

# The Living Church

January 18, 1970

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## *Week of Prayer – Week of Apathy?*

CHARLES LaFONTAINE

## *Serving South Philadelphia*

ROBERT SHAHAN

## *News of the Church*

## *NIP Means Involvement*

VIOLA McCONNELL

## *A Sermon: Caught in the Middle*

JOHN PARODI

## *Current Book Reviews*

PARISH  
ADMINISTRATION  
NUMBER





*Charles LaFontaine*

## Week of Prayer— Week of Apathy?

“Apathy has had a hold on Christian prayer, individual and corporate, for too long. Once Pope John XXIII called this era in the church ‘a new Pentecost.’ Christians of any tradition will prove him wrong to their own peril—and the world’s.”

ONCE upon a time the universal Week of Prayer for Christian Unity wasn't. It wasn't a week but an octave, a week plus one day. It wasn't a period of prayer for the union of Christians but an annual call for reunion with Rome. It wasn't universal either but just one more of those Roman devotions tucked in between sundry novenas to the local Marian patroness. These facts are the more ironic when one considers that the Week of Prayer took its origin outside the Roman fold through the inspiration of a priest of the Episcopal Church.

In 1908, Paul James Wattson, founder of a small religious community at Graymoor in New York State, announced to the readers of his magazine, *The Lamp*, that they were invited to participate in an octave of prayer that all Christians might some day be one—in the Roman Church under the leadership of the Vicar of Christ, the Pope. Wattson's audience was shocked and angry. Previously he had been barred from preaching papist propaganda from the pulpits of the Episcopal Church. Now in desperation he had turned to *The Lamp* and its audience to spread his message of corporate reunion with Rome and to enlist the spiritual energies of his readers in behalf of the cause. For many Episcopal churchmen, no less for Protestants, this was blatant nonsense bordering on treason.

The idea for an octave of prayer was

*The Rev. Charles LaFontaine, S.A., is assistant editor of The Lamp/A Christian Unity Magazine, and a student at the University of Chicago Divinity School.*

apparently the result of correspondence between Wattson and Spencer Jones, a clergyman of the Church of England. Jones was much less successful in fostering the concept in England than was Wattson in this country, but at least the Anglican clergyman managed to keep his denominational affiliation intact. By the end of 1909 Wattson, the Episcopalian, was safely tucked, together with his religious community, inside the folds of the Roman communion. There he was no less unflinching, and annoying, in his promotion of the Church Unity Octave, now become—for evident reasons—the Chair of Unity Octave. The chair to which the new title referred was the cathedra of Peter, symbol of papal teaching and rule.

Eventually, the octave became widespread within the Roman Church and naturally had the official support of several popes over the years. Uncompromisingly papal in tone and aim, the January observance provided a platform for innumerable diatribes of a kind then fashionable in protestant circles on Reformation Sunday.

FEW Protestants and Orthodox could have imagined themselves participating in the octave during the first 30 years of its existence. For some, moreover, there was a real difficulty with conscience. Biblical Christians knew that the prayer of Jesus for the unity of His followers in effective witness to His saving Word was a most desirable, even necessary, goal. Any other situation was incongruous and sinful. But union with Rome? Somehow Roman

Christians had to be included in prayer for unity though that unity could not be Rome-centered.

Ultimately the impasse was broken by a rather obscure French priest from Lyons, Paul Couturier. Realizing it was a matter of grave scandal that Christians could not pray together for unity, Couturier leapt beyond the traditional format and suggested a formula of prayer for unity according to God's will, when He wills it and however He may will it. Though the broad-based intentions that the abbé proposed enabled Protestant and Orthodox Christians to join their Roman brothers, the latter were often more than reticent about becoming involved in what some Roman theologians called “false irenicism.”

Previous to the Second Vatican Council, Roman theological support was heavily pro-Wattson, and Couturier's followers were held suspect in some influential quarters. In-fighting between the two movements within the Roman Church was the order of the day for over 20 years. At times it seemed that a desire to pray for Christian unity had spawned only more division and internal rancor.

Meanwhile, Orthodox, Anglicans, and Protestants had been observing their own period of prayer at Whitsuntide. As early as 1920 the Conference on Faith and Order at Geneva had suggested that something practical be done along these lines. By 1941 Faith and Order had changed its dates to January so as to coincide with the Roman observance. At least there now was a chronological one-



ness which helped to obscure the otherwise painful and evident Christian divisions.

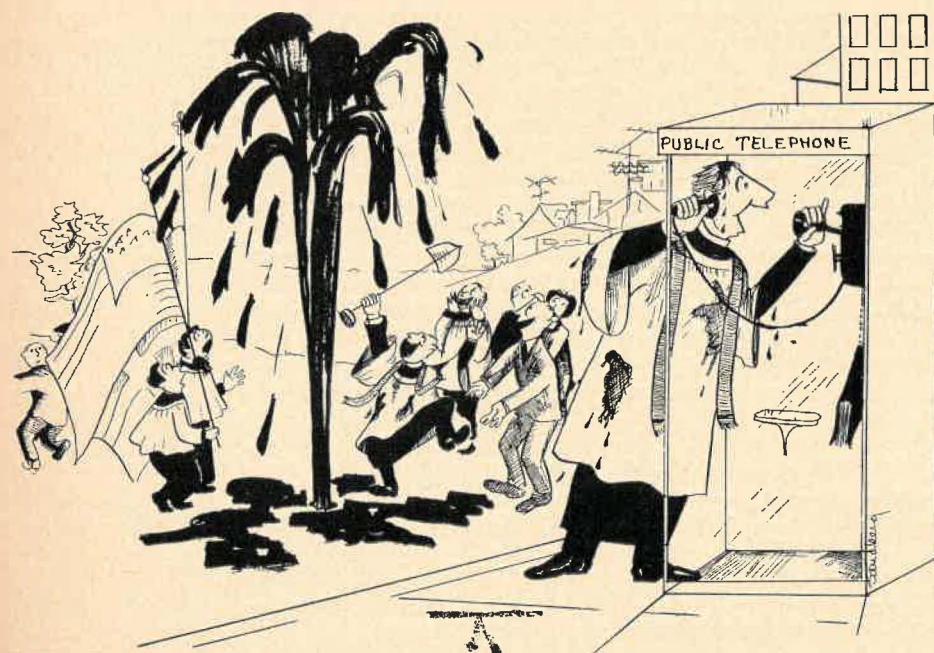
At Vatican II the ecclesiological developments in Roman theology over the previous two decades were concretized in an official way through the decrees on ecumenism and on the church. The decree on ecumenism itself spoke forcefully of the value of "spiritual" ecumenism which meant in practice joint prayer for unity among Christians. The "how" of such prayer and its theoretical bases were another matter. Even today, nearly six years later, some of the details of that theory are quite unclear. The broad lines however are most evident: joint prayer by separated brethren is mandatory in accord with the expressed will of God; the practice of ecumenical prayer is incumbent universally on Christians; local manifestations will vary from country to country depending on the level of interfaith cooperation that has been reached there.

