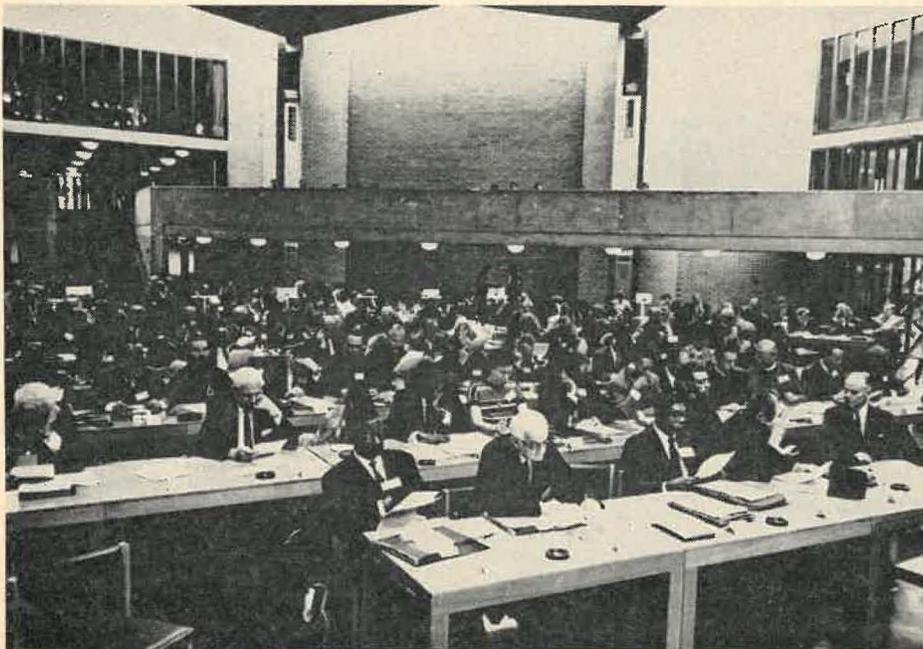
The importance of the Kimbangu church in the WCC was explained by the Rev. W. Henry Krane, secretary for Africa in the council's division of world mission and evangelism. He said the Kimbanguists could bring "the freshness of a church that still has . . . the character of a movement consciously identified with salvation history because of the similarity of its own history with the Bible story. For them, the liturgy is still very much the work of the people, not something done for them by professionals." He called the African church "black power at its redemptive best."

Also approved as WCC members were the Polish Mariavite Church, with 24,000 members, the Karo Batak Protestant Church of North Sumatra, Indonesia, with 65,000 members, and the Moravian Church in Jamaica, numbering 23,000.

Rhodesia and the great powers came under fire at the meeting of the central committee, in a report from the Churches' Commission on International Affairs (CCIA). The report declared that the new constitution of Rhodesia must be regarded as "merely continuing a course of human injustice which the Christian conscience must reject." This commission also asked the WCC to urge the U.S. government to end its economic blockade of Cuba and restore diplomatic relations with that country. The American churches are to be informed of this in an attempt to influence public opinion toward a change of attitude on the issue.

## Cuba, Biafra

Reestablishment of normal U.S. diplomatic relations with Cuba and lifting of the American trade embargo against the island state were called "urgent" by the central committee. In addition to asking diplomatic and trade relations between the U.S. and the regime of Fidel Castro, the committee requested member churches, especially in Latin America, to move



The WCC Central Committee in session

# Briefly. . .

governments toward ties with Cuba. Trade with Cuba was seen as needed "to diminish the economic stress to which Cuban people are being subjected."

Noted with "appreciation and support" were actions taken earlier by the National Council of Churches in the U.S. In February 1968, the general board of the NCC adopted a policy statement recommending "recognition of the government of Cuba" and removal of trade restrictions. Such steps were said not to signify approval of Cuban policies.

Opposing the WCC measure on Cuba were Dr. Robert J. Marshall, president of the Lutheran Council in America, and Dr. H. Ober Hess, a member of the LCA executive council. They objected to a lack of any mention of Cuban concessions in the resolution.

The central committee also dealt with the Middle East. In part, it reiterated positions expressed by a 1967 committee session in Crete. Respect for the "legitimate rights of Palestinian and Jewish people" in the tension-filled Middle East was termed a pre-condition to peace. Included was necessity for "effective international guarantees for the political independence and territorial integrity of all nations . . . including Israel." However, the resolution said "injustice has been done to Palestinian Arabs" by the great powers in "supporting the establishment of the State of Israel without protecting the rights of Palestinians. . . ." A commitment to aid both Arab and Jewish refugees was reaffirmed, and stepped-up United Nations initiatives for peace were urged.

The central committee suggested that in regard to Middle East problems that the subject of biblical interpretation be studied "in order to avoid misuse of the Bible in support of partisan political views and to clarify the bearing of faith upon critical political questions." A recommendation was made that the WCC consider starting discussion between Christians, Jews, and Muslims on the guardianship of the Holy Places in Palestine and the status of Jerusalem and the people of that city.

A third resolution indicated the council's neutrality in the Nigerian-Biafran war, a point repeated many times earlier in response to Nigerian claims of council political involvement through relief aid. Along with the International Red Cross and the ecumenical Joint Church Aid, the WCC has poured millions of dollars and tons of supplies into Nigeria and Biafra for civilian relief. Regular consultations among all organizations participating in the humanitarian work were advised "in order to prevent the avoidable entanglement of the relief program in political ends." A negotiated peace between Nigeria and the breakaway former Eastern Region (Biafra) was urged. The WCC committee offered its services toward that goal.

■ One of the six presidents of the World Council of Churches, the Patriarch of the Serbian Orthodox Church, His Holiness German, has paid his first visit to the WCC headquarters in Geneva. In his formal address at the center, he held up three fathers of the Church as ecumenical teachers—Basil the Great, Gregory the Theologian, and John Chrysostom. "Only when they are accepted as ecumenical teachers by everyone in the modern ecumenical movement will we say that our participation here was meaningful," the Patriarch stated.

■ Robert Beloe, retiring this month after 10 years as secretary to the former Archbishop of Canterbury, Lord Fisher, and the present Archbishop of Canterbury, Dr. Ramsey, has been named liaison officer between the Anglican Communion and the World Council of Churches headquarters in Geneva. The appointment was made by the Rt. Rev. John Howe, executive officer of the Anglican Communion. Mr. Beloe will be succeeded at Lambeth Palace by Hugh Whitworth, currently an Undersecretary in the Scottish Home and Health Department.

■ The Diocese of Tennessee brought its two-year Puerto Rican Project for Partnership to culmination when Bp. Vander Horst mailed to Puerto Rico's Bp. Reus-Froylan a check for \$26,000 to use in enlarging and refurbishing the island's conference center.

■ A group of Roman Catholic clergy, religious, and laity in Buffalo, calling itself "Credo," has written to President Nixon expressing its "vigorous opposition" to the Administration's population control and family planning program. Their letter maintained that the federal program has "inherent racist overtones," on the basis that of the 5 million mentioned in its proposed legislation the great majority are Negroes.

■ The worldwide membership of the Jehovah Witnesses has grown by 370% during the past 20 years, according to figures made public at an assembly in Paris. The present membership was given as 1,221,000, with 30,000 members in France.

■ Vatican Radio has announced that the number of Chinese Roman Catholics outside of China and Taiwan has doubled during the last 15 years. This number is now 625,000, with the greatest increases taking place in the Philippines and Indonesia.

■ On his recent visit to Africa, Pope Paul VI visited the Anglican shrine at Kampala in Uganda, dedicated to 10 Anglican and 13 Roman Catholic martyrs

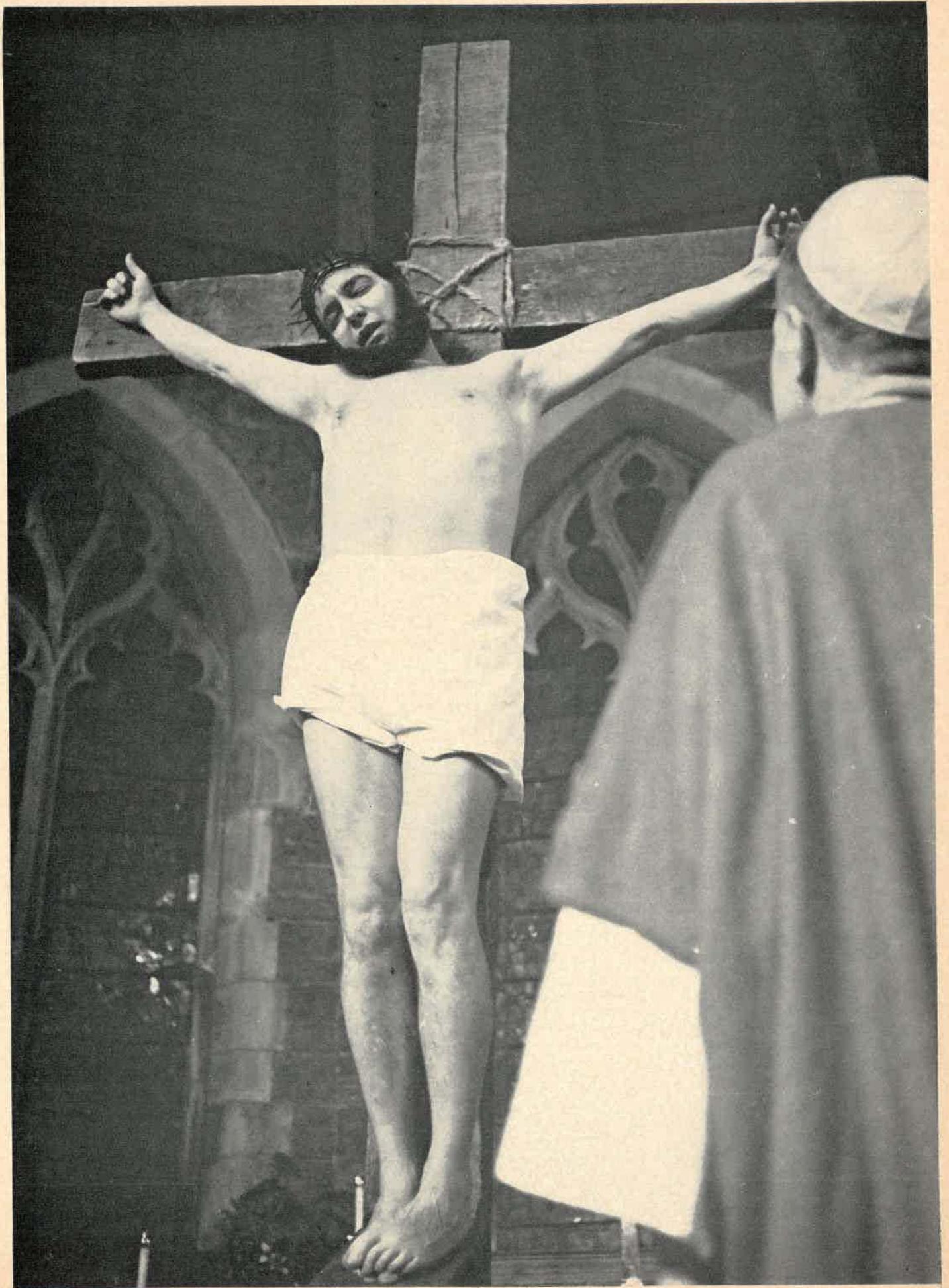
who were burned alive together on June 3, 1886. In his talk at the shrine, the Pope noted that Roman Catholics and Anglicans in Uganda have already formed a joint Christian Council and urged them to "go forward in confidence" to further ecumenical activities.

