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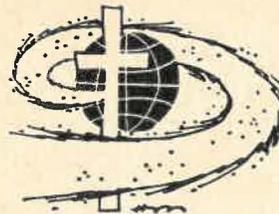
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# Around



# & About

— With the Editor —

A reader reports that one of the Church's younger theologians, of the pre-school class, raises this question: "If God is inside me, can He hear me when I eat marshmallows?" A theologian should be known by the questions he asks. This one may indicate a new inwardness in the theology of tomorrow. For my own part, marshmallows have always had a somewhat different theological significance, being evidence of a beneficent Providence. A world in which marshmallows are available is morally sound at least in its original conception and design. Browning's Fra Lippo Lippi had the same idea:

*This world's no blot for us,  
Nor blank; it means intensely, and  
means good.*

I hope that tomorrow's theologians will read Browning as they eat marshmallows. Then the ways of religion might become ways of pleasantness again.

From our guess-who-said-it department: "If any black or white disrupted our services, he'd go out on his head." George Wallace? Nope. Robert Welch? Try again. Barry Goldwater? Colder than ever. It was Mayor **Charles Evers**, of Fayette, Miss., first black mayor in Mississippi since Reconstruction. (Thanks to **Lester Kinsolving**, who reported this in his nationally syndicated column.)

When some of us who are native Americans compare the tactics of Black Panthers, S.D.S., and other virtuosos of violence to the tactics of German Nazis or Czech Communists we are instantly accused of knowing nothing at first-hand of what we are talking about. After all, we weren't there. But one of our contributors this week, the Rev. Canon **Enrico S. Molnar**, was there, and tells about it in his article on page 10. It should be remembered that those thugs, too, were not without a just cause. Christians found it hard to stand against them because they came demanding justice. It is never easy to distinguish between the justice of a claim and the intolerable evil of the tactics of destruction; but the inability or refusal to make that distinction can spell death to an ordered society in which de-

gency stands a chance of correcting injustice.

On page 8 the Rev. **Sherman S. Newton** has the audacity to dig up the bishops' pastoral letter of 1958 on "the sacredness of law," in which our fathers in God spoke of our need to be reminded "of the evils of anarchy." Never destroy those old pastoral letters. They can make very interesting reading in later years.

Most books containing "the credos of world-famous personalities" turn out to be strangely dull. The most recent one to come my way is by far the best: *All Believers Are Brothers*, edited by Roland Gammon (Doubleday, \$5.95). Here are a few excerpts you might like as much as I do:

**Helen Keller**: "Perhaps a little verse I wrote years ago will suggest to you how I feel about life:

*They took away what should have been  
my eyes,*

*(But I remembered Milton's Paradise).*

*They took away what should have been  
my ears,*

*(Beethoven came and wiped away my  
tears).*

*They took away what should have been  
my tongue,*

*(But I talked with God when I was  
young).*

*He would not let them take away my  
soul—*

*Possessing that, I still possess the  
whole."*

**Dag Hammarskjöld**: "In our era, the road to holiness necessarily passes through the world of action."

**Marion Anderson**: "Through the golden moments of musical communion with God, Mother's words still remind me of what should come first: 'Grace must always come before greatness'."

**Wernher von Braun**: "Science is helping to put a face on God."

**Martin Luther King, Jr.**: "Whatever the name, some extrahuman Force labors to create a harmony out of the discords of the universe. There is a creative power that works to pull down mountains of evil and level hilltops of injustice. God still works through history His wonders to perform."

ON THIS WEEK'S COVER is the Bishop of Ely, the Rt. Rev. **Edward Roberts**, who finds that the best way to reach many areas of his diocese is by boat. Numerous parishes on the Isle of Ely are on the edge of rivers so the bishop embarked on a 120-mile water journey through his jurisdiction. (RNS)

# LETTERS

Most letters are abridged by the editors.

## Blackmail

It was interesting to read the comments of Cornelia McCarthy in her letter to the editor [TLC, July 27]. However, her criticism of Bp. Myers lost most of its punch with the last paragraph in which she describes Mr. Forman's demands as "blackmail." The reason I could not follow her argument is that she carefully states "blackmail is a criminal offense" and then proceeds to blackmail her Church by saying, "I will not renew my pledge to my church until it has been unmistakably clear that it has no intention of complying with Forman's demands."

I suppose this is just another example of the externalization of blame. As one professor put it, "write down the sin you most dislike in others and you will see the sin you despise in yourself." When will Church people read the General Confession and then do something about it. We don't need blackmail; we need the support and involvement of every Christian in the world who has an uneasy conscience about "the things which we ought to have done."

(The Rev.) JAMES W. BROCK  
Rector of St. Dunstan's Church  
Carmel Valley, Calif.

## The Presiding Bishop

The pastor of the Congregational church across the street is a good friend and often asks me if Satan has got me by the coattails. He claims that you are not doing your job unless you feel Satan's pull.

I would think that the Presiding Bishop would feel that he is doing his job since he is also being grabbed by the coattails by sundry folk perhaps even including Satan. It seems only right that the P.B. of the Episcopal Church, having struck a blow for the black man in the central cities, should be asked to resign just as the Chief Justice of the Supreme Court of the United States was urged to resign for having led the fight against segregation in the nation's schools. It would not be fair if Bp. Hines were discriminated against by those who like things as they were and are outraged by any change.

I have lived in the southern section of our country and love the people both white and black. They care more and feel more than the rest of us. But many of them are wrong when they seek to hold back the tide and deny the black man his right to be a first-class citizen. I rejoice that the Episcopal Church, even though it did little before the Supreme Court decision of 1954, to alter the position of the black man in our society, has seen fit to lead the struggle of the Churches to break out of the old pattern of segregation and unconcern with the dignity of the black man.

The sacraments are degraded if considerations of race deny any individual his equality in the sight of God. The motivation for the group that seeks the resignation of the Presiding Bishop and is promoting schism in the Church seems to be a resentment of the role of the Church in helping the black man. If the Episcopal Church were not supporting the General Convention Special Program, it would not be supporting the work of reconciliation which is the mission



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of the Church of Jesus Christ. It took the Supreme Court of our land to start the ball rolling. We in the Episcopal section of the universal Church of Our Lord are acting very late but thanks be to God, we are acting.

I support the decisions of the General Convention on behalf of the black man and the Presiding Bishop in his efforts to carry out the mandate from the Church. I feel that it is necessary for others who are also in agreement to let their voices be heard before the special convention which is shortly to be held.

(The Rev.) EDGAR H. FORREST  
Rector of Christ Church  
North Brookfield, Mass.

## Which Spirit?

Of late, whenever a startling indictment of the Church is pronounced, especially if it refers to the Church's neglect of or indifference to her responsibility in the social, economic, or political spheres, the claim that the pronouncement is the voice of the Spirit is likely to be heard both in the land and in the Church. The possibility that it is, in truth, the Spirit's voice is an ever live and frightening one. The probability that the Spirit speaks through every shocking utterance has yet to be established. The certainty with which some ecclesiastics assess some pronouncements as prophetic stuns me even more than most of the statements.

There is no doubt in my mind that the Holy Spirit, who is Lord in His world, speaks in His world and in ways often unexpected and through mouths often "unauthorized." The Church, the Spirit's peculiar province, is often ill-tuned to hearing what He says both within and without her domain. One possible reason for poor spiritual communication and discernment may be the Church's neglect of two of her most particular roles: her prophetic mission in human history and her work of discerning spirits.

If we are going to talk to the Spirit and hear prophecies, we must be willing to allow for spirits-daemonic as well as Holy Spirit and for prophets-false as well as for prophets-



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## THE KALENDAR

September

- 7. Trinity XIV
- 12. John Henry Hobart, B.
- 13. Cyprian, B.M.
- 14. Trinity XV
- Exaltation of the Holy Cross

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

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true. There appears to be reason for believing that the Church might prove immensely helpful in testing the spirits of the times and in winnowing the prophecies of the day. There are both scriptural and traditional mandates to the Church for exercising these functions. She has not always done well, but she should not shrink from her duty, especially when the need is so urgent.

(The Ven.) J. RALPH DEPPEN  
Archdeacon of Chicago

Chicago

## Pray for Pennsylvania

The story [TLC, June 22] on Bp. Myers's attack on Gov. Reagan was of timely interest to many of us here in the East. It appears as though our beloved Church does its best to maintain a "leavening balance" in the East and the West. California has its Myers and we, in Pennsylvania, alas, have our DeWitt. It might be a good thing if the Church could conjure up some magic formula whereby both of these individuals could be joined together, added to ex-Bp. Pike, and a new diocese created—(Diocese of Disturbia?). I am amazed, amused, and disturbed that neither Myers nor DeWitt ever refers to Christ or the Holy Spirit. Perhaps these, too, have no place in their ever-searching for more ways to get publicity and to keep our Church upset and disturbed.