In any case, the Wattsonian vision has been altered by a French abbé as a response to the working of God's Spirit in the world. By 1966 the octave had become a common week celebrated by nearly all the Christian churches during January. Emphasis is now being placed on the quality, extent, and character of local observances. A number of Christians have had their very first ecumenical experience in the context of the week. Many more have still not been touched, and a few are positively opposed to any efforts at joint prayer. Among the involved, those strongly committed to spiritual ecumenism, there has been some doubt as to the value of what they have been doing.

SO-CALLED "secular" ecumenism is certainly the result of an increased social awareness among Christians. With it has

come radical questioning about visible union of the churches. Particularly the young have challenged the whole purpose of the ecumenical movement as well as prayer for institutional unity. Why bother using our energies and talents, they ask, to promote institutional incest, to confirm Christians in their ecclesiastical house-keeping, and why continue to be hung-up with churchy problems that have no relevance for over three-fourths of the world? There are hungry bellies to be fed, diseases and wars that contradict human hopes to be combatted, blatant injustices and prejudices, creedal, national, and pigmental, to be rectified. Who cares if the Christian churches get together? They are irrelevant anyway, and the only result of a move toward structural unity would be compounded meaninglessness. Perhaps, should we not pray, they wonder, for increasing numbers of Christians to disregard the present ecclesial structures, bypass the theological niceties and ecclesiastical bickering, and get down to the business of being seriously Christian?

There is no reason why the Week of Prayer cannot permit discussion of these doubts and questions. Different understandings of what Christianity is, how it should be manifested, and where it should be going ought not to be the cause of even further disunity. Somehow a reconciliation of the polarities already being formed across denominational lines must be achieved. Prayer, sensitive to the working of God's Spirit among men, can be one, if not the only, resolution. Apathy has had a hold on Christian prayer, individual and corporate, for too long. Once Pope John XXIII called this era in the church "a new Pentecost." Christians of any tradition will prove him wrong to their own peril—and the world's.



"Hello, Living Church? We have an addition to that groundbreaking story. . . !"

# The Living Church

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25. Septuagesima

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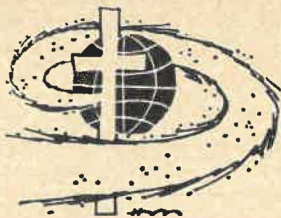
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The Living Church



# Around



# & About

— With the Editor —

**Spiro T. Agnew** delights me. Any man who can give such katzenjammers to the effete snobs of Academe has his heart in proper location and his head in proper gear. But no man can talk as much as he does without saying something occasionally that even I can't agree with, and I can agree with almost anybody about almost anything. In a recent address on the subject of education Mr. Agnew said: "We have neglected vocational and technical education for the elegant ornament of liberal arts."

*Et tu, Spiro*—a Greek, and a good Episcopalian! Are we to believe that in our public schools today there is so enormous an emphasis upon such elegances as Sophocles in Greek, Lucretius in Latin, Dante in Italian, Shakespeare in English, that courses in industrial arts, dress design, stenography and woodworking are crowded off into a small corner to share the ignominious estate of football and baton twirling? I wonder if Mr. Agnew has visited a public high school fairly recently, say within the past 50 years.

An intelligent man, especially one with a Greek heritage, must realize, if he stops to think about it, that "the elegant ornament of liberal arts" is in fact the bread-and-butter education of western civilization.

On this week's editorial page is an adaptation of a sermon preached at the Washington Cathedral by the sub-dean, the Rev. C. Leslie Glenn, on Sunday, Nov. 2. Entitled "The BCP and Peace," the editorial is used with Dr. Glenn's permission.

It was some 27 years ago that **Dietrich Bonhoeffer** was writing his now famous letters and papers from prison. He was a prophet, and that is why many words from his pen written at that time might well bear the date of January 1970. As we enter upon the decade of the 70s I find that one passage in particular, which Bonhoeffer wrote in prison, expresses perfectly what is my own conviction as to a part of the calling of Christians in the world today. He being dead yet speaketh, saying this:

"In other times it may have been the business of Christianity to champion the equality of all men; its business today will be to defend passionately human dignity and reserve. The misinterpretation that we are acting for our own interests, and the cheap insinuation that our attitude is anti-social, we shall simply have to put up with; they are the invariable

protests of the rabble against decency and order. Anyone who is pliant and uncertain in this matter does not realize what is at stake, and indeed in his case the reproaches may well be justified. We are witnessing the leveling down of all ranks of society, and at the same time the birth of a new sense of nobility, which is binding together a circle of men from all former social classes. Nobility arises from and exists by sacrifice, courage, and a clear sense of duty to oneself and society, by expecting due regard for itself as a matter of course; and it shows an equally natural regard for others, whether they are of higher or of lower degree. We need all along the line to recover the lost sense of quality and a social order based on quality. Quality is the greatest enemy of any kind of mass-leveling. Socially it means the renunciation of all place-hunting, a break with the cult of the 'star,' an open eye both upwards and downwards, especially in the choice of one's more intimate friends, and pleasure in private life as well as courage to enter public life. Culturally it means a return from the newspaper and the radio to the book, from feverish activity to unhurried leisure, from dispersion to concentration, from sensationalism to reflection, from virtuosity to art, from snobbery to modesty, from extravagance to moderation. Quantities are competitive, qualities are complementary." (Dietrich Bonhoeffer, *Letters and Papers from Prison*, 12. Macmillan.)

One of the secondary benefits of acquaintance with the elegant ornaments is the ability to relish choice bits of lacerated Latin. Fr. J. G. P. came upon these fine specimens of schoolboy translations of Psalm titles reported in an English publication:

*Adhaesit pavimento*: "I'm stuck to the pavement."

*Lucerna pedibus meis*: "My feet are alight."

*Et veniat super me*: "And bring me my supper."

*Salvum me fac*: "Save my factory."

*Confitebor tibi*: "Comfort the cat."

*Quemadmodum*: "Funny woman." (This one has me stumped. Maybe "What a mad modum [madam]!")

*Quid gloriaris*: "Glorious money." ("Quid" is English for a pound sterling. When will the English teach their children how to speak? But this one has sound American financial values, at any rate.)

*Te decet hymnus*: "Decent hymns, please."



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

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

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

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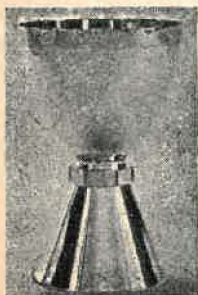
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## LETTERS

Most letters are abridged by the editors.

### Insists He's Alive

Thank you for the nice obituary [TLC, Dec. 21]. However, there was a minor error or two in it, notably the central fact. I am alive, kicking, and annoying people right and left.