■ Last year Coventry Cathedral received an 8-foot-high crucifix from Jindrich Severa, a Czechoslovak artist, in recognition of the cathedral's role as a center of reconciliation and opposition to the forces of Nazism. The crucifix reached Coventry shortly before the Russian invasion of Czechoslovakia. On Saturday, Aug. 23, as part of a week of silent prayer on the first anniversary of the Russian takeover of the Czech nation, a special prayer pilgrimage was made to the crucifix.

■ A compilation of works by a number of writers and poets such as Langston Hughes and Leroi Jones was presented in Gresham Hall, Grace Cathedral, San Francisco, by the Oakland Technical High School. "The Black Experience," a panoramic view of black history and culture in America presented in three acts, depicts the changing status and search for expression of black people from slavery days to the present. Directed by Ronald Thompson, the production had drawn critical acclaim in previous engagements in Oakland and Berkeley. The cathedral presentation was part of the church's program in support of efforts of minority groups to express themselves.

■ An Anglican Church commission in Australia has issued a statement calling for improved relations between Australia and Communist China. The statement mentions increased trade, communication on the cultural and governmental levels, and the inclusion of China in Christian-Marxist dialogue. The commission also asked Australian political parties to refrain from using campaign material depicting Red China as a nation for Australians to fear.

■ At a recent Prayer Day observance in the House of Representatives, 74 Congressmen spoke in support of "prayer amendment" proposals to the U.S. Constitution introduced over the years. Tensions between the Congressmen and the Supreme Court were detected in charges that the Court had brought on "secularization" and had "ruled God out" of public life. Some 80 bills have been introduced in the present session asking clarification or reversal of the Court's decision banning government sponsored prayers from public schools.



Jonathan L. King

## PASSION and RESURRECTION

"It is a commonplace of parish renewal that people must be 'involved.' First they must be personally caught up in the Gospel of Jesus Christ and its implications. And then they must become involved in the church's worship, work, and service." This is the story of how the members of one New Jersey parish did it.

IT is a commonplace of parish renewal that people must be "involved." First they must be personally caught up in the Gospel of Jesus Christ and its implications. And then they must become involved in the church's worship, work, and service. This is the story of how the members of the Church of the Redeemer, Morristown, N.J., did it—and how, in the process, they came to know one another, found encouragement to talk to their friends from other churches into joining them, and dramatically proclaimed the Gospel to some 1,200 people. The means was as old as the liturgy and as new as the theater-in-the-round. It was to get as many people as possible literally "into the act," by producing a Passion and Resurrection play.

Of course, the drama as we know it has its origin in religion. The Greek theater, like the Olympic games, was religious in inspiration and purpose. The miracle plays of the Middle Ages first were performed, not in public squares, but in cathedrals and churches. The Eucharist itself, with its solemn scripture readings, offertory procession, and ritual acts is supremely dramatic. Indeed, it is intended to be a representation of the story of Christ's saving life and death. For this reason, a parish's staging of a Passion play is a "natural," not to say a "traditional," thing.

IT all began in November, when a parish member came to the clergy and vestry with his proposal. Experienced in acting and directing, he had assisted in the direc-

tion of a Passion play at the House of Prayer Church in Newark. Now he wanted to bring this play, . . . *And He Shall Reign* by Mary Payne, to Morristown. He knew what it could do for the people involved in it, for the parish and for the community. It would mean their experiencing Lent and Easter and not just talking about them.

With vestry approval and an advance of \$300, a play committee was formed in December. Real work began in January, with four performances in the church chancel scheduled for the Palm Sunday weekend. But doubts persisted. Where would we find as many as 65 actors—most of them adult males? How could we reasonably expect school children to attend weekday rehearsals lasting as late as 10:30 P.M.? Who would handle the business arrangements, ticket sales, publicity and lighting? And what about properties and costumes, staging and makeup? To our amazement, our needs, once known, were met with surprising ease. One parishioner printed the tickets on his own press; others volunteered their talents as electricians and carpenters. And a former director of the same play loaned us all the costumes and properties.

As anticipated, casting presented the greatest difficulty. The rehearsals, which began in February, called for cast attendance all weekday evenings from 8 to 10.

Actors were recruited in many ways. Several, notably the portrayers of Caiaphas and Annas, were veterans of former productions. A dozen others were friends—Methodists, Roman Catholics, Episcopalians of other parishes—whom cast members had invited to join. But the great majority was composed of busy members of the congregation, who, like Charles

McChesney who played the role of Christ, had never acted before.

AND it "came off"! The three evening and one matinee performances were well attended by enthusiastic audiences. In spite of the hazards of sickness and the last-minute filling of minor, but essential, roles, the Passion play came to life. So did the parish. We now know each other as persons and have found we can do "the impossible." We have found that, while "art is not life," it can lead to life. Just as a teacher, in teaching, learns more about her subject than her pupils, so we, by acting out the story of the Passion, have learned more about our faith than those who came to see it. Last but not least our play had an additional missionary consequence: from the net proceeds we were able to give a substantial sum to the program of Hayes House which is the ministry of Grace Church, Madison, N.J., to the students at Drew and Fairleigh Dickinson Universities. Best of all, . . . *And He Shall Reign* was never "a show." Always it was a sacrificial offering, an act of worship. For we began every rehearsal and performance with this prayer:

*Almighty God, who has consecrated us to be a royal priesthood and a holy nation unto Thee, grant that we, who have been called upon to produce a play of the Passion, Death, and Resurrection of Thy Son, may be delivered from blasphemy, pride, vainglory, and every falsehood. Send Thy Holy Spirit to enlighten our imaginations and encourage us, in spite of difficulties and temptations, so that we and our audiences together may be brought closer to Thee, through Jesus Christ our Lord.*

The Rev. Jonathan L. King is associate rector of the Church of the Redeemer in Morristown, N.J.

# The Church and Taxation

By L. SKERRY OLSEN

**W**HEN the Stone Age man began living in a community he had two forces that influenced his life—government and religion. Ever since that time, man has attempted to keep these two factors in a proper relationship. At various times in man's history one or the other of these forces has been dominant.

Theocracy was the kind of community living where religion controlled government. Examples of these are seen in ancient Judaism and in the medieval power of the Vatican. Taxes were collected and spent by the church. There were times when the government and the church were so interlocked that a certain part of the church was so protected and financed by the state that it became the established church. No one could reach power in the state unless he was a member of the established religion. Examples of this can be found in English, French, Spanish, and German history. The third form of balance between church and state came when the state took complete control of the church. In the case of modern Rus-

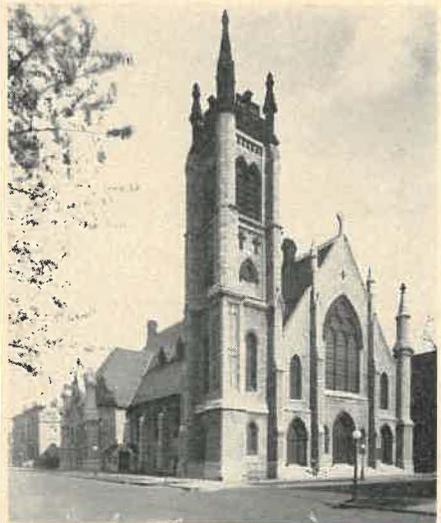
sia, the state has done all in its power not only to control the church but to drive it out of existence.

The only form of community that has succeeded in keeping government and religion in proper balance is found in these United States of America. For almost 200 years, the method has worked and functioned better than any other people have been able to devise since the Stone Age. The American ideal is that there is a distinct separation between the church and state. Neither should be subject to the other. The founding fathers did not mean that the state should not be governed by religious principles, nor that the church had no responsibility to the state. They did mean that the church and state each have powers that are peculiar to each and that their powers come from God. Our Declaration of Independence from the British Empire in 1776 starts: "When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of *Nature's God* entitle them. . . ." It then goes on to state that all men "are endowed by *their Creator* with certain unalienable rights." We

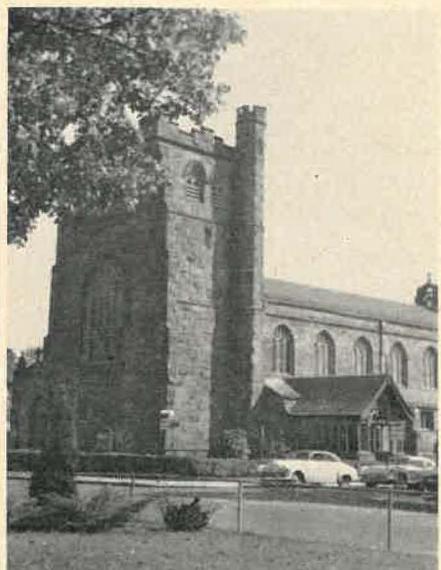
*The Very Rev. Leslie Skerry Olsen, D.D., is dean of Grace Cathedral in Topeka, Kan.*



ALL SAINTS' CHURCH  
FORT WORTH, TEXAS



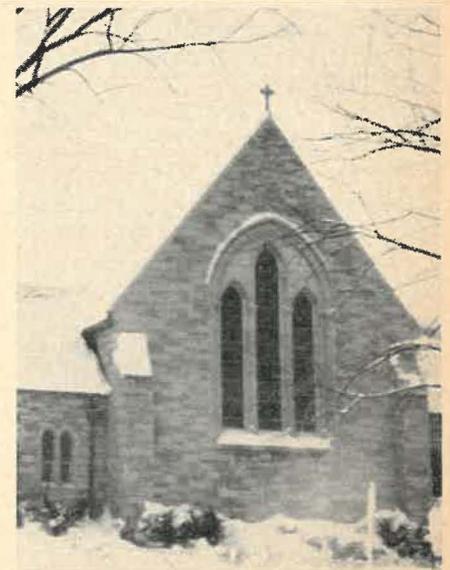
CATHEDRAL OF ST. JAMES  
CHICAGO, ILL.



ALL SAINTS' CHURCH  
BOSTON, MASS.



GRACE CHURCH  
LOUISVILLE, KY.



ST. PAUL'S, K ST.  
WASHINGTON, D.C.

say in our pledge of allegiance that this is one nation, *under God*.

In this land, the relationship of the state to the church is that the state is founded on the laws of God and that it gives protection to the church to function as it desires. The government has given the church, for almost 200 years, freedom from persecution from either outside our shores or from enemies within our borders. The church also has responsibility to the state. Every churchman is expected to be a good citizen, law abiding, tax-paying, community-serving, and patriotic. The church expects its members to serve in government as they are called by God, as loyal citizens and loyal churchmen.

The church in this land could exist without the protection of this state, as she has under dictators, despots, kings, and persecution. The church, however, is most grateful to the government of the United States for freedom to worship, and for protection from oppression and persecution. The state on the other hand could exist but it could not be what it is without the laws of God, nor the service of her finest citizens who are with rare exceptions her religious people. Church and state—separate, distinct, but equal because each has its power from God to do God's will in special ways.

**C**RUCIAL in this relationship is the matter of taxation. Since our country was founded, it has been accepted as fact that religion should not be taxed.

The introduction to the Declaration of Independence says that government shall "provide for common defense," *i.e.*, against enemies from without; and it shall "insure domestic tranquility," *i.e.*, provide police protection. It is immediately after this in the third article of the Bill of Rights that it is stated that no religion shall be established and no law shall prohibit the "free exercise" of religion. This

does not say the government shall not support religion but that it shall not *establish* it. For 200 years the government has provided protection from fire and crime and this support has evidently been based on the clear statement in the preamble to the Constitution and the third article of the Bill of Rights. Any business which is using second, third, or fourth-class mail is supported to the extent it is using that mail by the federal government. The first amendment makes it clear that Congress shall make no laws prohibiting the "free exercise" of religion. The fourteenth amendment, according to the late Justice Roberts who wrote for the Court in *Cantwell vs. Connecticut*, 310 U.S. 206,303 (1940), means that the individual states are "as incompetent as Congress to enact" laws prohibiting the free exercise of religion.