The letter [TLC, July 2] by the Rev. Arthur C. Barnhart, misinterpreting your editorial on Welfare [TLC, June 15], is a good illustration of the results of the Bishop of Pennsylvania's staff—and how they have been brainwashed. You should see some other gems that are the creative (?) results of their endeavors.

We in Pennsylvania have little hope of overcoming the damage that has been and is being done. The latest is brainwashing our delegates to the special convention and having them believe they represent the bishop and not the diocese. They are presenting a memorial backing the Black Manifesto—as coming from our diocese. Believe me, this is so far from the truth that it is staggering.

Pray for us in Pennsylvania. We need prayers and guidance.

EVERETT R. VERBEEK

Philadelphia

## Honesty in Church

You quote [TLC, Aug. 17] from *The New Reformation*: "But so far no radical theologian of note has done anything so practical as what Schweitzer did!" Then you add an editor's note, "Nor so honest."

Would the name Bp. Pike not come to mind?

(Col.) SHIPLEY THOMAS

Plainfield, N.J.

[ Yes. And thank you. Ed.

## Those Crazy Episcopalians

TLC of July 20 has me dizzy. First I read "Those Crazy Episcopalians," then I read the news item about Sr. Tijerina's request for more than \$50,000 to arrest the Chief Justice *et al* and to commit crimes of arson, this being confirmed by Bp. Kinsolving and Mr. Davis. I was then sure Episcopalians are crazy. Mr. Davis forgets that the money he is giving away is not his money but our money we have given for the furtherance

of God's kingdom on earth. I do not wish my contribution to be an accessory after the fact to the crimes of arson and kidnapping. Mr. Davis's statement does not convince me of the wisdom and justice of the Executive Council.

It seems that we live in a mass society and the Church has taken over this philosophy. It has one advantage. It is much easier to love people in mass than it is as individuals. Not long ago I was engaged in trying to get a job for a black boy so he could be released from prison. I had been attending a church organization which professed great interest in black people. Not one of its members would help. I finally found a good Christian attorney who believed that God is the father of us all and who helped. I am not unaware of the sufferings of the minorities. If I had been, I would not have spent more years than I care to remember as a social worker.

I quote Isaak Walton's biography of John Donne. He is talking about criticisms of Donne. He says, "A person begot many rumours in the common people, who in this nation think that they are not wise unless they be busy about what they understand not." Much as I respect our reverend fathers in God I believe they are busy about what they understand not (political science and social problems). They may know their holy onions but not their political and social ones. We can't have a better world unless we have better people in it. Their job is to help us to be better people. I doubt that they are doing this when they use our money to support Alinsky, Forman, and Tijerina who openly say they depend on hate to motivate their projects. God is love.

ELINOR NOETZEL

Syracuse, N.Y.

## Answers, Anybody?

Perhaps you can offer suggestions and possibly even a solution to my problem and that of many of my friends. I (we) have been for some time seriously disturbed by many of the decisions and actions of the NCC. We realize that only a very small percentage of our contributions to our parishes filters up (or is it down?) to the NCC. Even that small percentage we are beginning to think is too much by far. Obviously it would be useless to deduct this small percentage from our cash contributions.

Some suggest that we confine our giving to material things such as Prayer Books or a new vestibule door. However, our parishes do have need of money and very probably proceeds from any sale of surplus material would still be subject to that "small percentage."

The only other alternative I, myself, can think of would be to place the NCC entirely in the hands of those ardent souls who believe it all very worthwhile and its pontifications totally perfect. And let them contribute from their own pockets all the necessary funds, leaving parish and diocesan funds intact.

I strongly suspect no positive action has been taken to date because no one wishes to "rock the boat" in these tortured times and possibly also because of fear that the results of such action might, conceivably, be welcome to certain elements in our society.

JOHN A. HARDY

Salisbury, Conn.

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## WEST VIRGINIA

### Bp. Strider Dies

The Rt. Rev. Robert E. L. Strider, retired Bishop of West Virginia, died on Friday, Aug. 8. Burial services were held on Aug. 12 at Zion Church, Charlestown, W. Va. He was 82 years of age.

A native of West Virginia, all of Bp. Strider's ministry was spent in that state. He was a graduate of the University of Virginia and of the Virginia Theological Seminary, from which he also received the Doctor of Divinity degree. He was consecrated Bishop Coadjutor of West Virginia in 1923 and became the diocesan in 1939. He retired in 1955.

## PENNSYLVANIA

### Controversy Over Manifesto Continues

In a continuing controversy over the demands of the Black Manifesto, the diocesan council of the Diocese of Pennsylvania urged the Church and diocese to provide "massive resources" for relieving racial injustice. The resolution approved left the door open as to what agency or agencies should receive the proposed help, and gave to a new committee the task of recommending how the resolution should best be implemented.

Background for the meeting was the council's rejection on July 10 of specific demands upon it made by the Black Economic Development Conference, the announcement that the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, and deputies to Special General Convention II would ask the Episcopal Church nationally to fund the BEDC, and a petition by 122 diocesan clergy opposing BEDC demands and tactics [TLC, Aug. 17]. Bp. DeWitt had called the meeting after the council had turned down the local BEDC demands.

In its new resolution the council recognizes "in the black community a cry for human dignity and justice" and concedes the Church's "involvement in the structure of racism," but says that the Church "must firmly repudiate the ideology of the Black Manifesto insofar as it is anti-Christian, and anti-Semitic in tone, advocates irresponsible violence, and calls for total power in the hands of one group."

The Rev. John R. Chisholm, rector of St. Paul's Church, Doylestown, spokesman for the 122 clergy who had signed the

petition against the manifesto, told the council that he and his colleagues would form a new organization this month to continue their battle. The petitioners in their statement called upon the special convention "to urge all men of good will to seek reform of our society along the lines of liberty rather than in its overthrow through the imposition of a tyranny."

### Judge Warns "Occupiers"

Judge Robert N. C. Nix, Jr., has issued subpoenas to five black leaders to warn them that an injunction against occupying a Philadelphia inner-city church applies to them and everyone else. Judge Nix, himself a Negro, had previously made permanent an injunction restraining persons from interfering with the operations of Cookman Methodist Church—a predominantly white congregation in an almost all-black neighborhood [TLC, Aug. 17]. This church had been occupied for a week by supporters of the Philadelphia Black Economic Development Conference (BEDC). The local BEDC unit and some black church leaders had asked that the church be turned over to the residents of the community for their use.

Two of the subpoenas issued by Judge Nix were served by police on Walter Palmer and Oregon Law during a meeting of the Black Community Council in St. Barnabas Episcopal Church. The Rev. Jack Studebaker, pastor of St. Barnabas, said he was considering asking the Diocese of Pennsylvania to seek an injunction barring police from breaking up meetings in his church.

## NCC

### Space Program Defended

Abandonment of the U.S. investment in space would not resolve the "horrible conditions" of injustice and poverty on earth, in the view of Dr. Howard Schomer, head of the National Council of Churches department of specialized ministries. He said also that human problems were not caused by the spending of \$42 billion on space projects since 1958. "The \$714 billion spent on our war budget during this period is the true misappropriation of our federal tax resources," he wrote in an article published in the Aug. 15 issue of *Tempo*, NCC semi-monthly. Dr. Schomer took issue with those not "allowing themselves to soar with the

astronauts" because of "deepening frustration for our highest social objectives right here on earth."

Dr. Schomer found the success of the Apollo 11 voyage to the moon evidence that the nation can find the resources to meet any material problem. But his enthusiasm for space exploration was prefaced with a warning: "We are morally free to probe the heavens, rejoicing in each achievement, but only on condition that we generate at the same time the same public commitment in support of massive measures to overcome war and social oppression." Since the gross national product has doubled since 1958—\$450 to \$900 billion—Dr. Schomer said the U.S. could have raised the \$160 billion "Freedom Budget" called for several years ago by civil rights leaders.

Without the spirit of Christ, Dr. Schomer concluded, "man's new immense journey is dangerous and doomed, but in His spirit, there could indeed open before us a new heaven and a new earth."

## CHURCH AND STATE

### Congress Eyes Tax Exemptions

Tax exemption on church income derived from businesses unrelated to religion will be abolished if the U.S. Senate agrees to a provision in the 1969 tax reform bill already passed by the House of Representatives. The termination of such exemption is among the provisions in the 364-page measure which was voted, 394 to 30, by the House.