The source of the confusion was the death in Stockton this summer of one Fr. Charles Williams, a priest of this diocese. You are not the first to have been confused over this. I would appreciate it if you would print a correction as soon as possible as some of my friends are a little concerned about me.

(The Rev.) FRANK WILLIAMS  
Rector of St. Anne's Church

Stockton, Calif.

### For Blacks Only?

All the articles and opinions and letters, etc., about the BEDC, the NCBC, etc., etc., are making me feel the same way that my only ride on a roller coaster did—confused and terrified in my mind, sick in my stomach, and with the wish that I'd never gotten on and that I could get off immediately. Of course, I'll stay on, as I did then, until the end of the ride. What else is there to do? I've no idea who is right and who is wrong. There are so many men of good will on both sides.

The plan from EORSA [TLC, Dec. 14] sounds like a good one. But one thing about it bothers me: This \$300,000 sounds like it's going only to black people. I know that there may be other organizations picked to receive the money, but the NAACP and the Urban League benefit black people, mainly. Isn't that right?

Here in Montana, the plight of the American Indians looms much larger than the plight of the black people because there are more Indians here. I'd hate to see \$300,000 raised by this group for black people only, and the fund for Indians and Eskimos neglected. From what I read, the Indians will only get their \$100,000 after the \$200,000 for the NCBC is raised. If this is so, maybe they won't get any from there, and if the EORSA money just goes to blacks too—lo, the poor Indians!

JOANNE MAYNARD

Helena, Mont.

A person wishing to help Indians and Eskimos but not through an agency advocating violence may do so through the Special General Convention's special fund, earmarking his gift for such a recipient; the NCBC will not handle his money. There is no need for a special agency for this purpose. Ed.

### Moratorium on TLC?

In reference to both your editorial and the article on declaring a moratorium on the sacraments of baptism, confirmation, and marriage, I feel that you would have done well to have listened to the recent debate held at Cambridge University and televised here on national television on the subject of "Is Modern Man the Loser by His Rejection of Christianity?" All of the opponents were dead-set against the church as an institution, but none were "atheists" since they all

expressed their faith in God and their admiration of Jesus as the Great Teacher. One of the more adult and mature opponents stated that it was his unfortunate experience that the church has in the majority of cases always expressed its "faith" in negative terms rather than in positive ones. That is, the church is always *against* something, but very rarely *for* something! It hardly needs to be added that this is apparently your magazine's problem too. (Incidentally, the motion failed to carry, and thus "modern man" was felt *not* to be the loser by rejecting Churchianity.)

Also, as for your hawkish policy on the war in Vietnam and your abhorrence of dissent against the war by the young people of the nation as being somehow immoral, I hardly think the history of the church can back you up in this. In fact, the Roman Catholic Church is basically more *honest* in this, or their research and knowledge of the church is greater, for they recently sponsored a four-part series on "War and the Church" where it was taught that the earliest Christians were total pacifists, incurring the wrath of imperial Rome for not participating in the battles and wars of the state. Later, as the church's influence moved into the realm of government, this pacifist position was modified to state that it was morally "right" to fight for your country, although even then the church tried all its efforts at holding down the brutality and bloodshed to a minimum, even prescribing a penance on soldiers who had killed other men in battle. Where all this broke down, however, was in the case of the so-called "holy war" against the Moslems, and the Catholic Church removed all of its injunctions against killing, maiming, etc., in battles involving the so-called "infidels." Even today, the Roman Church is hard at work for world peace, even with hard-core communist nations. In contrast, you seem to me to be worshipping Mars, the god of war, rather than Christ, the Prince of Peace!

J. D. STALLINGS

Grand Prairie, Tex.

### The "Football War"

Many of us who live and work in Central America—and especially those of us who lived through the so-called "football war"—are aware of the truth in what Dr. Molnar says in his editorial, "Concerning Football Wars" [TLC, Oct. 26]. However, the conflict between El Salvador and Honduras was much more than "the consequence of a contested football game." Deep political, economic, and sociological issues are involved. One need not approve of the war, nor of the present policy of the governments of El Salvador and Honduras toward each other, but one can understand why the war took place, and even why the Archbishop of San Salvador did what he did.

I am not absolutely sure what a "truly committed Christian" is, but I do have an idea. I have a hunch that the prelate who blessed the flags and prayed for victory is no more, nor less, a Christian than most of us. I would not have done what he did, I don't think, but then I am not a Salvadoran. He had a right to be upset. As of now almost 50,000 Salvadorans have been expelled from Honduras. Some of us have had to deal with these displaced persons—most of them humble farmers—and we have seen first hand the

The Living Church



physical and psychological scars of their suffering. We know that armed conflict is not the answer. We know that armed conflict will not ease the suffering of the Salvadorans expelled from Honduras, nor will it help the people of El Salvador. Deeper, more lasting, and more costly solutions are required. But it is still easier to "take up the sword." Thus, it is recommended that more military aid be given to Latin America, and people believe that problems can be solved with bigger and better police forces. War will not solve the ills of our world. It is not solving them in Vietnam, nor in Biafra, nor in the Middle East, nor in Northern Ireland, nor in Central America.

But let us not judge harshly the church in the Republic of El Salvador, unless at the same time we judge the church everywhere—and bishops and other clergy everywhere—for failing to be faithful to God and to His Christ. Perhaps the Salvadoran church and her leaders are not very subtle in the ways in which they express their subservience to values which are less than Christian, and to the institutions which espouse these values. I was at South Bend, and I heard people call for the same kind of subservience—in ways not as crass, perhaps, but just as pathetic—when faced with the issues of racism and war and peace.

One of the great lessons one learns by being an "expatriate" is that people and institutions are pretty much the same everywhere. This is both a humbling and a sobering lesson. God help the Archbishop of San Salvador—God help us all!

(The Rev.) JESS J. PETTY, JR.  
Priest-in-charge of  
La Iglesia de San Juan

San Salvador, El Salvador

### Is Religion Social Service?

Your comments and those of the Rev. R. E. Ehrgott about decision making in the church [TLC, Oct. 26] are most appropriate. However, you are both naive indeed if you do not think that the Episcopal Church is a "bureaucratically managed ecclesiastical machine." The problem appears to me to be the following: what methods can be used effectively to change the direction of a self-serving bureaucratic ecclesiastical machine.

If the enterprise that is the Episcopal Church, which has been principally religious, is to change into a social service and propaganda enterprise, I would prefer to give my financial support to the Salvation Army, since in the social service area its workers are better trained, the organization provides greater coverage, and operates with a much lower overhead than does the Episcopal Church.

So far as representation at the councils of the higher echelons of the church is concerned, I do not believe (I hope this is not just wishful thinking) that the delegation to the General Convention in South Bend were truly representative of the consensus of Episcopalians in Arizona.