Today, we citizens feel a tax crisis brought on by our constantly rising expenses of government. Therefore, new sources are being sought to bring in more money. One obvious source seems to be to tax religion. It ought to be just as obvious that if all church property were to be taxed the resulting income would not be sufficient. What is needed, of course, is a complete re-vamping of the tax structure. It is the point of this paper, however, that with one exception the church should not be taxed. That exception is when the church enters the field of business. A church-operated business ought to pay the normal taxes because the people who make up the church are running a business, not a religion.

It has been suggested that parsonages should be taxed. This idea misses the point that parsonages are an extension of the religious group. Probably most sermons are written in the study of a parsonage; many religious groups gather for meetings in parsonages, especially when the congregation is small; much counseling is done in these clergy homes. They are an active part of the church property and their tax-exempt status should not be changed.

Again, it has been suggested that provision be made for congregations to contribute a sum of money for municipal services and that payments should be voluntary. Whether the word "contribute" or the word "taxed" is used, the meaning is still the same—the church would no longer have the right of the free exercise of religion. To say that the money would be a voluntary thing is again to avoid the real problem. An act ceases to be voluntary when public pressure is applied. To adopt such a law would be only the beginning of total taxation. It may be said this will never happen but it may also be remembered that when the sixteenth amendment was ratified on Feb. 25, 1913, and when the federal income tax law was adopted shortly after, there must have been many politicians who promised the tax would never exceed one percent of

income! It is foreseeable that if provision is made for "contributions" then will there come clear cut taxation.

**T**HERE are other reasons why church taxation (by any label) ought not be. One, it would mean a double tax for those people who are the major contributors not only to churches but to all charitable and educational groups. These people not only give money but also much of their time to the support of community activities. To tax them beyond their personal taxes is to put a tax on the generous and to let the selfish go free.

Secondly, is there not a question as to whether it is legal to single out a certain class of people, in this case, religious people, for special taxes?

Thirdly, if churches are taxed then all property used for educational, benevolent, and charitable purposes should be taxed. The result of such action would simply increase the amount of money such groups would have to obtain from their benefactors. Therefore, it would be a tax on benefactors.

Fourthly, the church is made up of people who, except for the youngest, are taxpayers. To speak of obtaining "contributions" from the church is to talk of taxing people. The church is not an impersonal *thing* to be taxed; it is a group of people who are taxed. We speak glibly of getting federal funds for local projects as if the money came from some other source but *our* taxes. To tax the church as if it were another source is to avoid the fact that it is taxpaying religious people who would pay the extra tax.

Fifthly, taxation would cut down the work of most congregations, and for thousands of small churches it would mean financial disaster.

Sixthly, the statement that the power to tax is the power to destroy applies to church taxation. The church could not do its work under such a threat. As an example, *The Topeka State Journal* of Feb. 11, 1969, carried a story that a federal housing unit which had paid \$10,000 in lieu of taxes is now to be taxed at a rate of \$45,000 (figures approximate).

On the other hand, if the state taxes the church then it ought to be fair for the church to charge the state for its services. Thus, what is it worth to the state for the church to furnish one citizen who has been brought up on the Ten Commandments? Or, what is a good Methodist representative worth? Or, what will the state pay for a fine Jewish senator? Or, what is an Episcopal president worth?

The chief reason, however, for not taxing the church (by whatever name the taxing is called) is that it would violate the American philosophy of government. This philosophy of the existence of the state and the church as separate units serving the people of this land is the best solution man has devised.



ST. BARTHOLOMEW'S CHURCH  
NEW YORK CITY

# ... Many Headquarters

Sheldon M. Smith

In 1962 Episcopal Church headquarters were moved from 281 Park Ave. to the present location at 815 Second Ave., in New York City.

ARE there really only 50 hierarchs at the Executive Council office in New York? I should have thought that there were many more, but then my contact with hierarchs has been very limited in recent years.

DURING the middle 1950s, when the Seabury Series ("The New Curriculum") was being unveiled to a waiting world, it seemed that there were hierarchs everywhere you looked. Planes arrived daily disgorging Seabury teams: one hierarch (distinguished looking, tailor-made rabat, and an earned doctorate in education) followed by a junior hierarch who carried briefcases and set up easels. One always wondered what happened to these earnest young men. Did they, too, finish their work at Columbia? Are they now followed by another generation of earnest junior hierarchs?

Then there were the MRI teams. That was Mutual Responsibility and Interdependence in the Body of Christ. It occurred as recently as 1963, but will still seem almost pre-historic to many. Again the traveling teams: not all Executive Council hierarchs by any means, but sponsored by them at least. We talked to colonial prelates from far-off mission stations. Clergy, returned to the states on furlough, were whisked around the country to remind us that we were One Big Family, and that while We had much to give (which always turned out to be money), They had much to give, also. MRI pretty well disappeared but it kept the hierarchs busy for a while.

NOW comes the Rev. Frederick M. Morris [TLC, July 6] to question the need of 50 priests and four bishops on the Executive Council staff. It is my distinct impression that 54 hierarchs are about one-tenth of what we used to have. More, Dr. Morris is inquiring as to what these 54 hierarchs *do*. He wants to know if their works are really necessary. Does the reverend gentleman not know when to let well enough alone?

Does Dr. Morris remember what life used to be like? Every month brought a clergy packet. This contained order blanks, press releases, bits of exotica about far-away places, etc. In addition, there was about a pound of stuff a week, all sent first-class mail, which the parish clergy were supposed to devour on their days off. Does Dr. Morris wish to go back to this way of life? My greatest fear is that if he keeps prodding them about what they are doing, they will begin anew to tell us what they are doing. Once again the mailman will begin to stagger on the walk with reams of information from the Executive Council. The airplanes, already

dangerously crowded, will again be filled with hierarchs and junior hierarchs coming to Explain Programs. I walked past "815" a few weeks ago, and prior to reading Dr. Morris' article. If it is serving as the chief dormitory of the Anglican Communion, well and good, say I. As of now the Executive Council sends me only one packet a year, mostly about every-member canvass material. This I can handle very nicely, and I have no desire to see the bundles of material again pile up.

ANOTHER thought occurred to me a few days ago, while talking to a friend of mine in the advertising business. Whatever happened to Joe So-and-so, I asked? Oh, was the reply, Joe got pretty well burnt out, so they put him on the board of directors. While the church is busy listening to the world, could we not take a tip from industry? We, too, have our burnt-out cases: rectors who have had one too many garden sales, bishops who shudder at the thought of autographing one more Prayer Book, suburban priests who have had ten days training in urban work and are totally frustrated by the affluent society. Let us adapt a slogan from the New Left: let us have two, three, . . . many headquarters.

What I would look forward to would be an Executive Council building in every province, located in small towns to give proper time for contemplation and help stimulate the local economy. One pictures a building, in the same washboard architecture as "815," arising out of the verdant forests at, say, Nekoosa, Wis., or standing high above the plains in Loup City, Neb.

This plan is worthy of serious consideration, and I propound it for the study of the church as a whole. The clergy or laity who now have their letters unanswered by "815" inevitably have the feeling that they have been lost in some insensate bureaucracy. On a regional basis they would know that their mail was being ignored by a friend. Inevitably, the *auslander* resents what comes out, or does not come out, of Gotham. How much more personal if he knew that all the charts, plans, and press releases were coming from his regional council in Tishomingo, Okla. It would, of course, be an expensive proposition: but churchmen are willing to pay for reasonable measures.

IF feasible, the plan should be adopted. If not, then we go on in the same old way. But please, Dr. Morris, don't probe any further. Mail service is bad enough without stirring up the Executive Council. A return to the activities of former years just might be the weight that would finally break the postal system.





# THE TELEFRIEND CAMPAIGN

By EDGAR M. TAINTON

**T**HERE is in the Episcopal Church an elaborate arrangement for letters of transfer to ensure communicant status. No one pays any attention to it. Most Episcopalians do not know that it is their responsibility to ask for a letter of transfer when they move. Most clergy of the church know they should write letters of advice telling their brother clergy when a family has moved into their parish bounds. But they don't bother, at least most of them don't.

The American is the man on the move. No matter where he lives, the chances are pretty good, particularly if he is a young man on the way up, that he won't be there ten years from now. With all this, the church network of communication should be forever a-jangle. The network only exists on paper.

When Bill and his family move from Middletown to Metropolis, a letter should go from St. Swithin's, Middletown, to St. Grandiose, Metropolis, telling the Metropolitans that Bill has moved to their city and what his new address is. The U.S. Post Office, for ten cents, and the notice on your parish newsletter, "ADDRESS CORRECTION REQUESTED," will be glad to tell you. If Bill is that rare animal, the "properly trained Episcopalian" (certainly not from *my* confirmation class), he will bring his letter of transfer. Otherwise, the father rector of St. Grandiose, alerted by the note from Middletown, will call and ask if he should write for a transfer, or, more correctly, ask Bill to write.

There may be Episcopal clergy and laymen who will read the above with amazement. "Doesn't everybody?" they will ask. And the answer is, hardly anybody. In ten years in a medium sized mission with 300 communicants, located in a community where people move about like whirling dervishes, I have received one unsolicited letter of transfer. I have received a half-dozen notes from clergy telling me that so-and-so has moved into

the area—and most of those were from a single parish. Although we have sent out a good number of the St. Andrew "KIT" notes, we have not, so far received any.

**T**HE more usual story is that a family moves away. The address correction from the post office names another town so the addressograph plate is removed from the machine. Nothing else is done. The family has vanished from St. Swithin's. If anyone mentions them, the vicar says, "I think Bill's company moved him to the office in Metropolis."

St. Grandiose, however, hears nothing about Bill unless he chooses to reveal himself. If he and his family turn up—and they sometimes take a year or two to "settle down"—and happen to fill out a visitor's slip, the rector calls on them, invites them to various parish activities, and puts them on the every-member canvass list. If Bill pledges, he is a "communicant in good standing," no doubt about it. If not, well, he is kept on the list, anyway. If he and his family don't show up after that, in a year or so, someone notices that they're not around, and drops them from the mailing list. ("The rector," says the senior warden, "puts everyone on the mailing list who ever slowed down while driving past the church.")

The result is that Bill and his family,

so far as the church is concerned, have gone underground. They may surface again after another move, finding a church a little less awe-inspiring than St. Grandiose, one a little more like St. Swithin's. Or they may wander happily from denomination to denomination depending on the circumstances or convenience or "a good youth program" and be reported as communicants or members by a half-dozen churches simultaneously.

In spite of the elaboration of the canons and the appearance the Episcopal Church gives of being "under authority," this is the way that church membership is handled in 98.6% of all Episcopal parishes and missions. The figure is not guaranteed but to say that as many as 15% follow the procedures laid out by canon law would be wildly optimistic.

This is the way we treated church membership at St. Thomas' Church, Eugene, Ore., for ten years. Since our people were continually moving to other parts of the country and we seldom received a request for a letter of transfer, we were pretty sure that our hit-and-miss methods were those of the entire church. If we had been asked—say, by the bishop at his annual visitation, but he never asked—we would have said that letters of transfer weren't all that important. We could name one or two families who came in very officially by letter, who attended the

## Parasite

**I** do not speak for others. I must feed  
Upon and in the body of my God.  
No other nourishment will do. My species  
Is parasitical — or else it dies.

The thinking's incidental, though. The thing  
Is hugging, then invading, and then gnawing  
Into what He hoards, but hoards to grant  
To paining parasites, that none may want.