In an unprecedented action, the general board of the National Council of Churches and the U.S. Roman Catholic hierarchy joined last May in asking the House Ways and Means Committee to tax income from unrelated church business. The aim of the request was to stop churches from operating trades or businesses with a tax advantage and which compete with tax-paying firms.

The extent of the operations which will be affected is not known, since there has never been a thorough tabulation of church-owned, profit-making enterprises. It is known that churches own such things as hotels, resorts, manufacturing firms, broadcasting facilities, service stations, parking lots, and food processing installations. Some churches also have become involved in a lease-back set-up: a business is purchased on credit, and leased to

an operator for five or less years; profits are received as rent and used to pay the purchase price. This practice was opposed by the National Council of Churches and the Roman Catholic bishops.

On the same day the House passed the tax bill, a measure to collect state corporation taxes from churches and religious organizations on unrelated business income cleared the California legislature. Under this action, churches would be subject to the seven percent tax levied on net business incomes. Governor Ronald Reagan was expected to sign the bill which would go into effect next January. Untaxed would be income from church-related activities.

The House of Representatives' bill in Washington was seen as the most thorough tax reform in history. It is scheduled to come before the Senate in the fall. Charitable contribution deductions in income tax reporting would be changed by raising the limit from 30 to 50 percent of income. At the same time, the special unlimited deduction on contributions, which has enabled some wealthy persons to escape taxation altogether, would gradually be reduced to the 50 percent level by 1975.

## On White House Religion

President Nixon has "established a conforming religion" in violation of the spirit of the first article of the Bill of Rights, Dr. Reinhold Niebuhr has charged. The professor-emeritus of Union Theological Seminary compared the East Room of the White House to a "king's chapel" for a "tamed religion" which often seems "even more extravagantly appreciative of official policy" than an established religion, forbidden by the Constitution, would be.

The East Room has been the scene of a series of religious services involving each of the major American faiths since Mr. Nixon took office. Writing in a recent issue of *Christianity and Crisis*, Dr. Niebuhr said the East Room has been "turned into a kind of sanctuary. By a curious combination of innocence and guile," he said, Mr. Nixon "has circumvented the Bill of Rights' first article. Thus, he has established a conforming religion by semi-officially inviting representatives of all the disestablished religions, of whose moral criticism we were naturally so proud. . . . It is wonderful what a simple White House invitation will do to dull the critical faculties, thereby confirming the fears of the Founding Fathers."

Dr. Niebuhr also attacked what he called the "Nixon-Graham doctrine," an idea which he attributed jointly to Mr. Nixon and to evangelist Billy Graham—that "a spiritual solution" must be found for current American problems. As expounded by those two men, Dr. Niebuhr said, this "doctrine" seems indifferent to the basic distinction between conventional religion and radical religious protest. He also criticized it for undue "confidence

in individual conversion" which "obscures the dual individual and social character of human selves and the individual and social character of their virtues and vices."

## INDIA

### Mass Conversion Follows Reception

More than 2,000 laymen of the Anglican Diocese of Nandyal, following five Anglican priests who were received into the Roman Catholic Church in Madras [TLC, Aug. 3], have also become Roman Catholics. The reason for the mass conversion was opposition to the proposal for a merged Church of North India, joining Anglicans with various Protestant Churches. The Diocese of Nandyal was the only one in South India that had objected to the earlier formation of the parallel Church of South India in 1947. It will be phased out as a diocese of the Anglican Church, according to plans, before the Church of North India merger is completed in 1971. Roman Church officials in Kurnool have said that many more applications for membership have been received from other Anglicans in the same area.

Principal charges of the new converts in objecting to the proposed Church of North India are that it would not recognize the sacrificial aspects of the Mass, that it would make infant baptism optional, and that it would not preserve the apostolic succession in its ministry.

The five former Anglican priests, who are married and have children, were admitted as priests after the Indian Roman Catholic Bishops' Conference had submitted a request to Rome asking for dispensation for such action. Roman Catholic Bp. Rajappa of Kurnool said that the decision to admit them into the Church [after a brief orientation period] was "most difficult and delicate."

## COLORADO

### Rehabilitation Center Expands Services

Spalding Rehabilitation Center, Denver, opened in 1965 as an 80-bed physical rehabilitation facility by the Episcopal Church Homes Corporation, has been so successful in its objectives that it is embarking on a new program—that of cardiac reconditioning and treatment. A new wing costing an estimated \$287,000 is presently being added to the four-year-old Spalding Center for the express purpose of treating individuals who have suffered myocardial infarctions and other coronary diseases. The wing will be opened in late summer.

Jack E. Stiles, the center's administrator, and Eugene H. Frink, board chairman, have announced that the wing has been named in honor of Col. Frank Borman, USAF. Earlier, the key area in the

wing, a 1,600-foot area for electronic exercise testing, had been named in honor of the late President Eisenhower.

When announcing the name of the Frank Borman Wing, Mr. Stiles said that the rehabilitation program is "truly an adjunct of today's space age" and that "there is no better way to recognize this than by honoring a lunar pioneer, the commander of Apollo 8's moonshot." He also paid tribute to Col. Borman's activities in the Episcopal Church.

## CHURCH OF ENGLAND

### "Nay" Vote Denounced

A variety of proposals are being put forth throughout England to break the impasse of Anglican-Methodist reunion resulting from the failure of Anglican bishops and clergy to affirm in July the first steps in a plan of union which has been years in the drafting [TLC, Aug. 3]. Second votes by the Anglican Convocations of York and Canterbury are being called for. Some measures proposed are much more specific than the appeal for increased interaction between the two Churches made on Aug. 6 in a joint pastoral by the archbishops of the two Anglican provinces [TLC, Aug. 31].

Shortly before the pastoral appeared, the Rt. Rev. Gordon Savage, Bishop of Southwell, urged a special meeting of the convocations next July to take a second vote. Many people had "second thoughts" after voting no in the first voting, he said. He strongly denounced those who prefer a scheme like that of the Church of South India, in which several communions are joined in one Church.

A group in northwest England have announced that they will proceed to united Anglican-Methodist action and mission "with or without official support." Making such a pledge were 578 persons, including 64 clergymen. No bishops are known to be siding with this group.

The Rev. David Edwards, Dean of King's College, Cambridge, has said that the Church of England in 1969 passed through the "blackest year" of its history. He called the Anglican rejection of the reunion plan with the Methodists a "disaster," representing "the biggest single example to date of the Church's failure of nerve."

## ORGANIZATIONS

### Heifer Project Grows

The committee on World Relief and Interchurch Aid of the Episcopal Church, and the Vera and Walter Morris Foundation, are new member agencies of Heifer Project, Inc., which recently held its 25th semi-annual meeting of the board of directors in Goshen, Ind. Representing the Church committee was the Rev. Shirley Goodwin of Boston, and Walter Morris represented his family foundation.

Both were invited to sit on the board of trustees.

For many years the Episcopal Church has supported the work of the project and now will participate in the leadership of it. Mr. Goodwin, executive secretary of the department of Christian social relations for the Diocese of Massachusetts, is also a member of the executive committee of the New England committee for Heifer Project. The project is open to religious, agricultural, civic, philanthropic, and service groups that subscribe to the purposes of the organization and contribute to its financial support.

Guest of honor at the meeting was Dan West of Goshen who founded the project. Haunted by faces of starving children encountered in his relief work during the Spanish Civil War, Mr. West inspired his friends to provide heifers that would give a continuing supply of milk for victims of hunger throughout the world including the United States. The project has supplied 40,000 animals and nearly 1.5 million chickens and hatching eggs to 85 countries since the first shipment in 1944.

#### RELIGIOUS ORDERS

### SSP Observes Anniversary

The Society of St. Paul observed its 11th anniversary in July with a tour of the Salem, Ore., area and a formal reception by the state's governor, Tom McCall.

Operating St. Jude's Homes in the Diocese of Oregon and also maintaining extensive overseas supply work in medical equipment, the society provides missionaries, maintains its own complete printing plant (which produces books, cards, tracts, and a magazine, and supplies publications for the church in both English and Spanish) and makes private and group retreats possible in its monastery at Sandy, Ore.

Fr. René Bozarth, rector of the society, was named an honorary canon of Damaraland (S.W. Africa) in 1961 in recognition of his missionary activity in Africa. He was also named American Commissary for the Diocese of Lebanon, Jordan, and Syria in 1968 in appreciation of his efforts in supporting the Arab Anglican Church and its bishop, the Rt. Rev. Najib Cuba'in.