GEORGE W. HOWARD

Tucson, Ariz.

### Moratorium on Baptisms

I am much disturbed by the article by the Rev. Robert John Stewart, [TLC, Dec. 6] and by your editorial response.

Realizing it is a subject that has been kicked about in the church for many years,

January 18, 1970

I am nonetheless surprised that it should be taken seriously by those who have received and accepted the divine commission. I cannot help but wonder if that divine commission contains a "secret ingredient" which allows some clergymen to sit in judgment on the motives and intentions of those who come to them, seeking the ministrations and sacraments of the church; if there is a special insight into their hearts and minds as to whether they have "no awareness of the purpose" (of the sacrament) . . . or if they are bringing their children "more in casual response to a cultural hangover than in dedication to Christ" . . . or that there is no intention "of raising them in the church's life and teaching." If we are so concerned about people's intentions, we should be more concerned with our Lord's words, "Judge not, that ye be not judged," and "Let the little ones come unto me," and "Go — teach — baptize."

The leading questions in the baptismal service are not, "What do you know?" or "What are you aware of?" But, "Do you believe; do you desire to be baptized in this faith; and will you obey God's Holy Will?" We cannot question a person's sincerity when he replies, "I do." To refuse baptism to a child, or to anyone, seems to me to be spiritual abortion — judging a new life unworthy of living, even before he is born, before he has a chance to see the light of day — denying him the right of an opportunity to prove to God and to man what kind of person he will be. If we can judge one's motives and intentions, God help us when He judges us.

In refusing the sacrament of baptism, which is not really ours to give except by God's grace, we are not only denying the gift of the Holy Spirit, but we are denying the Holy Spirit Himself the opportunity to do His work in the life of the one seeking baptism. The church's chief task is to bring souls into the Kingdom of God (unless of course, we happen to judge them as suffering from a spiritual hangover). However, our personal judgment has nothing to do with a soul receiving God's grace. And we know that the grace is there, whether it is used by the recipient or not. To judge that is not in our province as Christians. If our personal judgment has anything to do with it, we are all lost right now!

To recall St. Paul's words to the Corinthians: ". . . Neither he that planteth . . . nor he that watereth . . . but God gives the increase." And again, "We are all laborers together with God."

(Dss.) AMELIA BRERETON

McHenry, Ill.

Fr. Stewart's essay has much to recommend it, but it begins with an inconsistent argument that is both fatuous and heretical. He suggests that unbaptized children do not go to hell, and then turns round to cite our Lord's warning that without baptism (birth by "Water and of the Spirit") a man "cannot enter the Kingdom of God" — a clear suggestion that without baptism, the end is hell. Which is it to be? If a soul does not enter the Kingdom of Heaven, what is the alternative destiny?

The issue of the destiny of unbaptized persons almost invariably raises the Pelagian heresy. I am uneasy about advocates of withholding baptism because, although I recognize the importance of the church and

*fresh Palm*

(for church distribution)

*fresh Wide  
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(for altar decorations)

**FOR PALM SUNDAY**

**March 22nd, 1970**

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family's continuing nurture of the newly baptized person, I fear that delaying baptism is dangerous — dangerous not only because it tends to promote Pelagianism, but also because it encourages the anabaptist heresy. It seems to me that the church is pretty clear about doctrine on the matter. With baptism we are assured of God's promise of salvation to us. Without it, the destiny of the soul is, at best, open to question. As surely as God is merciful, He is also just. And we must be content to trust Him for the destiny of the unbaptized and unregenerate, although we must not shirk our duty under the command to preach and baptize.

The Catholic Faith on the sacraments must not be compromised. Granted, there is an element of man's responsibility to respond to God in all of them. But is not the most important action involved that of God reaching to man? I do not believe the sacraments are magic, but if I understand the faith aright, what God does with water, prayer, hands, bread, and wine is more important than our attempting to understand fully how He accomplishes His ends before we accept His gifts. And in the rite of initiation the church bears witness to our trust in God for His action by the words which follow the baptism — words to the effect that we recognize that the child or person is then regenerate.

DON R. GERLACH, Ph.D.

Akron, Ohio

This comes with a hearty thanks for the article suggesting a moratorium on baptisms, confirmations, and weddings, and your editorial comment on the same.

I am not sure that simply making it difficult to be a member of the institutional church will resolve any of our problems as a church in a culture which more and more sees the church as having little viable reason for being. On the other hand, the old questionable value of something one gets for nothing is awfully real across the whole spectrum of human activity — and that includes the church! Let's seriously examine Fr. Stewart's suggestion — we have nothing to lose by that examination and, who knows, we might even take ourselves seriously again!

May I suggest THE LIVING CHURCH be the locus for contributions to the examination and that, if response so warrants, the proper members of our officialdom be presented with a brief, a summation of the church's feeling, that might be used by them to indicate "where do we go from here."

(The Rev.) THOMAS L. GARDNER  
Rector of St. Stephen's Church

Bloomfield, Conn.

**A Professional's Confessional**

I read [TLC, Nov. 30] that the Presiding Bishop attended the three-day Hudson, Wis., conference on "the relevancy of organized religion—an agenda for the future." In reply to an address (or, was it an indictment) criticizing the organized churches, Bp. Hines expressed his "uncomfortable" feelings as a "church professional." The indicting address was given by Dr. Charles Davis, a resigned Roman Catholic priest. Obviously, Dr. Davis had an axe to grind. To his credit, the Presiding Bishop did say that Dr. Davis's address tended to overlook the "mysterious recreative power of the Spirit."

I do not know Bp. Hines personally. I do not wish to impugn his sincere desire to be a compassionate Christian unless incontrovertible proof can be presented that he is not sincere. I think it is commendable that he is trying to listen (I hope) to the several sides of any reasonable issue. But I, as a 33-year-old Episcopal priest, wish my Presiding Bishop would stop parading his "guilt feelings" and "uncomfortable" feelings before the whole church and the entire world.

If, as your story indicates, Bp. Hines did compare Mr. James Forman (author of the Black Manifesto) with the ancient Hebrew prophet Isaiah, then I am led to question Bp. Hines's probity, biblical scholarship, and his fitness for the high office to which he has been elected. As I read the several writings of Isaiah, I think his desire was to have the people return to righteousness by doing God's will. Isaiah's methods were those common to Hebrew prophecy from ancient times. For the sake of brevity in this letter, I will let my interpretation stand with that explanation.

In the Black Manifesto, Mr. Forman would overthrow all duly elected, constituted, or instituted authority in the several churches and in this nation to establish rights for black men separate and apart from everyone else. The language of the Black Manifesto as presented by Mr. Forman, *et al.*, is revolutionary and inflammatory, indeed! To me, the comparison of Mr. Forman with Isaiah, or with any other reasonable, responsible person, is regrettable. What Mr. Forman, *et al.*, advocate in the Black Manifesto is not to be compared with anything that is in the Old or New Testaments, with anything that is Christian, sensible, lawful, or right.