I do not know why He should choose to give  
Thus of His store, but it's thus I live,  
In shame and joy and health and gratitude  
To Him on whom I feed, my giving God!

Henry Hutto

*The Rev. Edgar M. Tainton is rector of St. Thomas' Church in Eugene, Ore.*

canonical minimum of times, and who never pledged. We could name a dozen or so whose letters had probably never been moved from the church where they were confirmed and who were yet the backbone of the church and would be wherever they went. Beside, all the writing of letters, keeping of records takes time and there was always something more important to do.

And yet . . . maybe there is something to it. Maybe all these elaborate rules about communicant status are not entirely pointless. There should be at least a psychological value of knowing who is, by the rules, a communicant of the church, and who is not. In a year when the growth rate of all religious bodies, including the membership of Jewish temples, Roman Catholic churches, and Pentecostal tabernacles, was only one-half of one percent, it might be worthwhile to know exactly who is a member rather than vaguely assume that a confirmed Episcopalian who lives within the parish boundaries is, probably, a member. After ten years of drifting, how do you suddenly tighten up?

**T**HE church secretary, who naturally likes to see the files in proper order, the blanks in the registers properly filled, and the rubber bands separated from the paper-clips, invented the idea of the "Telefriend Campaign." In its essence, it was simply calling up people and asking if we should send for their letter of transfer. Like anything essentially simple, it was a little more complicated in action.

First of all, the secretary prepared a sheet for each family, giving the information that we had: who had been confirmed or transferred into St. Thomas', whether the children were baptized or not. The sheet, prepared as a mimeo-

graph form, included a kind of script for the caller. After introducing himself he would go through the record and then (when necessary, and it was necessary in most instances) ask if a letter of transfer should be requested and where we should write. Those who did not want to be transferred were asked if they still wanted to receive the newsletter. Most of them did.

Because the information we had varied all the way from complete records to nothing more than a name and address, the callers had to use a good deal of initiative and tact. They were so successful that only two or three people became upset or angry. To help them, fairly elaborate instructions were drawn up. Even with all the elaboration, we forgot a vital point that made extra letters and phone calls necessary—to ask for maiden names, since in most instances the letter of transfer was finally obtained from the church where people had been originally confirmed.

To make the calls, a large room full of telephones was borrowed from the telephone company. It was the room where girls spend all day calling people and asking them if they wouldn't be happier with a pink telephone that lights up when you lift the receiver. In two hours of solid calling, two-thirds of the mission list was covered and we found that we had to write for letters of transfer for 81 individuals in 50 families. Two subsequent evenings of calling were scheduled and finally a remaining list of 20 difficult-to-contact names was turned over to one of the callers to complete. This list took more than a month to follow up and there were still blanks.

The "Telefriend Campaign," beside helping us to arrange transfers, gave us the names of sons in the Armed Forces

and sons and daughters in college who would like to receive our newsletter, something that surprised us: we had not thought they would be interested. It also gave us a list of unbaptized children and children of confirmation age who had not yet attended class.

In the weeks immediately following the campaign, letters were going out at a great rate as we tracked people down through the churches they had attended, finding usually that they had never transferred from the church where they had been confirmed. Each time we sent out a request for a letter, we sent the carbon to the person concerned. When the letter was finally received, we sent a notification of transfer. The secretary then prepared a file with white cards for communicant families and pink cards for all others—the prospects, those who refused to transfer but still wanted to be on the mailing list, and those whose status was in some doubt.

The next step was a directory that contained some surprises. Some names had vanished. Others, completely unknown to the movers and shakers within the congregation, appeared. The usual questions were raised: "Why include them? They never come to church." And the answer in each instance was: "We have received a formal letter of transfer for them." Now we have gone so far, we have to keep up. Each family that turns up on our doorstep is asked if they wish us to write for a letter of transfer. As these new transfers are made, the names are published in our newsletter.

**T**HIS has all been a lot of work and will continue to be. In applying the canons, we have placed ourselves in a small minority of Episcopal churches. (At that, we are not applying the canons literally, since they require that the individual communicant write for his own letter. It was a canon framed with no knowledge of human nature.)

All this effort does bring us some gain. It means at the least that our official reports of communicant strength will be truthful—and *that* puts us in a very small minority of churches of all communions. It saves our making a subjective judgment whether or not a family belongs on our mission roll or not. It should have an effect on the families themselves. They are part of St. Thomas' until they request a transfer to another church.

Now, of course, like someone who has taken up jogging, we believe that everyone should do as we do, and that the canons concerning communicant status and letters of transfer should not be allowed to remain as pious expressions of good intentions. They tell us (just about everyone from scapegrace bishops to experts who come from afar with brief-cases) that the church is in for difficult times. If that is so, it is time to close ranks and count off.

## THE CHILD

(Thought on a summer day)

**B**y the blue lake of Galilee  
On many a warm bright day  
The children gathered happily  
Along the shore to play.

And He, beneath the summer sun,  
Would dash from Mary's hand  
In childish eagerness to run  
Along the stretch of sand.

He played with other small ones there  
He watched the sailboats glide,  
And saw through golden sunlit air  
A child's world, big and wide.

He watched the wheeling seagulls fly  
With fluid curving grace,  
And gazed up at the distant sky  
With Wonder in His face.

Kay Wissinger

# EDITORIALS

## Dr. Marty's Parties

“NOWADAYS denominations don't war with each other,” says Martin E. Marty, writing in *The National Catholic Reporter* (Aug. 20). “They are at war with themselves.” He goes on to describe what he calls “a rather consistent ‘two-party system’ that has developed since the Civil War, in American religion.” He speaks as a church historian, and thus far he is entirely correct. But what follows, when he warms up to his task of describing the two “parties,” is disappointing to the reader who expects him to do the job as an objective historian and not as a sociologist and psychologist with a liberal-partisan axe to grind. Because he is a distinguished professional church historian, the unwary reader may expect Dr. Marty to describe things as they are rather than as he sees them through his partisan specs. We submit that Dr. Marty lets us down, if it is soberly factual history that we look for in his description, the text of which reads as follows:

“In too-broad terms, one party tends to accent Kingdom of God motifs (or symbolic equivalents thereof) and to show how these have a bearing on altering the world. Sometimes it may have a slightly more this-worldly tinge, though its members do not necessarily turn unorthodox about the transcendent, the ‘supernatural,’ the eternal. They simply let the accent fall on grace and power in this world. The other party draws on the huge middle- and lower-middle class mentalities represented in American religious groups. People of this cast of mind cherish the status quo and are in the front ranks of the backlash groups. Theologically, they gravitate to otherworldly symbolism and socially they are antisocial; *i.e.*, they advocate individualism in religion and resent the other party's criticism of the status quo. I have been too broad-brushed in this portrait. Many Christians give half a heart to both sides; good and bad guys are on both sides; they share a common pool of symbols. But the outlines are visible, even if blurred.”

The trouble is not only that Dr. Marty's brush is too broad; his paint is too smeary. He is an historian, but he is attempting an analysis of human motivations with that guess-work by which pseudo-scientific sociology and psychology live, move, have their being, and play God the Judge. Any child reading his purportedly objective description of the two parties must see at a glance where Marty's sympathies lie: all with the party of the first part, commonly called liberal or modernist. His acknowledgment that he has been too broad-brushed and that there are good guys on both sides does not redeem the fact that his characterization of the second party especially is a travesty and a calumny. To be sure, this party has its bad guys. But as a member of it the present writer is no happier about seeing the Rev. Billy Joe Hargis classified as a “conservative” than might be a member of the other party about seeing Gus Hall listed alongside him as a good “liberal.” What troubles us, and we consider unjust and untrue, is the description of the second party which declares that its members

characteristically “cherish the status quo and are in the front ranks of the backlash groups.” And “socially they are anti-social. . . .” These parties ought to be defined by their main, constitutive concerns which make them tick as they do. Dr. Marty has described the central concern of the conservative party as if it were essentially reactionary and bigoted. It would be idle to name any number of luminous exceptions to his rule, since he has already protected himself against that rejoinder by his reservation that there are good guys in both camps. We contend that he has ascribed the wrong key motive to Christian conservatism within the churches. It would be more just and more accurate to say that the constitutive concern of this party is zeal for the everlasting Gospel: the kind of zeal which has as its besetting danger that of becoming zeal without knowledge, or blindness. At least, this is how members of this party habitually see themselves. Of course, if one wants to be psychoanalytical after the present day fashion the reply to this is automatic: “Ah, that's what you *think* about the way you think. You *believe* you are being true to the Gospel and loving toward God, whereas in truth you are being simply false to the facts of life and hateful to your fellow men.” In fairness to Dr. Marty, he doesn't move into this kind of updated phrenology. But in fairness to the truth it must be noted that he has quite confidently declared that he knows what makes Christian conservatives what they are, and these reasons for their being are rather base.

He notes that the term “concern” has come to have a negative and defensive ring, as in such a title as “Concerned Presbyterian Laymen.” This statement would seem to place Dr. Marty among the positive thinkers. With no guilt feeling whatever we confess to one concern which is both negative and defensive: Our concern is for the cause of truth and charity among brethren when one who is as intelligent, influential, and Christian as Dr. Marty accuses his conservative brothers of motives and motifs which they eschew as heartily as he does.

One thing we know. Very many Christians who belong to this second party believe that the Church exists to serve the Gospel, and that the Gospel is that God was in Christ and that He is the same, yesterday, today, and forever. If this be true, it is hard to see how a church or a person can be Christian *without* being a traditionalist and a conservative in the sense that the Apostle was, who said: “I delivered unto you first of all that which I also received . . .” (I Cor. 15:3). Does this conservatism come simply from their middle- and lower-class mentalities and their backlashing anti-sociality? If so, they will learn the truth about themselves in that great and terrible day when the secrets of all hearts shall be disclosed; it does not seem likely that we shall have a definitive clarification on that point any sooner. These people, for their part, believe that they get their understanding of the Gospel from the scriptures and from the life of the Body of Christ through 19 centuries of history while crowns and thrones have perished and kingdoms risen and waned.

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# Books

**IN THE PRESENCE OF MY FATHER: Prayers from the Bible.** Trans. and compiled by Laurence Brett. Helicon. Pp. 224. \$4.05.

Do devotional books and collections of prayers pall after a time and you feel the need of fresh stimulus for your spiritual life? *In the Presence of My Father* will never pall. Why? Because it is almost wholly in the words of holy scripture. This is a book to keep beside your prayer-book, office book, or breviary for daily use. It is beautifully printed. Many themes are arranged under ten general categories. The translator, Laurence Brett, is a young Roman Catholic priest with unusual linguistic skills. Some of the prayers are composed of a catena of verses on a given theme. Example:

### Worship

*I worship the one God of heaven,  
 that which we know;  
 I worship at the dawning of light,  
 in the morning,  
 even now;  
 falling to the ground  
 towards your holy Temple;  
 in the house of the Lord  
 at his holy mountain;  
 I worship with holy becomingness,  
 in spirit and in truth,  
 with joy.*

Some prayers are passages adapted by slight changes that convert a statement into a prayer. Example:

### For Christian Concord

*Teach us to mend our ways;  
 to take your appeal to heart;  
 to agree with each other;  
 to be united in peace.  
 God of love and peace, be with us!*

One doesn't know where to begin or stop for examples. But here is one more:

### One's Family, Its Growth in Love

*This is what I pray,  
 kneeling before the Father  
 of our Lord Jesus Christ,  
 from whom every family,  
 whether on earth or in heaven,  
 takes its name:  
 Out of the riches of his glory,  
 may he give us the power,  
 through his Holy Spirit,  
 to grow strong in our innermost being,  
 that Christ may dwell in our hearts by  
 faith;  
 then, may we, deep-rooted and firm-  
 grounded in love,  
 be able to grasp, with all God's people,  
 what is the breadth,  
 the length,  
 the depth,*

*and the heights  
 of the love of Christ,  
 which surpasses knowledge;  
 and may we be filled  
 with all the fullness of God.*

A few use a text followed by a traditional prayer which completes it. Did you know scripture has beautiful prayers for One Engaged to be Married, for an Expectant Mother, for Parents? All in all there are 223 prayers in this rich collection in the undying words of the Bible. Many are fresh translations. I recommend this book for everyone.