The Rt. Rev. T. David Somerville, Coadjutor Bishop of New Westminster (British Columbia), will be at the monastery this month to lead a dialogue-retreat for the community on the theme of "The Church in Transition."

The Society of St. Paul is recognized under Canon 52 of the Episcopal Church, and the Rt. Rev. James Carman, Bishop of Oregon, has always been its official visitor. The Rt. Rev. Robert F. Mize, now Assistant Bishop of Matabeleland, is a lifetime honorary member of SSP. In its 11 years, the society has supplied more than 50 tons of pharmaceuticals and surgical supplies, 314 eucharistic sets, 9

chalices and patens, 44 cassocks, 18 surplices, 214 preaching stoles, 2 copes, 2 miters, and 36 acolyte habits to overseas missions, primarily in Damaraland, Malawi, Jordan, The Philippines, and Botswana. It has also made possible the education of African and Asian Christian young men.

#### POLYNESIA

### Anglicans May Receive RC Communion

Authorization by the Roman Catholic bishops of Fiji and the Gilbert Islands for Anglicans to receive Holy Communion in Roman Catholic worship when their own clergy are not available was cited in Suva as a major breakthrough in ecumenical relations. The Rev. Martin Dobby, an Irish missionary, noted the new authorization in an address following his election as vice president of the traditionally protestant Fiji Council of Churches.

The Bishops Conference of the Pacific, which gave permission for the practice at its meeting some weeks ago, placed three conditions on the reception of communion in Roman churches by Anglicans—the request must be spontaneous, the Anglican must express faith in the eucharist in accord with the Roman Catholic Church, and the Anglican's own priest must be unavailable for long periods.

The permission was granted because of the unique problems experienced by Christians whose clergymen must travel frequently from island to island and thus are unavailable to their parishes for long periods of time.

#### NEW MEXICO

### Leaders Say "No Reparations"

"No reparations," either nationally or locally, is the consensus of New Mexico church leaders on demands of minority groups for such funds. Polled by *The Albuquerque Journal*, churchmen rejected the reasoning of the Black Economic Development Conference (BEDC) request for \$3 billion from white churches and synagogues because of "past injustices."

Closer to home, the church leaders rejected the demands of a militant Spanish-American group, the *Alianza Federal de Pueblos Libre*, for church lands and money. The *Alianza* is a group headed by a one-time fundamentalist preacher, Reies López Tijerina, now under sentence on a variety of charges stemming from his efforts to regain for New Mexico's Spanish-speaking poor what he considers their heritage of land grants. Among his demands is that the Episcopalians should donate \$50,000-plus in poor funds to the group. Episcopal groups have urged their leaders to reject the *Alianza* requests.

## Briefly...

■ The Rt. Rev. C. Avery Mason, Bishop of Dallas, has announced his resignation effective Jan. 1, 1970. He is now 65 years old. In making the announcement, the bishop said that he would appoint himself, upon retirement, honorary canon to the Diocese of Dallas and to St. Matthew's Cathedral, Dallas.

■ The Bishops of St. Alban's, Southwark, and Stepney are among the sponsors of an international conference on chemical and biological warfare to be held in London from Nov. 21-23. The main object of the conference will be to discuss the report published by a group of experts on this kind of war who were invited to compile the report by U Thant, Secretary General of the United Nations.

■ The Rev. Canon W. Ebert Hobbs, former director of the General Synod department of information and stewardship of the Anglican Church in Canada, is acting associate general secretary for communication for the National Council of Churches. A native of Ottawa, Canon Hobbs now lives in Ridgewood, N.J.

■ The Archbishop of Canterbury has invested Dean Jaak Taul, 64, with the Cross of St. Augustine for meritorious service to the Church in his native Estonia, to the emigré community in Great Britain, and for his efforts toward Christian unity. The dean, who has lived in England since WW II, became head of the Lutheran Church Council of Great Britain in 1956.

■ New York State has begun distribution of about \$17 million to private colleges. None of the 52 institutions receiving the grants are Church related. A total of 33 religious-affiliated colleges and universities also applied for state funds under the law, but the state department of education said a final decision on their eligibility was still pending.

■ Church and state both paid tribute when a statue of St. Thomas More—condemned to death and executed in 1535 when he was Sir Thomas—was unveiled on a tiny lawn outside Chelsea Old Church in southwest London. He was condemned technically for treason but in actuality for refusing to recognize Henry VIII as supreme head of the Church after that king's break from Rome. In 1935 Sir Thomas was canonized.

■ A recommendation that the Anglican Church of Canada re-open conversations with the Presbyterian Church in Canada is to be presented to the Anglican General Synod meeting this month. Headed by the Most Rev. Godfrey P. Gower, Archbishop of New Westminster, the committee also proposes communication with other Christian bodies, particularly the Roman Catholic and Orthodox Churches.

Sherman Stevens Newton

## THE SACREDNESS OF LAW

"The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tyranny and leads to tyranny."

*From the House of Bishops' 1958 Pastoral Letter*

IN view of some present activities of the Episcopal Church, parts of the pastoral letter issued by the House of Bishops in 1958 make curious reading. One section of the communique is subtitled *The Sacredness of Law*. It bears reading as a reminder that the Church is not per se on the side of just any old disruption merely because the end in view is laudable:

"In Christian thought government is a structure appointed by God for the common good. Its function and responsibility is to care for the outer order and framework of our common life. We all need to be protected. We need the orderly and impartial administration of justice for the protection of our property, our safety, and our hard-won rights. St. Paul recognized this when he appealed to Caesar, and when in the Epistle to the Romans he wrote, *the powers that be are ordained by God*. The law is the minister of God for good. It is God's instrument. It makes civilized life possible, and enables us to live together in peace. It restrains our selfishness and wildness, and, while it cannot change our hearts, it does provide the indispensable outer framework of our unity. The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tyranny and leads to tyranny. Anarchy is the absence of order; tyranny is an order of sorts. It is

for this reason that Christians are taught to honor government and pray for *all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice*. Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation. It is only for the gravest and clearest principle of conscience relating to a serious moral issue that one may contemplate civil disobedience. And, because all order is at stake, such disobedience can only be justified when it is based on a higher ethical principle than the law represents. Never is it right when the disobedience is the expression of a lower ethical standard than the law would enforce. We call upon you, therefore, at this time to honor and obey the laws of the land."

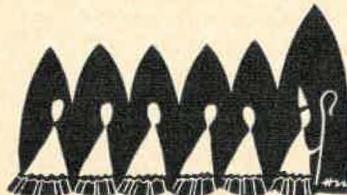
The import is clear. Civil disobedience is so serious a matter, striking as it does at the heart of civilization's laws while inbreeding itself with the shattering terror of anarchy, that only the most acute pangs of conscience can justify it. Indeed, to push the truth of this part of the letter to its logical end, we may say that civil disobedience is so serious an attack upon society that only a Christian

can justly engage in it. That is, only the person whose conscience has been honed sharp upon the mind of Christ can be trusted to disobey the law for a just as well as unselfish reason.

THIS letter certainly challenges the idea that the Church or civilization has anything to gain by underwriting financially any organization, black or white, pledged to the disruption of civil life if need be to gain its ends. "Unregenerate" man simply cannot be trusted to engage in civil disobedience.

One can only be appalled, in this context, by the cavalier manner in which the idea of "revolution" is tossed about by some. Even to appear to condone "revolution" as such causes one to wonder to what extent history has been read, let alone studied, by the so-called militant. For the Church as an institution and the clergy as representatives of the Lord Christ to give mass media exposure to paint a justifying picture of violent revolution is to play with fire — and not Pentecostal fire.

"Revolutions do not so much overcome evil as give new birth to it by provoking fresh evil," wrote Berdyaev. This is not to fault the desire of Church leadership to lift up the economically fallen and racially mistreated. Nevertheless, warning signals are up all over the country. There is an inner uneasiness which, it is well to say, may derive from an unexpressed depth of wisdom or caution. Despite what some say, the man in the pew is listening. And he is not inevitably self-centered and racist, as witness his astonishing response to the Biafran ap-



*The Rev. Sherman Stevens Newton is rector of the Church of the Holy Nativity in Chicago.*

peal. Perhaps some of these "giants of the pew" — those dedicated souls who listen Sunday after Sunday to a cataract of words — apprehensively appreciate the Rt. Rev. Richard Emrich's reference to Edmund Burke in the bishops' 1964 Williams-Ball Memorial Lecture:

"Edmund Burke, facing the innovation of the French Revolution, said, in effect, why is it that a man who would not dream of smashing his watch (for he could not create another), why is it that such a man will talk loosely of smashing an old social order, believing with presumption that, from scratch, he can create another? Approach the social order, then, with delicate hand, for it is obvious that there are such things as social avalanches. World War I, begun so recklessly and with so little awe, bled Europe white, and in ending the Czarist monarchy, began Communism as a world power."