If the "guilt feelings" and the "uncomfortable feelings" of one man, though he be Presiding Bishop, are to become the guiding light for General Convention decisions and actions, God preserve and protect the church and each of us.

(The Rev.) CHARLES S. COOK, JR.  
Rector of Christ Church

Emporia, Va.

**Praise of BCP**

As the clumsy and verbose sentences of the trial liturgy offend my ears and eyes, may I call attention to the following praise of the Book of Common Prayer by noteworthy writers of the Episcopal Church?

Dr. Walker Gwynne described the Prayer Book as "the greatest classic in the language." The final words of his *Rationale and History of the Book of Common Prayer* (Part II) were a quotation from Dr. J. H. Benton, president of the board of trustees, Boston Public Library, 1908-17:

*The Book of Common Prayer has been the study of the most acute and vigorous minds, not only of ecclesiastics, but of lawyers, statesmen, and scholars. A body of literature has been created as to its sources, meaning, and purposes which for learning, reasoning, and style is unsurpassed. Those who know it best love it best, and the very earnestness of their discussions as to its origin and meaning attests their devotion to it. It has profoundly influenced not only the moral, but the intellectual and political, life of England, and of the world. . . .*

In *An Outline of the Prayer Book*, by the late Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, he declared in his preface:



Next to the Authorized Version of the Bible, the Book of Common Prayer is the greatest contribution ever made to English literature. Its language and phrases have become the inheritance of the entire English-speaking world. Not only is it the reflection of the soul of England, but as the Gospel has been extended to other lands, it has gathered to itself the spiritual experience of races and peoples of many different varieties of culture and tradition. It is a record of Christian progress up the hard pathway of human life as it slowly yields to the gentle Lord's message to all mankind.

By far the most important service or office of all in the Prayer Book is the service of Holy Communion. Let us stop and ponder: shall we part with it for the ungraceful, tortured "English" of the perhaps even illegal trial liturgy?

HERBERT J. MAINWARING

Natick, Mass.

### Alleluia, Amen

I should like to utter a hearty *Alleluia* and *Amen* to Dr. Berger's sermon, *Sir, we would see Jesus* [TLC, Dec. 14], and to suggest that it be reprinted. Dr. Berger has said eloquently and succinctly what I have for years hoped to hear from some pulpit. His sermon should be required reading for all the clergy.

STUART MCCARTHY

Bronxville, N.Y.

### About That Cover Picture

The priest in the bridal shop on your cover [TLC, Dec. 14] so fascinated me that before looking to see what was going on, I asked each member of the family what they thought. Rachel (11): "He's proposing to her." Eugenia (15): "He's discussing something he ordered." Paul (6): "The priest is going to marry the lady and he's buying her a wedding dress." Elisabeth (14): "He's trying to find out how many gowns she has sold to a certain religion." My wife: "He's asking her to give money." Me: "He's giving her some pointers on what to tell people about what to do and not to do in planning weddings."

It was really great to learn that he wasn't doing any of these things, but bringing our Lord into the market place. I hope you'll have more covers as interesting and relevant as that.

(The Rev.) JAMES PURMAN

Rector of St. Barnabas' Church

Sykesville, Md.

### Watch for "Sleepers"

In all the fulness of discussion, pro and con, re the demands of the Black Manifesto and the action of GC II at South Bend, this writer finds little if any notice of the precise wording in both cases:

The Black Manifesto orders whites to ". . . begin to pay reparations . . .," and then mentions \$500 million."

GC II passed on an amount to be raised of "not less than \$200,000. . . ."

Speakers and writers blithely assume that what is under consideration is \$500 million and \$200,000—whereas clearly these are only starters from which to proceed to far more substantial figures.

(The Rev.) WILLIAM X SMITH

Vicar of St. Luke's Church

Eddystone, Pa.

January 18, 1970

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## GENERAL CONVENTION

### Committee on Agenda Meets

Planning for the agenda of the 63d General Convention to be held Oct. 11-22, in Houston, began with the first meeting of the agenda committee at the Episcopal Church Center in New York City. The group took up a wide range of issues which will call for decisions by bishops and deputies, as well as delegates to the Women's Triennial. Co-Chairmen of the committee of 35 are Mr. Oscar Carr of Clarksdale, Miss., and Mrs. A. Travers Ewell of South Miami, Fla. Mrs. Ewell will also serve as the presiding officer of the Women's Triennial.

Speaking for the committee, Mr. Carr expressed the hope that the church at large will have an opportunity to contribute to the convention at Houston and emphasized the need for all elements of the church to contribute to the formation of the convention program. He invited comments and suggestions which may be sent to any member of the agenda committee.

Questions discussed by the committee included such issues as whether to invite special representatives; what procedure and schedule to follow; the role of the special representatives, if they are invited; the relationship of the Triennial to the General Convention; whether to have a center for informal gatherings and discussions; and whether there should be work sessions and discussion groups. Decisions on these matters will be made at later meetings.

Members of the agenda committee in addition to Mr. Carr and Mrs. Ewell, are: Bps. Bailey of Texas, Craine of Indianapolis, Moore of Washington (coadjutor-elect of New York), Bayne of the Executive Council, West of Florida, and Ramas of Costa Rica.

Presbyters are the Rev. Messrs. Kenneth Cary, Pacific Palisades, Calif.; Lloyd S. Casson, Wilmington, Del.; James R. Gundrum, Des Moines, Ia.; Charles L. Hoffman, Wollaston, Mass.; Rustin Kimsey, Baker, Ore.; Gerald N. McAllister, San Antonio, Texas; Earl A. Neil, Oakland, Calif.; Joseph Pelham, Rochester, N.Y.; Dudley Reed, Danville, Ill.; and Robert Parks, Jacksonville, Fla.

Laymen include the Hon. Chester Byrns, St. Joseph, Mich.; Dr. Bruce Merrifield, Niagara Falls, N.Y.; the Messrs. Hugh R. Jones, Utica, N.Y.; Charles R. Lawrence, Pomona, N.Y.;



**WEeping ICON**  
John Xipolitas points to the "tears"

Philip A. Masquette, Houston, Texas; Michael Simson, Springfield, Mass.; Douglas Swenson, Cincinnati; Gerald One Feather, Pine Ridge, S.D.; and Anselmo O. Valdez, San Antonio; Mmes. John S. Jackson, Portland, Ore.; and J. Wilmette Wilson, Savannah, Ga.; and the Misses Carol E. Smith, Towson, Md.; and Frances Young, Executive Council.

## SOUTH AFRICA

### Bp. Mize Resigns Post

Rhodesian Radio in Salisbury has reported that the Rt. Rev. Robert Mize, assistant to the Bishop of Matabeleland, has resigned. Bp. Mize has been barred from Rhodesia ever since his appointment in December 1968.