(The Rev.) DON H. COPELAND, D.D.  
 World Center for Liturgical Studies,  
 Boynton Beach, Fla.

\* \* \* \*

**EVOLUTION: The Theory of Teilhard de Chardin.** By Bernard Delfgaauw. Trans. by Hubert Hoskins. Harper & Row. Pp. 124. \$4.

Teilhard de Chardin symposia and societies are now commonplace and an ever-burgeoning bibliography of books about the late French Jesuit paleontologist-philosopher-theologian is appearing. There is some danger that Teilhard's own writings will become the province of the specialist. Yet there is no denying that Teilhard's principal works, *The Divine Milieu* and *The Phenomenon of Man*, are rough going. One might do well to begin instead with Teilhard's easier *Vision of the Past* and Prof. Bernard Delfgaauw's very readable short commentary on Teilhard's seminal ideas, *Evolution*.

The book is scientifically and philosophically accurate, yet lucid and interesting. Teilhard's chief propositions are clearly and fairly presented. The implications of Teilhard's basic idea of the spiritual unity of all of nature through evolution by increase of consciousness, is carefully explained in relationship to other propositions of philosophy and theology, though perhaps Delfgaauw has been too kind to Teilhard regarding the problem of evil. This seems to be Teilhard's theological Achilles' heel, for he is overwhelmingly optimistic about man.

Some facts presented were a surprise to me—for example, that there has been mild interest in Teilhardian concepts (increasing perfection of man, in the unity of all men) among Soviet writers, apparently because of similarity to Marxist thought—but what of Teilhard's theism and devotion to Christ?

(The Rev.) ALFRED TRAVERSE, Ph.D.  
 Pennsylvania State University

\* \* \* \*

**DEMANDS ON MINISTRY TODAY.** By George W. Barrett. Seabury. Pp. 165. \$3.50.

The Bishop of Rochester has written timely advice, revealed sensitive insight, and exhibited courageous thinking in his book *Demands on Ministry Today*.

*Timely Advice:* (on honesty and integrity) "Much religious talk is undisci-

plined and misleading just as much political talk or patriotic talk is one-sided, simplistic, sentimental, sometimes calculated double-talk. In a complex and fragmented society every profession and many businesses develop their own jargon which one can never understand unless he is on the inside, but there is no place for jargon in dealing with the ultimate issues of life."

*Sensitive Insight:* "The struggle for moral integrity can be more ruthless than the struggle for wealth and empire, more brutal and more deadly because there is never enough of it to go around and also because the struggle is masked by hypocritical self-righteousness."

*Courageous Thinking:* "Pastoral concern for the emotional sensitivities of people who cling to outmoded patterns cannot be allowed to thwart and hamper the whole thrust of the Church's mission, nor can concern for the few who will respond only on their own narrow terms permit us to forget or ignore the many who might be reached if our energies and resources were more effectively deployed."

George Barrett indicates in his dedication of the book that he writes out of gratitude for his own teachers and hope for the generation younger than himself. I would hope that those "younger than himself" would obtain the volume and retain its contents.

(The Rt. Rev.) JACKSON GILLIAM, D.D.  
The Bishop of Montana

\* \* \* \*

**A THEOLOGY FOR RADICAL POLITICS.** By Michael Novak. Herder & Herder. Pp. 128 paper. \$1.75.

*A Theology for Radical Politics* is a fascinating little book expressing the efforts of a contemporary Roman Catholic lay theologian to work out a theology supportive of what he and many others refer to as "The New Left" in American politics. As such, it will not be popular or acceptable to those whose politics are more to the right, nor to those who do not believe that there can even be such a thing as a theology for a particular political stance. Further, Michael Novak does not really try to appeal to the political conservatives. He is expressing a view of God, Man, and Creation which he finds manifested in the general stance of those occupying the political left—but only those of the New Left. The Old Left he finds "not sufficiently interior, not sufficiently personal, not sufficiently rooted in the inner growth and development of the human person."

In his introduction, Mr. Novak reminds his readers that Thomas Jefferson hoped that the American Revolution would be renewed every 20 years, whereas the fact of contemporary existence is that "to speak of a revolution in the United States is to make many Americans uncomfortable. It seems to be unsettling, subversive, un-American." Both from a theological



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and a historical perspective, Mr. Novak has raised issues and questions which deserve serious consideration. His book will not convince many who begin as opposed to his stance, but it may well lead to healthy reconsiderations of basic theological assumptions—and that seems to be a worthwhile result for any author.

(The Rev.) ALFRED ZADIG  
*Diocese of Connecticut*

\* \* \* \*

**FREEDOM CITY.** By **Leon Howell.** John Knox Press. Pp. 143. \$2.45.

The question is: How can one of the richest parcels of land in Mississippi produce one of the poorest levels of human existence in the United States? One of the answers to this question is to be found in the vivid, thoroughly researched writing of Leon Howell in *Freedom City*, the Delta Ministry's concept of a new town. This remarkable account of a third choice made by black people in the Delta Ministry Project reads like a step-by-step discovery of human potential that should rival our recent technological achievement of landing on the moon. Questions do have some answers today: the Delta Ministry in the form of Freedom City is an alternative to remaining in Mississippi in desperate poverty or moving to the big city ghettos.

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

\* \* \* \*

**MY RABBI DOESN'T MAKE HOUSE CALLS:**  
**A Guide to Games Jews Play.** By **Albert Vorspan.** Doubleday. Pp. xiv, 151. \$3.95.

With the spectrum extending from *How to Be a Jewish Mother* to *Portnoy's Complaint*, bookstores have been glutted recently with what passes for Jewish humor. Much of it concerns traits which are by no means confined to Jews, and some of it is not very humorous. The present book falls somewhere between the best and the worst. Written by Albert

Vorspan, a man described on the dust-jacket as "an experienced professional leader in Jewish social action and a well-known lecturer," *My Rabbi Doesn't Make House Calls* is less a book than a collection of what must have been popular lectures. Something is sometimes lost in the transition from the platform to the printed page, but much remains which will be funny to all and other material will furnish Episcopalians with a technical vocabulary by which to refer to phenomena with which they are familiar: every parish has its macher, kochleffel, nudnik, nebbish, shlemiel, young marrieds, ancient knights, potential leaders, and leaders, but we have not always known such printable terms with which to describe them. And it is nice to know that what is meant by calling a rabbi a "regular fellow" is that he is able to listen to an off-color story, but he will not tell one.

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

\* \* \* \*

**CITY OF LIGHT.** By **Alison MacLeod.** Houghton Mifflin. Pp. 228. \$4.95.

*City of Light* should give a great deal of pleasure and entertainment to those readers who enjoy a well-written story of adventure and suspense. But there is more to Alison MacLeod's book than excitement. The descriptions of Geneva in the mid-16th century, and of Calvin at the peak of his power over the people and the city have an historical interest not found in the usual novel.

Originally, the city government's plans were based on ideals and many of these plans were carried out. There was work for all (and everyone must work), as well as decent living conditions and adequate food. But slowly the endless supervision led to endless suspicion, the city elders could burst into any house at any time and people dared not speak frankly even

## Black Hands

Silently, silently in the deep sea deep  
The creatures of our mother source  
Pursue their darkened lives  
Of perilous rapacity.  
Softly, softly anemone devours  
And lamprey sucks its victim's blood;  
Sharp-toothed shark jaws flash and maul  
In silver-edged indifference.

Above the clawing sea  
We lunch by the picture window  
Of the maple-veneered guesthouse  
And watch the porpoises  
Turn somersaults in the sea  
And the tow-headed children  
Play in the breakers' foam,  
While from a silvered tray black hands  
Swiftly and silently gorge our appetites.

Marie L. Webner

to friends. The rule of public confession called "le grabeau" changed from "Je m'accuse" to "J'accuse," and the shadows of 1984 appeared on the horizon of 1554.

STELLA PIERSON  
St. Thomas, New York

\* \* \* \*

**COME, LET US PLAY GOD.** By Leroy Augenstein. Harper & Row. Pp. 150. \$4.95.

*Come, Let Us Play God* deals with the real life dilemmas which face us today. Its concern is with the moral problems which the discoveries and inventions of modern science have raised. Its thesis is that man has come of age and must act as a responsible human being, responsible not only for himself but also for whether life shall be conceived or whether a fetus shall be born. This bit of dialogue vividly illustrates the thesis.

*Mother: I don't think we should ever do anything to prevent the conception or birth of a defective child like our Suzy. I believe she is part of God's plan. We never knew what love was all about until she came into this world. . . .*

*Augenstein: Let me ask you two questions. Do you really believe that you and your husband can ever justify learning to love, if the child has to pay the price of a lifetime of extreme suffering? And can you believe in a God who would give you a wonderful brain and not expect you to use it to spare Suzy her continual, aimless misery—if you could? (p. 16)*

Leroy Augenstein is concerned with birth control, not only because of birth defects, but also because of the imminent population explosion. He musters impressive data to show that something must be done—*now*.

Most of the chapters in this book were given originally as lectures. The work reveals its origins. The title, the author's own, may suggest human arrogance. Augenstein, however, is a devout Christian. His book contains not only his scientific conclusions (he is the chairman of the department of biophysics at Michigan State University), but also his own confession of faith.

*Come, Let Us Play God* is a thought-provoking book, valuable to bring into focus some of the moral problems we face today, and useful as a source book for a discussion group. It is highly recommended, especially to pastors.

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

\* \* \* \*

**NEGATIVE CAPABILITY.** By Nathan A. Scott, Jr. Yale University Press. Pp. xviii, 173. \$6.

*Negative Capability* is designated "Studies in the New Literature and the Religious Situation." It is an unusually erudite book, and the vocabulary is exceptionally varied and striking.

The literature of the present time is discussed, and the author sees that out of much of its negativism religion has a

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positive opportunity. The chapter on "Poetry and Prayer" is especially appealing. Nathan Scott thinks that the poetic experience of the present time may become a preparation for prayer.

There is a very perceptive and arresting chapter on "The Place of *Litterae Humaniores* in the Curriculum of Theological Studies." In a footnote the important work that is being done at the University of Chicago in this area is described.

The index itself is illuminating inasmuch as it is composed of a long list of persons referred to in the text. The author shows that he is much at home in literature, philosophy, and theology. So wide is the range of his scholarship that I sometimes have the impression that he is being consciously learned and that some of his references are contrived for effect. But this is only an impression, and my estimate of the book is very much on the positive side. The student of literature will not be disappointed, and the student of philosophy and theology will be enthralled. It is not easy reading, but immensely rewarding.