UNTIL the Church begins to read anew its own doctrine of man as in need of a redemption beyond himself, it faces a critical illness which is currently reflected in the nation. It may be that Dostoevsky was right when he observed that there is a hangman concealed in every one of us. Thus, it is hardly necessary to be a pacifist to have reservations about the ultimate results of our present efforts to be "where the action is."

There is no apparent place in the Gospel designated by the Lord Christ as the spot where His followers are to lay down the Cross and grasp the weaponry of violence. And it is doubtful that the Church has a calling to suggest that such a point exists. In any event, whatever else may be said about ways and means to win the world for Christ, such victory should certainly not depend upon arousing the worst in man's nature. Such leads to anarchy, "the absence of law and order."

Maybe — just maybe — the communique of that fuzzy thinking bunch of bishops of ten years ago ought to be dusted off and reread as a supplemental pastoral tract for these times. ". . . we do need to be reminded now of the evils of anarchy."

## The Sacredness of Law

*In Christian thought government is a structure appointed by God for the common good. Its function and responsibility is to care for the outer order and framework of our common life. We all need to be protected. We need the orderly and impartial administration of justice for the protection of our property, our safety, and our hard-won rights. St. Paul recognized this when he appealed to Caesar, and when in the Epistle to the Romans he wrote, "The powers that be are ordained by God." The law is the minister of God for good. It is God's instrument. It makes civilized life possible, and enables us to live together in peace. It restrains our selfishness and wildness, and, while it cannot change our hearts, it does provide the indispensable outer framework of our unity. The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tyranny and leads to tyranny. Anarchy is the absence of order; tyranny is an order of sorts. It is for this reason that Christians are taught to honor government and pray for "all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice." Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation. It is only for the gravest and clearest principle of conscience relating to a serious moral issue that one may contemplate civil disobedience. And, because all order is at stake, such disobedience can only be justified when it is based on a higher ethical principle than the law represents. Never is it right when the disobedience is the expression of a lower ethical standard than the law would enforce. We call upon you, therefore, at this time to honor and obey the laws of the land.*

# The Wind and The Whirlwind

By ENRICO S. MOLNAR

They sow the wind,  
they will reap the whirlwind.  
*Hosea 8:7*

THIS seems to be the Year of the Clenched Fist, the Season of the Strong Word, the Dark Night of the Timid Soul. The good old USA appears to have become a paradise lost for the non-militants, a promised land for disrupters of public worship, a country of cocaine, drugs, and reparations. The popular prayer of St. Francis is suddenly acquiring a punch in reverse entendre:

*O Lord, make me an instrument of  
Holy War:  
Where there is pardon, let me sow  
injury;  
Where there is love, hatred;  
Where there is union, discord;  
Where there is faith, doubt;  
Where there is hope, despair;  
Where there is light, darkness;  
And where there is joy, sadness.  
O divine Master, grant that we may  
not too much seek*

*To console, as to be consoled;  
To understand as to be recognized;  
For it is in receiving that we obtain;  
It is in not pardoning that we achieve;  
And it is in insisting on reparations  
That we enter into the affluent life.  
Amen.*

The current wave of interrupted services brought back personally unpleasant memories: on a Sunday during the Thirties—before World War II, almost in another century—I was sitting on a hard bench in a church in Germany; suddenly the service was interrupted by a quintet of brown-shirted Nazi youths who goose-stepped down the aisle and made impossible accusations. And a decade later, while I was preaching from an elevated pulpit in a church in a small county seat in Bohemia, several heavy-footed com-

munist functionaries walked up to the pulpit and asked me to sign a "People's Action Agreement." In neither case were the protesters protestant or catholic; they were members of no church and they knew nothing of Christian doctrine or orders of worship. They wanted disruption and got it; they wanted conformity to *their* ideology, and acceptance of *their* standards, and almost succeeded.

A generation gap which ignores cultural continuity disrupts many campuses. In many market places, sacred and secular, cultists of the new iconoclasm play the pipes to us and wish to punish us because we won't dance. In many ivied fortresses we are witnesses of too much cheek and not enough backbone. It is good to know that our brethren in the Union of Orthodox Jewish Congregations of America are calling for protection of the freedom of worship. "We do not consider interruption of divine services an acceptable way of dealing with civil rights issues" [TLC, June 22]. Here is the authentic voice of a people which personifies a cultural minority down the centuries.

The presenter of the Black Manifesto is a modern-day reincarnation of Paracelsus Bombastus. A failure in previous ventures, he now makes capital out of confusion in our society and out of past and present sins of omission of the Church. The recipients of the manifesto at times fail to see that the assumptions of the document are not only treasonable and contrary to the American democratic processes, but also heretical from the point of view of Christian theology. And even if we assume for the sake of argument that reparations to the black community for past wrongs committed against them is a valid claim, then, says the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles: "It would seem that mere monetary reparations are a poor substitute for repentance against racism and discrimination. The Bible clearly reminds us that 'out of the heart' (not the pocketbook) are the issues of life." In the same statement Bp. Bloy continues: "Since Jesus taught His followers to pursue the way



of love and of doing good to those who despitely use you, it is difficult for me to believe that coercive reparations will really be acceptable to the sincere and worshipping black Christian community. Many blacks with whom I have talked repudiate Mr. Forman's philosophy as being completely incompatible with the Christian ethic."

In a real sense we are reaping the whirlwind from Uppsala where the delegates to the 4th assembly of the World Council of Churches, carried away with the Marxist wind of vain doctrine, interpreted Christian faith as justifying violent action. The June 25 issue of *The Christian Century* tells us that at a recent WCC meeting at the Notting Hill Ecumenical Center in England another manifesto was presented to the delegates, and that Dr. Visser 't Hooft was disgusted with the white Americans for allowing the anonymous "Mr. Black" to go completely unchallenged. After all, in calmer moments even Mr. Black must recognize that the right of his fist ends where the right of my chin begins. However, should he strike me, as a Christian I must turn the other cheek—(and there is no other alternative, Adam Clayton Powell's statement notwithstanding)—yet not surrender my integrity nor fall to pieces in the face of open blackmail.

I can do no better than close with a few lines from the statement of the Bishop of Los Angeles:

"As I see it, the Church should receive the manifesto as a reminder of our past and present uncharitableness, and she should seek to make whatever amends she can and as Christian conscience dictates—but never in fear of reprisal, never in panic, and never in the spirit of mollification. The Church should see the manifesto in Christian perspective, as a call to love and not as an unpaid bill for real or imagined wrongs. It is surely true that out of the heart are the issues of life, not out of the pocketbook; the former can reflect true Christian reconciliation but the latter only the rankest kind of prudential materialism."

*The Rev. Canon Enrico S. Molnar, Th.D., is warden of Bloy House Theological School in the Diocese of Los Angeles, and a frequent contributor to these pages.*

# EDITORIALS

## East Room Religion

DR. Reinhold Niebuhr has sharply criticized President Nixon's weekly services of worship in the East Room of the White House as a violation of the first article of the Bill of Rights that "Congress shall pass no laws respecting the establishment of religion or the suppression thereof" (see page 6). In his indictment, set forth in an article in the Aug. 4 issue of *Christianity and Crisis*, the esteemed theologian invokes the authority of the prophet Amos, Roger Williams, and Thomas Jefferson in support of his case as prosecutor against the President. He assumes that Mr. Nixon does not welcome "a critical type of religion" but only a "conforming" one and therefore has set up this format of informal services at the White House in which the preachers can be prudently hand-picked—conformists, *si*; critics, *no*. Any word of Dr. Niebuhr deserves to be heard with respect and pondered with candor, and we have tried to give this particular word of his the right treatment. Having done our best with it we can in good conscience make reply.

Our reply includes partial agreement. To date, certainly, the preachers who have been honored with invitations to speak at these services have been, if not necessarily tamely conforming, at any rate not rudely critical either of Mr. Nixon or of the country of which he is the leader. But is it either reasonable or charitable to draw the inference that Dr. Niebuhr draws? "It is wonderful what a simple White House invitation will do to dull the critical faculties," he remarks in comment upon the sermon preached by a rabbi at one of the services. The rabbi expressed the prayerful hope that future historians would be able to say that Richard M. Nixon was in his day a human servant of the divine purpose to "save the world and civilization." The rabbi surely meant to say this; his actual words express it very poorly. But Dr. Niebuhr's criticism is an overkill: "The warnings of Amos are forgotten [in the rabbi's sermon], and the chief current foreign policy problem of our day is bypassed. The apprehension of millions is evaded that our ABM policy may escalate, rather than conciliate, the nuclear balance of terror."