At the time of this latest appointment, Bp. Mize was also given responsibility for church affairs in the Republic of Botswana which lies between Rhodesia and South West Africa. The Diocese of Matabeleland includes the western half of Rhodesia and all of the Republic of Botswana. Last May, Bp. Mize was informed by the government of Rhodesia that he would not be allowed to enter the country. Thus he was cut off from a major part of his diocese.

Earlier in 1968, the government of South Africa refused to renew the bishop's residence permit after he had functioned as Bishop of Damaraland (South West Africa) for eight years. The legality of this maneuver was questioned. The territory of South West Africa is a man-

date of the United Nations, but the government of South Africa has refused to allow U.N. representatives into the area.

Bp. Mize, a native of Kansas, has long been a strong opponent of racism.

## ORTHODOX

### "Weeping" Icon Reported

Considerable local attention has been stirred in Tarpon Springs, Fla., by reports of a "weeping" icon of St. Nicholas in the Greek Orthodox Church of St. Nicholas in that city. Many parishioners regard the reported phenomenon as an "omen" but are undecided whether it is a good or bad sign. The icon of the saint who is linked with the Christmas season stands in the vestibule of this church which is attended by Greek sponge divers.

According to the Rev. Elias Kalariotes, pastor, the case that contains the icon is sealed tight, and its cover is a glass top. He said that "tears" were first seen by a cleaning woman on Dec. 4, two days before the Feast of St. Nicholas. Others later reported seeing drops of moisture on the face and surplice in the icon. Fr. Kalariotes said that "tears" have appeared twice before but were unnoticed by the public. He told the congregation that he did not "know what St. Nicholas is trying to tell us but we feel it is a sign which we must wait to interpret. I do not know what the tears will reveal."

The pastor and lay officials of the parish have decided not to "disturb" the icon by subjecting it to any kind of chemical analysis, so whether the painting "weeps" or "sweats" may never be known.

## EXECUTIVE COUNCIL

### 12 Grants Total \$296,150

Twelve grants totaling \$296,150 were approved for funding under the General Convention Special Program at the December meeting of the Executive Council [TLC, Jan. 4]. In addition, it was reported that four emergency grants totaling \$15,400 had been made with the approval of the Presiding Bishop.

Grants approved are:

- (✓) Alianza Federal de Mercedes, Albuquerque—\$40,000 for Mexican Americans;
- (✓) Southwestern Indian Development, Inc., Fort Defiance, Ariz.—\$25,000 for leadership training program among Navajo youth;
- (✓) Southern Organization for United Leadership, New Orleans—\$22,150 for sal-



aries and expenses of workers in SOUL which is engaged in research on and development of effective programs for alleviation of current conditions in housing and education in New Orleans's 9th ward. This is a second grant to the organization that has had success in placing blacks in key positions on city boards and commissions and, following Hurricane Camille, was active in collecting food and clothing and distributing them to blacks, many of whom had been overlooked by emergency relief organizations;

(✓) Metropolitan Atlanta Summit Leadership Congress, Atlanta—\$20,000 for the Congress which is a coalition of local organizations in Atlanta's black ghettos. Recently it has attacked segregation and discrimination in the public school system and has put forth efforts to upgrade the quality of education. Funds of \$10,000 on a 1-1 basis were also made available;

(✓) Hamilton Court Improvement Association, Inc., Aberdeen, Md.—\$30,000 (first grant was made in 1968) to the association working to improve economic and social conditions for 150 black families in temporary quarters erected during WW II. Fuel oil cooperatives have already been formed and the second grant is to encourage further work toward a cooperative community if approval is received from the Department of Housing and Urban Development within the next six months. Funds of \$10,000 on a 1-1 basis were made available;

(✓) Urban Survival Training Institute, Philadelphia—\$30,000 (first grant of \$20,000 was made in 1968) will allow the Institute to conduct a training program for "health stabilizers" or para-professionals, who, following a training program conducted by professional medical personnel in the black community, will work with others in solving the basic health problems of the community. Funds of \$30,000 on a 1-1 basis were made available;

(✓) Afro-American Institute of San Francisco—\$50,000 for subsistence pay to workers conducting a city-wide effort to organize black youth and children. \$15,000 of the sum is held in abeyance, marked for minibuses, until organizational growth necessitates their use. Additional funds of \$10,000 on a 1-1 basis were made available;

(✓) Sioux City American Indian Center, Sioux City, Ia.—\$20,000 (first grant of \$28,945 was made in 1968) for continuation of the Center's educational and organizational effort among the Indian population of Sioux City. Already established are numerous activities including a legal-assistance center, day-care services, an AA chapter, sports teams, a library, and classes. An Indian director has begun to receive community support. Funds of \$10,000 on a 1-1 basis were made available;

(✓) Program for Social Assistance to Barrio Japón, San Pedro, de Macorís, Dominican Republic—\$15,000 for the program providing needed services to the residents of Barrio Japón through health clinics, schools, and cooperatives;

(✓) Penasco Valley Farmers' Cooperative, Albuquerque—\$15,000 to purchase livestock, seeds, and supplies, and to hire a part-time manager of the co-op that consists of 17 farmers whose major crop is corn. Enlistment of members among the 75 families in the immediate area is expected in the future.

(✓) Poor People's Commission for Self Help of the Council of Southern Mountains, Blacksburg, Va.—\$14,000 to the organization of Appalachian poor, black and white, who are working toward having a voice in decisions and promoting social changes;

(✓) California Migrant Ministry (Worker-Priest Program), Los Angeles—\$15,000 (first grant of \$30,600 was made in 1968) along with other funds will allow continuation of the worker-priest program of 11 persons (6 Mexican-American farm workers and 5 white ministers) who are working with the United Farm Workers Organizing Committee led by César Chávez.

Emergency grants went to the Black Quartet, a cultural program based in New York City—\$3,500; the Black Construction Coalition, Pittsburgh—\$3,500; the Sioux City American Indian Center—\$2,000; and the Urban Survival Training Center—\$6,400 (the last two also received regular grants for larger amounts—see above).

## PHILIPPINES

### College Razed by Fire

The old compound of Trinity College, Quezon City, Philippines, was razed by a fire of unknown origin late last year. The burning of the buildings on the original campus caused losses of office and classroom equipment, laboratories, supplies, libraries, records, and some personal belongings including money of the teaching and administrative staffs.

Classes were continued as soon as possible after the fire using space in other Cathedral Heights institutions, such as St. Andrew's Seminary. Secondary classes are meeting in the new science building, and elementary classes in the few old compound classrooms spared by the fire

and in hastily constructed temporary classrooms.

Efforts are now underway to rebuild the old Trinity compound which through the years has housed thousands of students. Classes at Trinity range from preschool through seminary with 700 students at the college level. President is Arturo Guerrero, Ph.D.