(The Rt. Rev.) WILLIAM P. BARND, Ph.D.  
Suffragan Bishop of Dallas

\* \* \* \*

**UNCERTAIN RESURRECTION: The Poor People's Washington Campaign.** By Charles Fager. Eerdmans. Pp. 142. \$2.45.

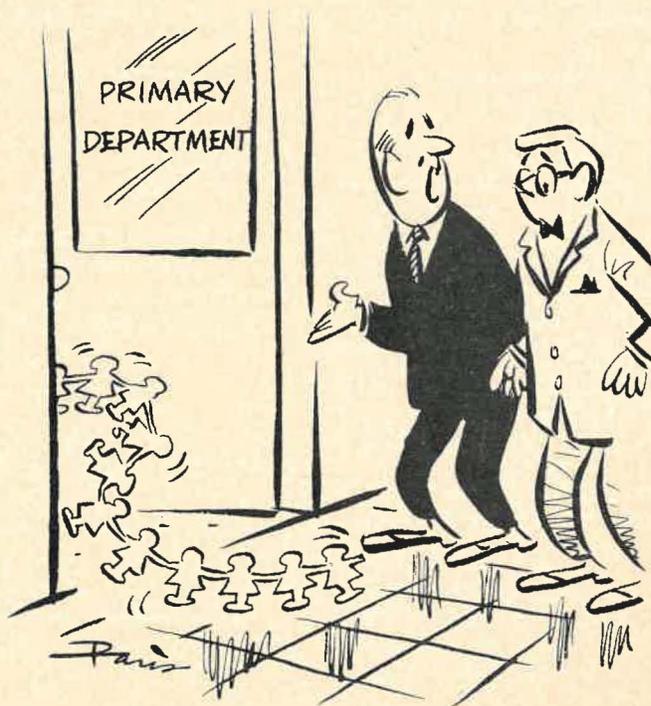
Charles Fager, of the Harvard Divinity School, details in *Uncertain Resurrection* the origin and development of the Poor People's Campaign of 1968 and the think-

ing of its leaders to buttress his theme: "that the campaign never succeeded in bringing about the desired confrontation with the federal government over the issues of poverty and public responsibility." After presenting the preachings of the Rev. Ralph Abernathy and others, and their movements and jail sentences, he finds the failure due "at least as much to SCLC's own mistakes as it was to any of the Machiavelian machinations of the Administration and the mass media that Hosea Williams and others saw in every tactical setback and less-than-laudatory news story."

Fager believes that the drive left Congress more hostile than ever, besides embittering through waste and inefficiency many black and white backers. He sheds no tears for taxpayers—hit with a \$1 million tab. Violence and bedlam undermined the city that some thought a paranoid fantasy. His post mortem calls it a setback instead of a step forward: "None of the objectives Martin Luther King hoped to achieve by the campaign are much nearer," and there is no answer to King's question of where we go from here.

Fager views the Charleston, S.C., effort of this year as a start toward rebuilding SCLC's credibility and support. The soul music carries underlying themes of opposition to authority and lamentation over the Vietnam war, loud enough at times to obscure the publicized cause of an end to poverty and hunger.

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**Booknotes**

By Karl G. Layer

**AMERICAN NUNCIO.** By Colman Barry. The Liturgical Press. Pp. 379. \$5.95. A warm and sympathetic biography of Aloisius Joseph Cardinal Muench (1889-1962), bishop, apostolic visitor to the armed forces, papal nuncio to Germany, Roman Catholic diplomat and statesman, and cardinal in the curia.

**BREADLESS BIAFRA.** By John R. Sullivan. Pflaum. Pp. 104 paper. \$1.50. A sympathetic, readable narrative of the Biafran conflict. The book is in three sections: "The Politics of Starvation" explains the place that Biafra and Nigeria hold in international politics; "The Face of Biafra" comprises nearly 40 pages of photographs; "The Legacy of Death" traces the historical roots of the conflict and the current state of Biafran/Nigerian internal politics.

**IN QUEST OF A MINISTRY.** By Julian Price Love. John Knox Press. Pp. 136 paper. \$2.45. The author has trained men for the Presbyterian ministry since 1921. Here he presents sketches of the seminary life and later careers of over 60 of his students. He feels that "the great majority of Churchpeople still know little of what students for the ministry are like and what seminary life does or does not do for them."

**THE EARLY CHURCH.** By Henry Chadwick. Eerdmans. Pp. 304. \$6.95. This work originally appeared in a distinguished English series called the Pelican History of the Church, published by Penguin Books Ltd. Readers who prefer to have a valuable reference work of this sort in cloth binding will welcome this Eerdmans edition. The author has been Regius Professor of Divinity at Oxford since 1959, and is justly eminent in the field covered by this book.

**A YEAR IN CHURCH WITH DAY SCHOOL CHILDREN.** By A. Stratton Lawrence, Jr. Available from the author: The Rector, Grace Church, Anniston, Ala. Pp. 126 paper. \$2. This rector from Alabama has provided the Church with a handy volume which will fill the needs of many and which is, in many ways, unique. It is a popular aid in children's religious instruction, and contains Episcopal day-school services and talks for kindergarten and elementary pupils. It is adaptable for use in family services, in daily vacation Bible schools, and even for home use.

**DISCOVERY in the Press.** Edit. by Robert Heyer and Tom Sheehan. Pp. 132 paper. \$1.95. **DISCOVERY in Drama.** By Cliff Frazier and Anthony Meyer. Pp. 208 paper. \$3.95. Association Press. Here are two unusual books. The first postulates that "all you know (or are) is what you

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Refer to Key on page 34

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 136 E. Magnolia Ave.  
 The Rev. Carl E. Jones, chap.  
 (887-5657 or 821-1187)

## BIRMINGHAM-SOUTHERN COLLEGE

**ST. ANDREW'S** Birmingham  
 The Rev. W. Bruce Wirtz, r  
 Sun 7:30, 10; Daily 7, 5:30

## CALIFORNIA

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## COLORADO

**COLORADO COLLEGE** Colorado Springs  
**GRACE CHURCH** 631 No. Tejon  
 The Rev. James A. Mills, chap. & assoc r  
 Wed 5:15 HC Shove Chapel. Canterbury activities

**COLORADO STATE UNIV.** Ft. Collins  
**ST. PAUL'S CHAPEL** 1208 W. Elizabeth St.  
 The Rev. William Bacon, v & chap.  
 Sun 7, 9, 11, 5:30

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 Sun & daily Eucharist

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## FLORIDA

**ROLLINS COLLEGE** Winter Park  
**ALL SAINTS'** 338 E. Lyman Ave.  
 The Rev. Wm. H. Folwell, r  
 Sun 7:30, 9, 11:15

## FLORIDA (Cont'd)

**STETSON UNIVERSITY** DeLand  
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 & Fri 12:20; Wed 8; C by appt

**UNIVERSITY OF SOUTH FLORIDA** Tampa  
**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. A. G. Noble, D.D., chap.  
 Sun 9, 10:30; weekdays as announced

## GEORGIA

**EMORY UNIVERSITY** Atlanta  
**EPISCOPAL CAMPUS MINISTRY**, Room 117 A.M.B.  
 The Rev. John McKee, chap.  
 HC 9 Sun, Durham Chapel

## ILLINOIS

**NORTHERN ILLINOIS UNIVERSITY** DeKalb  
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 The Rev. Charles H. Brieant, v & chap.  
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 10 HC

**UNIVERSITY OF ILLINOIS** Champaign-Urbana  
**ST. JOHN THE DIVINE** Champaign  
 Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't  
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
 Daily: MP, HC, EP

## IOWA

**UNIVERSITY OF IOWA** Iowa City  
**TRINITY—Epis. Student Center** 320 E. College  
 Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.  
 Sun 7:30, 9, 11, 5; Eu on campus as anno

## MAINE

**BOWDOIN COLLEGE** Brunswick  
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 Wm. D. White, r; Harry K. Warren, college ass't  
 Sun 8, 10:30

## MARYLAND

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**TRINITY** 120 Allegheny Ave.  
 Sun 8, 9:30, 11; Thurs 10:30

## MASSACHUSETTS

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 The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't  
 Sun 8, 10; Thurs 12:10

**MOUNT HOLYOKE COLLEGE**, So. Hadley  
**ALL SAINTS'**  
 The Rev. Canon Maurice A. Kidder, r & chap.  
 Sun 8, 10:30; Lawrence House Wed 5:30

## MICHIGAN

**CENTRAL MICHIGAN UNIV.** Mt. Pleasant  
**ST. JOHN'S** Washington & Maple  
 The Rev. John H. Goodrow, r & chap.  
 Sun 8, 9:30, 11; Wed 7; Fri 12:10 (noon)

## MICHIGAN (Cont'd)

**HOPE COLLEGE** Holland  
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 Sun HC 8, MP & HC 10; HD as anno

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
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 The Rev. G. Russell Hatton, chap.; the Rev. Wm. Teska, ass't  
 Sun 10; Tues & Fri HC

## MONTANA

**UNIVERSITY OF MONTANA** Missoula  
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 The Rev. C. C. Boydston, D.D., r; the Rev. D. R. Thompson, ass't  
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## NEW JERSEY

**RUTGERS UNIVERSITY** New Brunswick  
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## OHIO

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 Sun 8, 10, Eu 7:30 Wed on campus as announced

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## PENNSYLVANIA

**BRYN MAWR and HAVERFORD COLLEGE**  
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 Daily 7:30 HC

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 The Rev. Canon John Hilton  
 Sun 7:30, 10

**PENNSYLVANIA STATE UNIVERSITY**  
**EISENHOWER CHAPEL** University Pa  
 The Rev. Derald W. Stump, chap.  
 Sun HC & Ser 10:15 & 6:15; Wed 5:15 H

Continued on next page

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## PENNSYLVANIA (Cont'd)

**WILKES COLLEGE, KING'S COLLEGE,  
COLLEGE MISERICORDIA** Wilkes-Barre  
**ST. STEPHEN'S** S. Franklin St.  
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J. Pease, the Rev. James P. Stevenson, ass'ts  
Sun 8, 11; Wed 12:05

## TENNESSEE

**MEMPHIS STATE UNIVERSITY** Memphis  
**BARTH HOUSE, St. Theodore's Chapel 409 Patterson**  
The Rev. E. L. Hoover, chap.  
Sun HC 11, 5, EP 6; weekdays as anno

**VANDERBILT UNIVERSITY** Nashville  
**ST. AUGUSTINE'S** 200 - 24th Ave., S.  
The Rev. Robert M. Cooper, chap.  
Sun HC & Ser 11, 6; Wed & HD 12:15

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**TARLETON STATE COLLEGE** Stephenville  
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The Rev. Martin LeBrecht, r  
Sun HC 10; 1st Fri 7

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
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Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

**UNIVERSITY OF VIRGINIA** Charlottesville  
**ST. PAUL'S** 1700 University Ave.  
The Rev. David Ward, the Rev. Roderick D. Sinclair,  
co-chaplains  
Sun 8, 9:15, 11:15; Wed 12

## WISCONSIN

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**ST. JAMES'** 833 W. Wisconsin Ave.  
The Rev. E. N. Stillings, r  
Sun 8, 10 HC; Wed 12:10 HC; Thurs 9:30 HC

**MILTON COLLEGE** Milton  
**TRINITY** 403 East Court, Janesville  
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The Rev. G. W. Leeson, c; Phone 756-1595  
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**RIPON COLLEGE** Ripon  
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**ST. FRANCIS'** 1001 University Ave.  
The Rev. Arthur S. Lloyd, chap.  
Sun 8, 10, 5 H Eu; other services & program as anno

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The Rev. H. C. Mooney, r  
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### CONFLICT AND CHANGE IN THE CHURCH.

By **Harold R. Fray, Jr.** Pilgrim Press. Pp. xiv, 113 paper. \$2.95. In his introduction, Harvey Cox summarizes and characterizes this book well when he writes that "Harold Fray shows how one church decided not to avoid conflict but to seize upon it as a discipline for growth and renewal. He shows how one band of Christians met God and served him in a world of change." The church in question is Eliot Church (United Church of Christ) in Newton, Mass.

**FURNACE OF THE LORD.** By **Elisabeth Eliot.** Doubleday. Pp. 129. \$4.95. In the fall of 1967 the author visited Jerusalem



to see if the six-day war had indeed brought about a "new" Jerusalem in fulfillment of prophecies regarding the redemption of the Holy City. What she came away with is a highly personal account of the city, its monuments, and the suffering of its people. With extensive quotes from Arab interviews, and sympathy for both Arab and Israeli views, this volume presents a portrait of life in the new Jerusalem: a picture of people, cultures, and conflicts.