Does Dr. Niebuhr contend that the preachers at the White House services should advise the President on foreign policy and national defense? Evidently so; and if so we must say that in our view such a demand is absurd. If a White House preacher had any reason to believe that Mr. Nixon and his administration are indifferent to the needs of humanity in their theory and practice of government he would indeed have not only the right but the duty to tell them what the Lord requires of them. And who is to say that the preachers have not, in the ways that seemed best to them, tried to declare to their East Room congregations the mind of the Lord for those who are in positions of civil power?

When Dr. Niebuhr reminds Mr. Nixon, Billy Graham, and all who need such reminding that "religion" as such is by no means necessarily good for the world,

he is doing a service which apparently is needed in this case. What he calls "the Nixon-Graham doctrine of the relation of religion to public morality and policy" is gravely defective insofar as it "regards all religion as virtuous in guaranteeing public justice." The truth is as William Blake once put it:

*Caiaphas was in his own mind*

*A benefactor of mankind,*

*And read the Bible day and night.*

Caiaphas was an old pro in religion, as was the Grand Inquisitor and were some of history's most monumental oppressors. Perhaps some preachers on the invitation list for the East Room, having read Dr. Niebuhr's blast, will be mindful of this fact and be governed accordingly when they preach to the President and his Sunday morning guests. We hope so.

But as for Dr. Niebuhr's charge that what goes on in the East Room on Sunday mornings constitutes an "establishment of religion" *contra* the U.S. Constitution, we can only say that here a great theologian strangely descends to the theological level of Mrs. Madalyn Murray O'Hair who wants no praying on the moon by anybody on the government payroll. Perhaps Mrs. O'Hair doesn't know better. Dr. Niebuhr must.

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## Brothers

I found him  
Hurt and alone in the dark.  
I washed his face.  
I bandaged the bleeding places.  
I cleaned him up and told a joke or two  
On me — because it was funny,  
A blind, broken sinner like me  
Trying to patch up another fellow.  
Then I saw it was getting on toward morning  
Because the darkness was turning to day.  
In the gathering light I saw his face.  
I saw it was my brother  
And he saw it was his brother.  
We both saw in each other  
A greater love than either of us had,  
A love that was the same in each  
And more than both of us.  
Love perceived love  
And loved the love in the other.  
The love held both of us  
Until we were one with the love  
And with each other  
In peace, in joy, and in glory.

*We fly to you  
Cry to you  
Jesus Lord.  
Support us  
Comfort us  
Jesus Lord.*

Marie L. Webner

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## ALABAMA

**AUBURN UNIVERSITY** Auburn  
**CHAPEL OF ST. DUNSTAN, CANTERBURY, Episcopal College Center** 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

**CALIF. INSTITUTE OF TECHNOLOGY**  
**ALL SAINTS'** 132 No. Euclid Ave., Pasadena  
 The Rev. Huston Horn, chap.  
 Sun 8, 9, 11. College group at church Sun 10

**FRESNO STATE & CITY COLLEGES**  
**CANTERBURY CENTER** 4545 E. Sierra Madre, #H  
 The Rev. John M. Wilcox, chap.  
 Full college program, plus 3 Epis Churches in Fresno

**WHITTIER COLLEGE** Whittier  
**ST. MATTHIAS** 7056 Washington Ave.  
 Frs. A. E. Jenkins, C. K. Landis, W. S. Cox  
 Sun 7:45, 8:45, 10:45; Canterbury Club

## 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

**SOUTHERN COLORADO STATE** Pueblo  
**CANTERBURY HOUSE** 1808 Bonforte  
 The Rev. James B. Johnson, chap.  
 Sun & daily Eucharist

**UNIVERSITY OF COLORADO** Boulder  
**ST. AIDAN'S** 2425 Colorado Ave.  
**BISHOP INGLEY STUDENT CENTER** P.O. Box 970  
 The Rev. A. B. Patterson, Jr., r & chap.  
 Sun & daily Eu, vespers; full-time chaplaincy

## CONNECTICUT

**U.S. COAST GUARD ACADEMY**  
**CONNECTICUT COLLEGE**  
**MITCHELL COLLEGE**  
**ST. JAMES'** New London  
 H. Kilworth Maybury, r; William R. Speer, ass't  
 Sun 8, 9:15, 11; Thurs 9:30

## 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  
**ST. BARNABAS** 319 W. Wisconsin Ave.  
 The Rev. Allen B. Purdom, r & chap.  
 Daily MP, HC, EP; Canterbury Program

**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  
**ST. PAUL'S** 900 Normal Road  
 The Rev. Charles H. Briant, v & chap.  
 Sun 7:30, 9, 11, 5; weekdays as anno

**UNIVERSITY OF CHICAGO** Chicago  
**EPISCOPAL CHURCH at the University of Chicago**  
 The Rev. John W. Pyle, D.D.  
 Bond Chapel on Campus: Thurs 12 Noon HC  
 Brent House, 5540 S. Woodlawn: Sun 6 EP  
 St. Paul & Redeemer, 50th & Dorchester: Sun 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  
**ST. PAUL'S** 27 Pleasant St.  
 Wm. D. White, r; Harry K. Warren, college ass't  
 Sun 8, 10:30

## MARYLAND

**GOUCHER COLLEGE and TOWSON STATE COLLEGE** Towson  
**TRINITY** 120 Allegheny Ave.  
 Sun 8, 9:30, 11; Thurs 10:30

## MASSACHUSETTS

**LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE** Lowell  
**ST. ANNE'S** Kirk & Merrimack Sts.  
 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)

**HOPE COLLEGE** Holland  
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 The Rev. Robert A. Winter, r  
 Tel.: 396-7459; 392-1542  
 Sun HC 8, MP & HC 10; HD as anno

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
 The Rev. G. Russell Hatton, chap.; the Rev. Wm. Teska, ass't  
 Sun 10; Tues & Fri HC

## MONTANA

**UNIVERSITY OF MONTANA** Missoula  
**HOLY SPIRIT PARISH** 130 6th E.  
 The Rev. C. C. Boydston, D.D., r; the Rev. D. R. Thompson, ass't  
 Sun 8, 9:15, 11; Wed 7, 10

## NEW JERSEY

**RUTGERS UNIVERSITY** New Brunswick  
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 The Rev. Canon C. A. Lambelet, Ph.D., chap.  
 Sun 9, 11; Wed 4:45; Thurs 7; Fri Noon

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 Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

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**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. H. Bruce Shepherd, chap.  
 Sun HC 9:15, 5:15; Thurs 5:15 HC

## OHIO

**LAKE ERIE COLLEGE** Painesville  
**ST. JAMES'** 131 No. State St.  
 The Rev. Thomas R. Waddell, r  
 Sun 8, 10, Eu 7:30 Wed on campus as announced

**MIAMI UNIVERSITY and WESTERN COLLEGE** Oxford  
**HOLY TRINITY** Poplar & Walnut Sts.  
 Rev. W. H. Taylor, r; Rev. D. Judson, campus min.  
 Sun 8, 10; Wed 7; affil. United Campus Ministry

## PENNSYLVANIA

**BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY**  
**GOOD SHEPHERD** Lancaster Ave., Rosemont  
 The Rev. James H. Cupit, Jr., r  
 Sun 7:30, 9:15, 11:15 HC, 10:15 Adult Class;  
 Daily 7:30 HC

**DICKINSON COLLEGE and LAW SCHOOL**  
**ST. JOHN'S** Hanover & High Sts., Carlisle  
 The Rev. Canon John Hilton  
 Sun 7:30, 10

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

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

*Continued on next page*

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## 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

## TEXAS

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

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
TRINITY  
The Rev. E. Guthrie Brown, r  
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

**MARQUETTE UNIVERSITY** Milwaukee  
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  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
The Rev. G. W. Leeson, c; Phone 756-1595  
Sun 8, 9:15, 11; weekdays as announced

**RIPON COLLEGE** Ripon  
ST. PETER'S 217 Houston St.  
The Rev. Robert J. C. Brown, r  
Sun 7:30, 10; Daily 6:45; Thurs 9

**UNIVERSITY OF WISCONSIN** Madison  
ST. FRANCIS' 1001 University Ave.  
The Rev. Arthur S. Lloyd, chap.  
Sun 8, 10, 5 H Eu; other services & program as anno

**WISCONSIN STATE UNIV.** La Crosse  
CHRIST CHURCH 9th and Main  
The Rev. H. C. Mooney, r  
Sun HC 8, 9:45, 6; Daily HC

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Community, and your listing is not  
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# BOOKS

**THE BIRTH OF GOD.** By James Kavanaugh.  
Trident Press. Pp. 191. \$4.95.

A free man pays a terrible price for his freedom, says James Kavanaugh in the preface to his best work thus far, *The Birth of God*. How much of a price and the nature of this freedom is the burden and the blessing he shares with the reader. No one can ever say that he is dishonest or hiding; rather he is a fellow-creature yearning that others may discover what he has found at great cost.