## NEW YORK

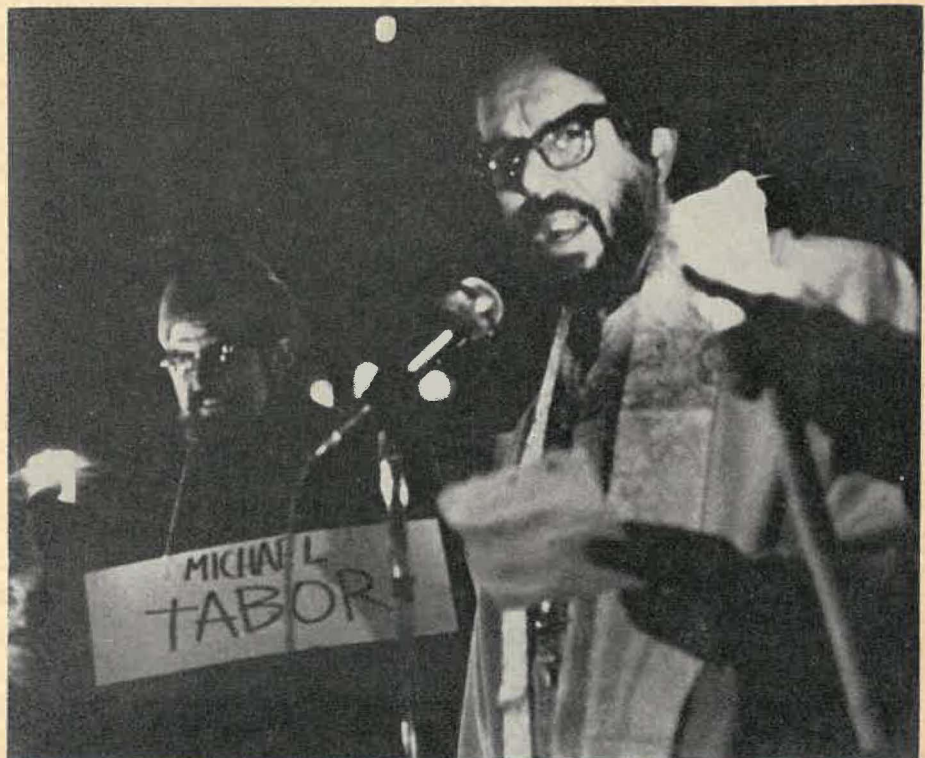
### Evil Spirits Exorcised Near "Tombs"

A "celebration for liberation of the Black Panthers and other political prisoners" brought 100 worshipers to a small park a block from New York's "Tombs" where 21 Panthers have been held for nine months.

Braving freezing temperatures, the group participated in an "exorcism" of evil spirits led by Harvey Cox of Harvard University, heard Episcopalian Malcolm Boyd preach, and took part in a communion service conducted by Dr. Rosemary Reuther, a Roman Catholic lay theologian. The program was sponsored by Emmaus House, the renewal center in Harlem, as part of an "(Anti-) Christmas Celebration of Life." Richard Mann, co-director of Emmaus House, said that the celebration was a "way of speaking out, loud and clear, and voicing our condemnation of the persecution and repression of Black Panthers and other political prisoners."

The names of 69 jailed Panthers were read in a "litany of liberation." The New York Panther group of 21 was arrested

*Continued on page 18*



**CELEBRATION FOR PANTHERS**  
At the "Tombs" Dr. Cox leads the celebration





St. Elisabeth's Church—ministering to its entire community

## CONGREGATIONS

# SERVING SOUTH PHILADELPHIA

By ROBERT R. SHAHAN

“WE have some visitors in church today. The blond young man in the back is Lt. Robert Shahan and the girl sitting next to him that looks like his sister is Mrs. Shahan. Let's all clap our hands to show them how glad we are that they are with us today.” These words, spoken by the Rev. Edward C. McCoy, rector of St. Elisabeth's Church in South Philadelphia, were the beginning of an adventure in Christianity for me and my family.

Navy life has caused us to live in many different parts of the country and attend many different Episcopal churches, but never have we “experienced” religion as we do in St. Elisabeth's. I use the word “experience” purposely since any description less strong seems inadequate.

THE article on St. Aidan's Church, San Francisco [TLC, Mar. 16, 1969], is in many ways an accurate description of St. Elisabeth's. We, too, have a priest with divided responsibilities. He is our

*Robert R. Shahan was for some time located at the Philadelphia Naval Base where he was a communicant of St. Elisabeth's Church. He now makes his home in Grand Rapids, Mich.*

rector and he is also the Episcopal chaplain for the 1500-bed Naval Hospital in Philadelphia. We celebrate the Eucharist and Evensong daily. We have no parish organizations. We have lenten study groups for adults. We have laymen licensed to administer the chalice. Laymen are appointed to read the lessons, and normally husband and wife read on the same day. We, too, sing “Kumbaya,” “Let Us Break Bread Together On Our Knees,” “Love One Another,” and other folk hymns. Incense plays a prominent part in our celebration and an occasional trumpet blends with our organ music. We have no choir, but we have total involvement in the singing. Our congregation participates in every part of the service including the sermon. At the appointed time in the liturgy the children go to their church school classes and the adults, not involved in teaching, retire to a small chapel for the lessons and sermon. We are in an intimate atmosphere and we are free to ask questions or comment on the sermon. After the sermon we stand, pass the Peace by hand, and conclude the Liturgy of the Word. We then rejoin the children in the church for the Eucharist. The service concludes with the dismissal and amen. Fr. McCoy often asks us to sing the amen a second time to “melt the

snow off the church roof,” “drive the devil out of South Philadelphia,” or maybe “just one more time because we are happy in the Lord.” The sound of nearly 200 children singing for joy is enough to bring tears to the eyes of many parishioners.

We are seldom concerned about our lack of parish organizations and we always seem to get things done by working together. Most of the minor repairs and maintenance tasks at the church are accomplished on Saturday mornings when, without prior arrangements, members of the parish drift in and do whatever is required. These sessions often end in an informal discussion group. Sometimes the topic is the church and sometimes it is current events, but more often than not someone will run to the store and we will have a pot-luck lunch together.

When decorating the church prior to Christmas we all assembled on a Sunday afternoon and through a concerted effort finished a job which I am sure, if we had been organized, would have taken twice as long. As we stood in the semi-darkness for the blessing of the Christmas trees there was that feeling of “oneness” that comes from working together.

The solemnity of Lent is dramatized for the children on the last Sunday before



Lent when two of the young people put "Alleluia" away. A small board to which are affixed wooden cut-out letters spelling "Alleluia" is carried to a secluded spot behind a side altar as we all sing "Heavenly Sunshine." No more music includes "Alleluia" until Easter when the small board is brought back in the processional as we celebrate Christ risen from the dead.