### SUMMER STUDIES IN PRIVATE INDEPENDENT SCHOOLS: 1969 Yearbook.

Bunting and Lyon, Inc. Pp. 320. \$6. The sixth edition of this very complete directory and guide for parents, teachers, and students, presenting 216 summer programs for boys and girls of elementary and high school age. Lists summer boarding schools, day schools, colleges, and camps with academic opportunities. Contains 100 illustrations and a complete index.

### FOUR PROPHETS: Amos, Hosea, Isaiah

1-35, Micah. Trans. by **J. B. Phillips.** Macmillan. Pp. 162 paper. \$1.45. This work came out in original hardcover edition in 1963. To those who have read Phillips's other translations of the Bible, it comes as a most welcome addition. It is amaz-

ing how consistently Phillips manages to come up with good readable English while remaining reasonably true to the original. The translator's preface is splendid introductory commentary.

### THE PEASANT OF THE GARONNE.

By **Jacques Maritain.** Macmillan. Pp. 320 paper. \$1.95. A paperback reprint of Maritain's "last" book subtitled "An Old Layman Questions Himself About the Present Time," and reviewed fully in TLC, 5/5/68. Sharply attacking the "new theology," the author strives to cool off the fever for change that he believes is imperiling the Church's traditional spirituality and even the substance of doctrine.

### COPING WITH CRISES.

By **Ruth Fowke.** Judson Press. Pp. 126 paper. \$1.95. What enables some people to bear up in situations which cause others to break down? Is it a matter of mind or spirit?—of psychiatry or religion? This practicing psychiatrist who is also an active Churchman, believes both of these forces are potent influences in human life although neither is sufficient in itself. Therefore, Dr. Fowke believes it is wrong to say that a Christian should never have a mental breakdown. The deepest faith is not in itself sufficient to cure serious mental illness. But neither is psychiatry adequate to cope with the problems of the human spirit. Case studies are presented.

### THIS DAMNED CAMPUS.

By **Robert N. Taylor, Jr.** Pilgrim Press. Pp. x, 130 paper. \$2.95. What's behind student unrest? The author thinks that America has promised her young people too much and that therefore they are disgusted with their country and unwilling to work within its political process. The Rev. Mr. Taylor's central thesis is that, because of the increasing secularization of our culture, today's colleges and universities have become "church" for many. It is there that major decisions are made, where people hear (or do not hear) words of life, where matters of doubt and faith are taken seriously, where commitment does or does not take form. The author maintains that in this developing situation the religious tradition remains important and has much to contribute. An interesting book throughout.

### FREEDOM FROM THE KNOWN.

By **J. Krishnamurti.** Harper & Row. Pp. 124. \$3.95. A synthesis of what the author has to say about the human predicament and the eternal problems of living. We can change ourselves radically whatever age we are, not over a period of time but instantaneously. And, asserts Krishnamurti, by changing ourselves, we can change the structure of society and of our relationships. The need for change and the possibility of it are the essence of what this author and lecturer has to communicate in this volume.

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# PEOPLE and places

## Appointments Accepted

The Rev. James B. Allen, recent seminary graduate, is curate, Holy Trinity, Melbourne, Fla. Address: Box 1210 (32901).

The Rev. H. Philip Auffrey, former rector of Trinity Church, Muscatine, Ia., is associate coordinator for social planning of the Model Cities Program, Rock Island, Ill. Address: 1450 18th Ave., Apt. 2-A, Rock Island (61201).

The Rev. W. Ross Bailey, former vicar of Trinity Church, Spruce Pine, and Church of the Resurrection, Little Switzerland, N.C., is director of the Highland Educational Project of the Diocese of West Virginia. Project headquarters are located in Grace Church, Keystone, W.Va. 24862.

The Rev. Carroll C. Barbour, former vicar of Resurrection, Blue Springs, and Messiah, Liberty, Mo., is vicar of St. Paul's, Goodland, Ascension, Colby, and St. Francis', Russell Springs, Kan. Address: 223 Center, Goodland (67735).

The Rev. Richard M. Barnes, former rector of St. Andrew's, New Kensington, Pa., is canon and coordinator of diocesan Christian education, Diocese of Pittsburgh. Address: of Trinity Cathedral, Pittsburgh, 325 Oliver Ave., Pittsburgh (15222).

The Rev. William P. Barrett, former graduate student in the Ph.D. program, Texas Christian University, is rector of Emmanuel Church, Farmville, and St. John's-St. Mark's, Grifton, N.C. Address: 104 S. George St., Farmville (27828).

The Rev. Frederick T. Bender, former rector of Grace Church, Allentown, Pa., is rector and executive officer of Bethany, a center for mentally retarded children operated by the Sisters of St. Anne, Lincoln, Mass. 01773.

The Rev. James G. Birney, former program director, Diocese of Delaware and president of the Delaware Council of Churches, is administrative assistant to the Bishops of Western New York. Address: 1114 Delaware Ave., Buffalo, N.Y. 14209.

The Rev. Charles H. Bradberry, former rector of Epiphany, Odenton, Md., is a member of the counseling staff of the Maryland State Department of Correction. No change of address.

The Rev. Millard H. Breyfogle, former rector of St. Catherine's, Jacksonville, Fla., is rector of All Saints', 601 W. Main St., Morristown, Tenn. 37814.

The Rev. Robert G. Browning, former vicar of St. Hilary's, Ft. Myers, Fla., is now rector of the parish. Address: 5011 McGregor Blvd. (33901).

The Rev. Charles A. Bryan, former curate, St. Martin's, Pompano Beach, Fla., is rector of Holy Family, 18501 N.W. 7th Ave., Miami, Fla. 33169.

The Rev. Royce W. Brown, former vicar of Calvary Church, Hyannis, St. Joseph's, Mullen, and All Saints', Eclipse, Neb., is vicar of St. Paul's, Arapahoe, Neb. 68922.

The Rev. Robert K. Bernhard, former vicar of St. John's, Great Bend, and St. Mark's, Lyons, Kan., is director of public relations for Winfield State Hospital and Training School, Winfield, Kan. 67156. He is also a supply priest in the Diocese of Kansas.

The Rev. Mark S. Cady III, former priest in charge of three missions around Red Lodge, Mont., is curate, St. Mark's, Glen Ellyn, Ill. Address: 534 Phillips (60137).

The Rev. Charles E. Canady, former rector of St. John's, Mobile, Ala., is rector of Good Shepherd, 505 Mountain Rd., Asheboro, N.C. 27203.

The Rev. Adolphus Carty, formerly in charge of St. Cyprian's, New Bern, N.C., is priest in charge of St. Stephen's, 1104 N. Highland Ave., Winston-Salem, N.C. 27101.

The Rev. William D. Chapman, former director of the Missouri Delta Ecumenical Ministry, and vicar of St. Luke's, both in Kennett, Mo., is in the racial and cultural field in St. Louis, Mo., under a grant for this purpose. Address: 1221 Locust St., St. Louis (63108).

The Rev. George L. Chassey, former rector of Holy Trinity, Charleston, S.C., is canon to the ordinary of the Diocese of South Carolina. Address: c/o the diocese, Drawer 997, Charleston, S.C. 29402.

The Rev. George R. Clark, former rector of Good Shepherd, Hansford, W.Va., is vicar of Our Saviour, Trenton, and Trinity Church, Edgefield, S.C. Address: Box 206, Trenton (29847).

The Rev. Donald D. Cole, former assistant rector of Trinity, Reno, and chaplain, University of

Nevada, is rector of All Saints', 4201 W. Washington St., Las Vegas, Nev. 89107.

The Rev. John R. Cooper, vicar of St. Paul's, Perry Hall, Md., is also vicar of Prince of Peace, Fallston, Md. Address: 8235 Burnley Rd., Baltimore, Md. 21204.

The Rev. Philip S. Crow, former rector of All Saints', Miami, Okla., is vicar of St. Christopher's, Midwest City, Okla. Address: Box 10722 (73110).

The Rev. Laurence E. Davidson of Trinity Cathedral staff, Portland, Ore., and editor of The Oregon Churchman, has been installed as canon to the ordinary of the Diocese of Oregon.

The Rev. William M. Davis, former rector of St. Paul's, New Albany, Ind., is an associate, St. Alban's, Washington, D.C. Address: 2720 36th Place N.W., Washington, D.C.

The Rev. William R. Dennis, Jr., former chaplain, South Carolina Hospital, Columbia, and locum tenens, St. Mark's, Chester, S.C., is assistant rector of St. Paul's, 110 N. Union, Petersburg, Va. 23803.

The Rev. Walter G. Fields, former priest in charge of St. Thomas', Elizabethton, Tenn., is associate, St. Paul's, 161 E. Ravine Rd., Kingsport, Tenn. 37660.

The Rev. William B. Fulks, former vicar of the Church of the Transfiguration, Buckhannon, W.Va., is vicar of Calvary, Montgomery, and Good Shepherd, Hansford, W.Va.

The Rev. W. A. Gerth, formerly in charge of St. Peter's, Tollville, Ark., is at St. Thomas', Dallas, Texas.

The Rev. Don Greenwood, former vicar of Christ Church, Tracy, Tenn., is curate, St. Paul's, Meridian, and in charge of Trinity, Newton, and St. Mary's, Enterprise, Miss. Address: 1116 23d Ave., Meridian (39301).

The Rev. Lloyd E. Gressle, former dean of St. John's Cathedral, Wilmington, Del., is rector of St. James', 115 N. Duke St., Lancaster, Pa. 17602.

The Rev. Bruce D. Griffith, former curate, St. Mark's, Mendham, N.J., is in charge of Christian education, St. Mark's Cathedral, Oak Grove St. and Hennepin Ave., Minneapolis, Minn. 55403.

The Rev. Joseph K. Hammond, Jr., former vicar of Advent, Cynthia, Ky., is vicar of All Saints', Delmar, Md. 19940.

The Rev. John T. Hancock, former rector of Good Shepherd, Susanville, Calif., is vicar of All Saints', Colorado City, and St. Stephen's, Sweetwater, Texas. Address: Box 336, Colorado City (79512).

The Rev. John R. Harmon is vicar of St. Barnabas', Coates and Hagood Sts., Moberly, Mo. 65270.

The Rev. Howard E. Haws, former priest in charge of St. Thomas', Humboldt, and Holy Innocents', Trenton, Tenn., has been rector of Holy Trinity, 3749 Kimball Ave., Memphis, Tenn. 38111 for some time.

The Rev. Frank W. Hawthorne, rector of St. Peter's, Tecumseh, Mich., has returned after a year's sabbatical leave serving as acting dean of Battle and vicar of St. Mary the Virgin parish, Battle, England. The Very Rev. Francis Outram of Battle has served as acting rector of St. Peter's.

The Rev. William P. Henson, former curate, St. John's, Tampa, Fla., is curate, Trinity Church, 2338 Granada Ave., Vero Beach, Fla. 32960.

The Rev. John R. Herlocker, former chaplain of St. John's Cathedral Boys School, Selkirk, Manitoba, Canada, is vicar of St. Mary's Mission, Winnemucca, Nev. Address: Box 209 (89445).

The Rev. Rayford B. High, Jr., former assistant rector of St. Mark's, San Antonio, Texas, is rector of St. Francis', Box 3385, Victoria, Texas 77901.

The Rev. Alanson B. Houghton, former staff member, Church of the Epiphany, New York City, is rector of Christ Church, Shaker Heights, Ohio.