A sour note, however: The first five chapters are disappointing. This section is a scholarly attempt to deal with "the historical roots of the religious experience of the ordinary man." I found them belabored rehearsals of the developments which most liberal arts students deal with in basic courses of anthropology, philosophy of religion, and the history of western civilization. One wonders . . . is this a rebellious man who passed through an educational system which had no freedom to question and develop basic understandings? And so, in the midst of crisis (personal and ecclesiastical) he turns to refute all?

But wait—the redeeming quality of this work unfolds in the last section of the book. These are five chapters which are gems, revealing deep and profound understandings. James Kavanaugh hits home and it hurts; he is "contemporary," thought-provoking in his handling of the myths of "Mortality," "Sex," "Death," "From Myth to Manhood," and "The Birth of God" (chapters 6-10). These chapters read as if from the pen of a different person than the author of the first five. There we meet a bitter man who has abandoned all. In this last half, we meet a man truly fulfilled and free. He is a revolutionary who has found himself; a free man who can really love and knows that he is loved . . . by both his fellow-creatures and his God. Read this moving work. It's an adventure.

(*The Very Rev.*) A. DONALD DAVIES  
Trinity Cathedral, Omaha

**AN APOLOGY FOR WONDER.** By Sam Keen. Harper & Row. Pp. 218. \$5.95.

*An Apology for Wonder* is a refreshing and interesting book, apparently the first, from Sam Keen, Professor of Philosophy and Christian Faith at Louisville Presbyterian Theological Seminary. I trust and hope that it will not be his last, for he writes with lucidity and charm as well as with knowledge and discrimination. No really new ideas appear in the book, but good old ones are used with great originality. "Apology" is used in its proper sense of "defense," and "wonder" is defined as that complex of puzzlement, curiosity, appreciation, admiration, and awe which is, or was, part of the normal experience of mankind, and is still to be

discerned in children and mature personalities.

The loss of this quality in life is seen to be the root of the illusions and malaise of contemporary man with his inadequate self-images of *Homo Faber* or *Homo Ludens* (Play Boy). Keen proposes *Homo Tempestivus* (Timely Man) as a better image—the man who knows that there are times to struggle and times to relax, proving his wisdom by knowing which is which. Aristotle would recognize this character, as would St. Thomas More. This man expresses his gratitude for the gift of life in the rhetoric of worship and celebration.

This is first-rate Christian apologetics.  
(*The Rev.*) WOOD B. CARPER, JR.  
General Theological Seminary

\* \* \* \*

**WHEN THE SAINTS GO MARCHING OUT.** By Charles Merrill Smith. Doubleday. Pp. 225. \$4.95.

Charles Merrill Smith, the author of *How to Become a Bishop Without Being Religious*, has written a series of satirical thumbnail biographies of obscure saints, and some non-existent ones in the first place. Following the preposterous sketches of each saint is the lesson brought up to date.

The style is flippant, faintly cynical in its satire, and reminds me of the man who lost his watch going about persuading others to lose their watches. But he writes well. It is said on Broadway that satire is what closes on Saturday. This is generally true of literary satire, also. I, for one, can testify to that truth.

*When the Saints Go Marching Out* is a pleasant diversion, withal, reading material to have at the bed table in your room, or certainly for your guests.

(*The Rt. Rev.*) CHANDLER STERLING, D.D.  
Assisting the Bishop of Pennsylvania

\* \* \* \*

**TOWARDS A LIVING LITURGY: Essays on the Liturgy of the Lord's Supper.** Edit. by Donald Garfield. Available from the Church of St. Mary the Virgin, 139 W. 46th St., New York City 10036. \$1.15.

A liturgical conference on the Liturgy of the Lord's Supper was held at the Church of St. Mary the Virgin, New York, last year, and this little book contains the papers that were read during that conference. The essayists are parish priests and seminary professors, all Anglicans but one, the well-known Jesuit scholar, Edward Echlin.

There is naturally a good deal of overlapping in *Towards a Living Liturgy*, even though the writers take different concerns from which to examine the ritual. There is a certain amount of unevenness, too, though none of the essays should be ignored. My favorites are: James A. Carpenter on "Some Dogmatic Questions"; Charles D. Keyes on "Penitence, Relevance, and the Sense of the Sublime"; and Reginald Fuller's "Two Trial Litur-

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gies Compared." Boone Porter adds some very important observations in his "Envoiy." Nevertheless, all of the essays should be read and pondered. Experienced bee-keepers will be able to detect a fine, faint sound of buzzing, from time to time. Others will have the pleasure of confirming for themselves that fine old adage "that liturgical scholars are never wrong, no matter how often they contradict one another."

The uses to which this small volume can be put are endless. There is enough scholarly material to keep the conscientious student busy for a long time. There is a clarity and a sanity about it, to make it a valuable tool for parish study groups. This book is a much better value for money than many more pretentious ones that I have seen. Let us hope that the members of the Standing Liturgical Commission have received copies of it.

(The Rt. Rev.) STANLEY ATKINS, D.D.

Bishop Coadjutor of Eau Claire

\* \* \* \*

**VIOLENCE: Reflections from a Christian Perspective.** By Jacques Ellul. Trans. by Cecelia G. Kings. Seabury. Pp. 179. \$4.95.

"To the ideal of high consumption and the downgrading of spiritual values corresponds a conception of injustice that centers exclusively on the problem of consumption; and equality in consumption cannot be achieved except by violence. . . . Violence is the handmaid of history, and those who espouse non-violence forget that history is against them."

There are those who would make a case for revolutionary violence based on scripture: "I have not come to bring peace, but a sword" (Mt. 10:34); "I have come to cause fire on the earth" (Lk. 12:49); "The Kingdom of Heaven is for the violent" (Mt. 11:12). There are cogent scriptural texts, however, that support nonviolence. There are those who hold that violence is inescapable in the kind of world in which we live. Hitler said, "I cannot see why man should not be as cruel as nature" (p. 130). "Violence may be overt or subtle: psychological manipulation, doctrinal terrorism, economic imperialism, the venomous warfare of free competition, as well as torture, guerilla movements, police action."

For some, violence is the result of man coming of age, and taking personal command of the externals that shape his life. The violent man feels that he acts with the endorsement of history and secular society. Revolution has been inserted into the category of the humanizing activity of God, and inevitably the conclusion follows that God Himself is demolishing the old structures. There are those who hold that the ends justify the means, and that there is "good" violence and "bad" violence.

The Christian must not be duped by saying that he will employ a little violence for a little while, since it is the way of

violence to defy containment. Violence destroys! The Christian is free from the necessity for violence since his life is hid in Christ. "He is troubled on every side, yet not distressed, perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed" (II Cor. 4:8-9).

Violence places in historic perspective the philosophical and theological postulates held by those who would embrace revolutionary violence as a means of re-ordering society, consonant with their view of justice and the Christian ethic. While this book is "bad news" for those who are convinced that they are right when they take the sword, it is "must" reading for those who seek to know the difference between the love of violence, and the violence of love.

My one criticism of the volume is that while Jacques Ellul, a lay theologian, affirms, and rightly so, that those who see violence as the answer to intergroup conflict do so by making a simplistic case for solving the world's ills, the author, too, proceeds to make his case for nonviolence in simplistic and theologically fundamentalist terms.

(The Rt. Rev.) RICHARD B. MARTIN, D.D.

Suffragan Bishop of Long Island

\* \* \* \*

**BENCH MARKS.** By Jozsef Farkas. Trans. by John R. Bodo. John Knox Press. Pp. 112. \$3.95.

The style of this short book on the Ten Commandments by Pastor Jozsef Farkas of the Reformed Church of Hungary is quite delightful and you almost experience the feeling of sitting in the congregation as he delivers his sermons (two introductory plus one each on the Commandments). The personal homey touch is revealed in an early sentence on the 8th commandment: "It will be a damnably bad sermon if anyone feels left out of the circle of those whom God addresses in this commandment (p. 88)."