The Rev. John M. Howells, former director of Florida College Planning Commission, Winter Park, Fla., is chaplain, Miami-Dade Junior College, Coral Gables, Fla. Address: 1150 Miller Dr. (33145).

The Rev. Robert Carroll Johnson, Jr., former rector of St. Paul's, Smithfield, N.C., is priest in charge of St. Christopher's, Garner, N.C. 27529, and a graduate student, N.C. State University.

The Rev. Thomas G. Johnson, former assistant, St. Luke's, Kalamazoo, Mich., is an officer in the N.Y. regional office of the Equal Employment Op-

portunity Commission. Address: 257 W. 15th St., Apt. 1F, New York, N.Y. 10011.

The Rev. Maurice Kaser, former chaplain in an ecumenical ministry, Columbia, Mo., is rector of Calvary Church, 123 S. 9th St., Columbia (65201).

The Rev. Perry Kingman, former staff member, Grace Church, Madison, N.J., is priest in charge of All Saints', Valley City, and Holy Trinity, Lisbon, N.D.

The Rev. John B. Knight of the Diocese of Southwark, England, is priest in charge of St. Luke's and St. Mary's by-the-Highway, Eden, N.C.

The Rev. Robert W. McKewin, administrator of the Bishop Edwin A. Penick Memorial Home, Southern Pines, N.C., is also assistant rector of Emmanuel Church, Southern Pines.

The Rev. R. Louis Koontz, Jr., former vicar of Prince of Peace, Fallston, Md., is assistant to the rector of Messiah, 5801 Harford Rd., Baltimore, Md. 21214.

The Rev. Thomas R. Kuhn, former vicar of St. Mark's, Berkeley Springs, W.Va., is vicar of Transfiguration, Buckhannon, W.Va.

The Rev. Lawrence B. Larson, Jr., former assistant to the rector of Trinity, Southport, Conn., is chaplain and instructor of Bible, Chatham Hall, Chatham, Va. 24531.

The Rev. R. Baldwin Lloyd, former chaplain, Virginia Polytechnic Institute, and staff member of Christ Church, Blacksburg, Va., is executive director of Appalachia South, Inc. (a seven-diocese agency). Address: 204 Roanoke St., Blacksburg (24060).

The Rev. Robert E. Long, former rector of St. David's, Cheraw, S.C., is rector of Grace Church, Lexington, and priest in charge of St. Paul's, Thomasville, N.C. Address: Box 345, Lexington (27292).

The Rev. Ronald E. Marlow, former vicar of Holy Apostles', Ft. Worth, Texas, is rector of St. Andrew's, Breckenridge, Texas. Address: Box 590 (76024).

The Rev. William C. Marvin, former rector of Christ Church, Towanda, Pa., is vicar of St. Mary's, 312 Lehigh Ave., Wind Gap, Pa. 18091 and St. Joseph's, West Bangor, Pa.

The Rev. Richard L. May, former rector of St. John's, Valentine, Neb. is rector of the Church of the Epiphany, 103d and Harlow Blvd., Jacksonville, Fla. 32210.

The Rev. Douglas G. McCreight, a chaplain for the Metropolitan Church Federation of Greater St. Louis, is also vicar of St. Gabriel's Mission, Wood River, Ill.

## DEATHS

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

The Rev. Richard James Bauer, 47, resident chaplain at the United States Public Health Service Hospital, Clifton, Staten Island, N.Y., died there of cancer July 29. He was also chaplain of the Seamen's Church Institute and assistant rector of Christ Church, New Brighton.

Survivors include his father, Harry F. Bauer, and one sister. Services were held in the Chapel of Our Saviour, Seamen's Church Institute.

The Rev. George Frederick Brätt, 65, retired priest of the Diocese of New York, died July 31, in Ossining, N.Y.

He had been archdeacon of the Diocese of New York for many years and was rector of Christ Church, Tarrytown, N.Y., at the time of his retirement. Survivors include his widow, Dorothy, one daughter, two sons, one sister, and two brothers. The Burial Office and Requiem were held in Christ Church, Tarrytown, with interment in Ferncliff Cemetery, Hartsdale, N.Y.

The Rev. Calvert Edgerton Buck, 74, retired priest of the Diocese of Southern Virginia, died May 25, after a short illness.

At the time of his retirement in 1964, he had been rector of Grace Church, Newport News, Va., for 12 years. He was the fifth generation of clergy in the Episcopal Church. Survivors include his widow, Helen, one daughter, one son, and five grandchildren. A Requiem was celebrated in Grace Church and the Burial Office was read at a later time. Interment was in Rock Creek Cemetery, Washington, D.C. The rector of St. Andrew's, Newport News, officiated at all services with the Bishop of Virginia assisting at the Burial Office.

The Rev. Edward Henry Eckel, 79, rector emeritus of Trinity Church, Tulsa, Okla., died May 26, following a heart attack in his cottage at St. Simeon's Home, Tulsa.

He had been rector of Trinity Church from 1930 through 58 when he retired, and was treasurer

and chaplain of St. Simeon's Home. He had also served as chaplain of the 206th Infantry National Guard, 1918-26. The only survivor is one sister, Elizabeth. A Requiem Eucharist was celebrated at Trinity Church with the Bishop of Oklahoma officiating. A memorial service was held in St. Anna's Chapel at St. Simeon's Home the following day. The chapel was completed as a memorial to Mrs. Eckel who died in 1967. Interment was in Memorial Park. Memorial funds have been established for both St. Simeon's and Trinity Church.

The Rev. Otis Goodwin Jackson, 66, retired priest of the Diocese of Los Angeles, died June 5, in Pasadena, Calif.

Dean of St. Matthew's Cathedral, Laramie, Wyo., for 18 years, he had been director of pastoral work at All Saints' Church, Pasadena, Calif., for little more than a year when he retired last December because of ill health. Survivors include his widow, Arlene, three daughters, one son, eight grandchildren, and one brother. Services were held in All Saints' with interment in Laramie. Memorials may be made to the Los Angeles County Heart Association.

Virginia Ware Boyd, 55, communicant of St. James' Church, Leesburg, Fla., died June 23.

She was past president of ECW and director of the UTO for the Diocese of South Florida as well as registrar of the diocesan committee for retreats. Survivors include her husband, William, two daughters, one son, and one grandchild. Memorials were given to the Presiding Bishop's Fund for World Relief.

Virginia Kilgour Coit, widow of the late Rev. Charles Wheeler Coit, died July 11, after an illness of two days. Her home was in Claremont, Calif.

Survivors include one sister, Mrs. H. W. Oakley, with whom she lived, one brother, and several nieces and nephews. A Requiem Eucharist was celebrated in St. Ambrose Church, Claremont.

Cecile Watson Wilhelm, wife of the Rev. Charles P. Wilhelm, vicar emeritus of St. Michael's, Kingwood, W.Va., died May 27, in Preston County, W.Va.

Other survivors include one daughter and three grandchildren. The Burial Office was read by the dean of the Monongahela convocation and interment was in Maplewood Cemetery, Kingwood.

## CLASSIFIED

advertising in **The Living Church** gets results.

### BOOKS WANTED

WANTED: One set (6 volumes) "Haggerston Catechism" by H. A. Wilson. Quote price to: Grace Church, 508 W. Fox St., Carlsbad, New Mexico 88220.

### CONFERENCES

WORLD CENTER for Liturgical Studies. "Worship and Unity Dialog Weeks," Nov. 2-7, Nov. 10-14, Jan. 12-16, Jan. 19-23, Feb. 2-6, Feb. 16-20. Open to all. Ecumenical. Liturgical-pastoral library. Some leaders: Schmemmann; Findlow (Rome); John Jay Hughes (Muenster); Tavad, Jasper (Westminster Abbey); Team from American Society for Church Architecture. For information write Canon Don H. Copeland, Box DD, Boynton Beach, Fla. 33435.

### FOR SALE

FOUNDATIONS OF FAITH. Timely book by retired priest is being acclaimed by clergy and laity, because it "tells it like it is." \$3.00 postpaid. Reverend F. Nugent Cox, 600 Fairmont Street, Greensboro, North Carolina 27401.

JADSET SYSTEMS Offering Records. Send for free samples and information. Jadset, P.O. Box 23, Dundee, Ill. 60118.

THREE RANK unified pipe organ four years old, must sell due to illness. \$4,500. Miles, 4637 Via Carretas, Santa Barbara, Calif. Telephone (805) 967-1922.

WHERE THE ACTION IS, by Trevor Wyatt Moore, 48-page illustrated pamphlet on the meaning of the new look in Church architecture; for clergy, architects' offices, building committees, tract cases. 50¢ per copy, quantity discounts. Write: World Center for Liturgical Studies, Box DD, Boynton Beach, Fla. 33435.

### POSITIONS OFFERED

NEED RETIRED, but active priest to spend Oct.-April in South Florida. We need Sunday assistance and some help calling on shut-ins. Reply Box J-676.\*

ORGANIST-CHOIRMASTER for large Southwestern congregation. Prefer young man with Masters in Organ. Full time with teaching privileges. Exciting music building program. Write to the Dean, Trinity Cathedral, 114 West Roosevelt, Phoenix, Ariz., 85003. Include resumé.

WANTED young priest to be associate in experimental tri-parish area ministry. Write Episcopal Tri-Parish, 200 South Penn St., Wheeling, West Virginia 26003.

### POSITIONS WANTED

DESIRES CHANGE: Mature priest, married. Orthodox theology, experienced. Full parish ministry. Reply Box W-669.\*

DESIRES CHANGE: Married priest, middle-age, previous business experience, Prayer Book Catholic, invites correspondence with vestries seeking rector. Reply Box F-675.\*

MARRIED PRIEST, 52, Eucharist-centered, capable pastor, preacher, and administrator, seeking new challenge after ten years in present parish invites correspondence with interested vestries. Reply Box J-671.\*

PRIEST, 20 years in parish ministry with experience in college, military, prison, and hospital chaplaincies. seeks position in any of the above categories. Reply Box L-674.\*

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

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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.

## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. Robert W. Worster, r  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays 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

## 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 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, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

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

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; The Rev. J. Valdes, ass't  
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

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

## 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

**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.

## CHICAGO, ILL. (Cont'd)

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

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

## 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 HC 8 & 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4  
Wkdays MP & HC 7:15 (6 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

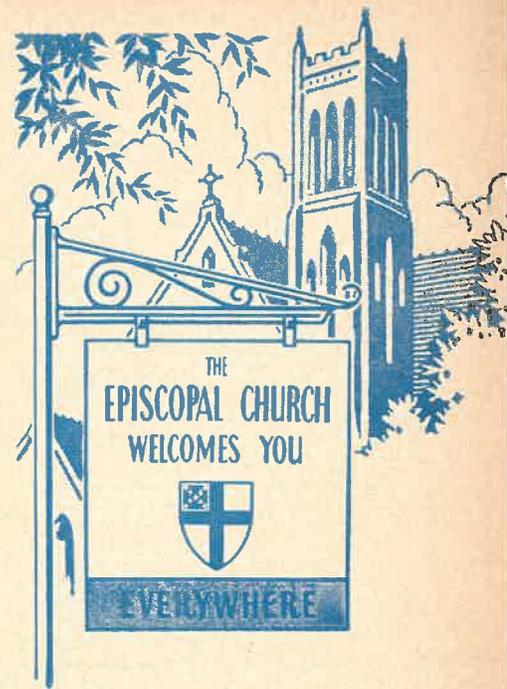
115 East 74th St.  
The Rev. Leopold Damrosch, r; The Rev. Alan B. MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 10 (Sung), 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

## 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. Woodard, 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  
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. Caguati, 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. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S.C.

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

## RICHMOND, VA.

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

## MUNCHEN 22, GERMANY

**CHURCH OF THE ASCENSION** 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.