It is his thesis (not new, of course) that salvation can not be gained simply through obedience to the Ten Commandments but rather that it is gained through God's Grace. In this context he invented the title of the book, *Bench Marks* (guides towards man achieving true humanity); and in this same context he exhorts his people to know that the Commandments are for man's good, not just some stumbling blocks erected by a despotic God.

There are some points of history, theology, and exegesis which might well be disputed: "The Ten Commandments make no claim to be the fundamental law for all mankind (p. 19)." He contends that it only applies to those of the covenant relationship; those whom God brought out of Egypt. And on page 82: "There is no formal injunction against polygamy in the Bible." Possibly not in the Old Testament but our Lord's teachings pretty well preclude and exclude it

for Christians (even the modern progressive form). And on page 85 he states that "Bible scholars tell us that what Jesus thought about sex is contained in this story (*re. the woman taken in adultery*)."

I don't know to whom he might be referring but I'm sure that most biblical scholars would say that this story relates to "judging" rather than our Saviour's thoughts about sex.

With some reservations, as per above, I would commend this book to all for their devotional and spiritual growth. Especially fine is the chapter on the 5th Commandment: "To Honor—In Freedom."

(The Rev.) GERALD L. CLAUDIUS  
St. John's, Kansas City, Mo.

\* \* \* \*

**GOD, JESUS, AND SPIRIT.** Edit. by Daniel Callahan. Herder & Herder. Pp. 352. \$8.50 cloth, \$3.95 paper.

*God, Jesus, and Spirit* is a collection of 23 articles originally published by the distinguished Roman Catholic journal, *Commonweal*, in 1967-68. It is introduced by the editor's penetrating essay on the present state of theology which he calls upon to broaden its concerns—"to make some sense of the totality of life."

With three exceptions the essays are by Roman Catholics. Despite an expected unevenness, this reviewer found outstanding essays in the three sections of the book. Among those on God there is a fine study by Leslie Dewart on "God and the Supernatural." The section on Jesus begins with an admirable overview of the present state of New Testament studies,

by Avery Dulles, S.J., son of the late Secretary of State. Also notable are the essays by Raymond Brown on "The Resurrection and Biblical Criticism" and Bernard Cooke on "The 'Presence' of Jesus."

For this reviewer the most interesting section is that on the Spirit, beginning with an illuminating study of the New Testament witness and its rabbinic background. Along with separate articles on the Spirit in (Roman) Catholic, Orthodox, and Protestant thought, there is a sensitive and balanced study of Pentecostalism by a Benedictine. Although marred by a questionable reading of history, Herbert Richardson's essay on "The Spirit and Protestantism" is introduced by a superb structural analysis of the creed, which by itself would have made the book worth purchasing.

For an interesting view of the ferment in contemporary American Roman Catholic theology, as well as a stimulus for your own thought, get this book (note the paperback edition!).

(The Rev.) A. A. LAVALLEE, Ph.D.  
St. Thomas', Greenville, R.I.

### Booknotes

By Karl G. Layer

**A FUNNY THING HAPPENED ON THE WAY TO HEAVEN.** By Gary Freeman. Illus. by Jim Crane. Harper & Row. Pp. 126. \$3.95. An amusing book with a surprising number of insights in Christianity and human nature. In the tradition of Short's *The Parables of Peanuts*, Hudson's *Close Your Eyes When Praying*, and Culbertson and Bard's *Games Christians Play*.

## PEOPLE and places

### Seminaries

**Bexley Hall**—The Rev. Joseph Pelham, former rector of Trinity Church, Farmington, Mich., is assistant professor of field education at Colgate Rochester Divinity School/Bexley Hall. Address: c/o the seminary, 1100 S. Goodman St., Rochester, N.Y. 14620.

**Bloy House Theological School**—Three new faculty members are the Rev. Fred O. Francis, Ph.D., adjunct professor of New Testament; F. Brent Knutson, Ph.D., adjunct professor of Old Testament; and Mrs. E. David Marchant, a social worker for the department of public services of Los Angeles, who will lecture on Christian education.

**School of Theology, University of the South**—New president of the alumni association is the Rev. James M. Coleman, rector of St. John's, Johnson City, Tenn. He succeeds the Rev. Martin Tilson, rector of St. Luke's, Birmingham, Ala.

### Laity

**Hugh C. Laughlin**, president of the American committee for KEEP, has retired as executive vice president of Owens-Illinois. He is active in many areas of Church life, having served on the Executive Council and in the Diocese of Ohio. A founder of St. Michael's in the Hills, Toledo, he is senior warden-emeritus.

The Hon. Oris P. Hyder, justice of the Tennessee Court of Criminal Appeals, is a communicant and former vestryman of St. John's, Johnson City, Tenn.

**John T. Chewing, Jr.**, former Lutheran pastor, is lay assistant at Christ Church, Roanoke, Va., and is studying for ordination under the direction of the Bishop of Southwestern Virginia.

### Earned Degree

The Rev. George W. Morrel, professor of systematic theology, Bloy House Theological School, has received a Th.D. from the Pacific School of Religion.

The Rev. C. Croydan Randall, rector of St. Paul's, Richmond, Ind., received a Ph.D. from Hebrew Union College.

The Rev. John T. Russell, rector of Christ the King, Orlando, Fla., has received a Ph.D. from Indiana University.

### Renunciations

On June 24, the Bishop of Montana, acting in accordance with the provisions of Canon 60 and with the advice and consent of the clerical members of the standing committee, accepted the voluntary renunciation of the ministry made in writing May 16, by Harold Edgar Adams.

On July 20, the Bishop of Albany, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Gerald Carter Robertson. This is for causes which do not affect his moral character.

### Honorary Degrees

The Rev. Nathan A. Scott, Jr., Ph.D., professor of theology and literature, Divinity School of the University of Chicago, has received a D. Lit. (Doctor of Letters), *honoris causa*, from St. Mary's College, Notre Dame. Dr. Scott also holds a professorship in the university's English department.

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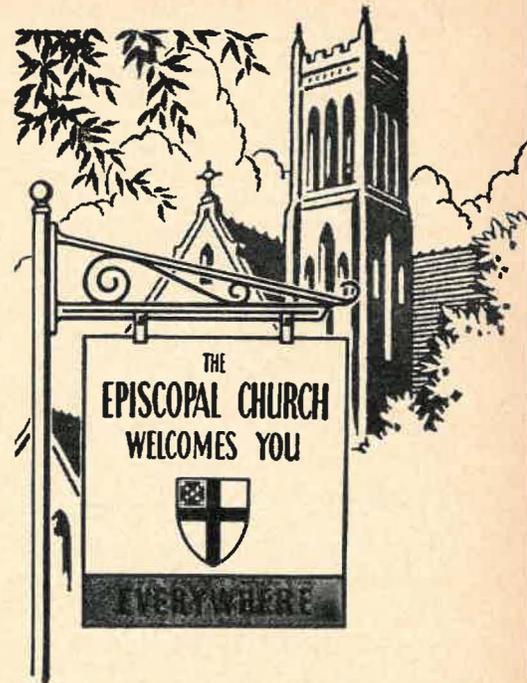
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Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## FORT MYERS, FLA.

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

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

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

## GRACE

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

## 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

## LOUISVILLE, KY.

**GRACE CHURCH** 3319 Bardstown Rd.  
Adjacent to three motels on 31E, South of I-264  
The Rev. Alfred P. Burkert, r  
Sunday Masses 8 & 10; Daily Masses as scheduled.  
Call Church office 502-454-6212.

**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.

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. 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 (& 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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Masses 8:30, 11; C by appt

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

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9, 10, 11 (High Mass); EP B 6.  
Daily Mass 7:30, 12:10; Wed & HD 6:15; EP 6.  
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

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

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Tues & Thurs 12:45;  
C Fri 4:30 and by appt

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

**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. Caquiat, 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. Isackson, D.D.  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S.C.

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

## FORT WORTH, TEXAS

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

## SÃO PAULO, BRAZIL

**THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL**  
Rua São Luiz 1231, Santo Amaro, São Paulo  
The Ven. B. J. Townsend, O.B.E., r  
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

## NICE, FRANCE

**THE AMERICAN CHURCH OF THE RIVIERA**  
21 Boulevard Victor Hugo tel. 88.94.96  
The Rev. J. L. B. Williams, M.A.  
Sun 10:30; Wed 12 noon

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D., dean; the  
Rev. James McNamee, c  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## 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

## GENEVA, SWITZERLAND

**EMMANUEL** 4, rue Dr. Alfred Vincent  
The Rev. Donald G. Stauffer, r  
Miss Jean A. Rickert, Associate  
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP &  
Ser (HC 1S)

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