Although we do not have a deaconess, we presently have two young men in seminary and one young lady in a convent. So, St. Aidan's, you have a counterpart in the East.

One of the objectives at St. Elisabeth's is to combine liturgy and fellowship. We accomplish this through various means throughout the year. On the feast of our patron, St. Elisabeth, we had our evening service last year with about 15 participating clergy including Roman Catholic, Protestant, and Russian Orthodox, followed by a dinner for 250 people prepared by the rector's warden and the women of the church.

We have on occasion taken a group of 30-40 parishioners to dinner in Chinatown after Evensong on Saturday night. This combination of liturgy and fellowship leads to a closeness which a transient Naval family can hardly believe possible.

On Twelfth Night members of the parish were invited to the rectory for dinner and fellowship. It was not the traditional church supper, however. We were not told to bring any food; rather each person was told to bring a "thing of beauty." After the meal this group of 30 people sat by candlelight in the church in a circle of friendship and shared their "thing of beauty" with the others. Some people brought poems, some brought antiques or art objects, and some brought a story or personal experience. One man, a major in the Marine Corps, brought a tape recording of the children singing in church that day. His wife brought a set of vestments and altar linens which she had been slow in making, but finished for the occasion by getting up at 4 AM on several mornings to sew. The act of sharing in this group had a tremendous effect on all of us. We truly felt we were a family.

We are an integrated parish, but not by design. It just happens to be that way. We visit freely in each others homes and enjoy personal relationships based on friendship and not on race. We are aware of the social problems in the city and the world, but you will not find a member of St. Elisabeth's participating in a sit-in or carrying a sign in a picket line demanding higher welfare payments. We have a different view of our role in today's society.

**T**HE approach at St. Elisabeth's Church is a simple one. Each Sunday we run a chartered bus to two low-cost housing projects in South Philadelphia and each Sunday the bus fills to capacity with children of all ages. This predominantly-

Negro group constitutes our involvement in the civil rights movement. We are giving these children exposure to the liturgy and an opportunity for fellowship throughout the week. At present we have approximately 150 such children as members of our parish family. With the help of our sister parish, All Hallows Church in Wyncote, Pa., we strive to give our children opportunity for growth through Christian principles. One of our young men, the youngest in a family of eight children, recently became the first mem-

ber of his family to graduate from high school. He also graduated from a street gang to status as an acolyte as a result of the work and encouragement of our parishioners.

The work we do in the areas of social concern is not so dramatic as some churches. But, the parishioners of St. Elisabeth's believe that for hundreds of children in the years to come, the road to success in this world and the next will begin as they open the red door at 16th and Mifflin Sts. in Philadelphia.

## Parish Life and Work



At a parish picnic



A chartered bus to church



Congregational singing



Religion and recreation



At the offertory



A "typical" church supper



# NIP Means Involvement

By VIOLA C. McCONNELL

**T**HE most difficult thing for an upper-middle-class neighborhood to realize is that it is changing . . . that there are lonely older adults, children of broken homes, working mothers, transients, multi-problem teen-agers, in addition to the regular, familiar inhabitants. The next most difficult thing for such a neighborhood to accept is that all these groups can work together!

However, one such neighborhood, the well-known "lake" area of Minneapolis, with its stately elm-lined streets and boulevards, its even more stately mansions, and large, beautiful churches has overcome some of these problems in a group called NIP. NIP is the Neighborhood Involvement Program in which four churches of different communions, with a community coordinator from a fifth church, are working together in what has been hailed as the most extensive local program taken on anywhere in the United States. The churches in this team ministry are Grace Presbyterian, Lake of the Isles Lutheran, St. Paul's Episcopal, and Trin-

*Mrs. Viola C. McConnell is Minnesota diocesan correspondent for THE LIVING CHURCH.*

ity Community—with Mrs. Judy Justad, a member of the United Church of Christ, as the coordinator.

EACH of these churches has long been active in serving the neighborhood. St. Paul's, the oldest (founded in 1885) has moved three times and found people in its community to serve who are not communicants. None of these churches is the type "used only on Sunday." Trinity began to coordinate the new people of the community in 1967, but the congregation soon realized that they should coordinate their work with that of the other three. It took dedicated clergy, a strong and active faith on the part of the members, and a spirit of cooperation to accomplish what has been done in a little over a year. From Trinity, the smallest of the four, which stands near the giant freeway complex encroaching on the eastern edge of the neighborhood, it is ten blocks to St. Paul's and eleven to Lake of Isles Church on the west; then ten blocks south is Grace Church.

It was necessary to divide the work of these churches into different areas of need. Trinity serves elementary students with various classes on Saturdays from 9:30 to 11:30 AM, and also serves youngsters from nearby Douglas School who

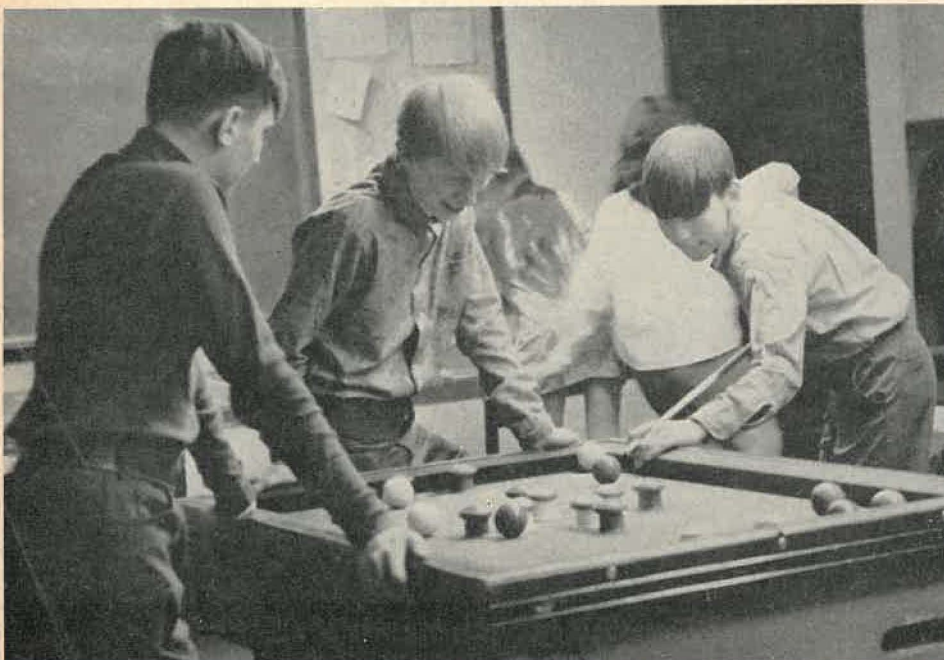
need a place to eat their "brown bag" lunches each weekday. The Saturday group of over 100 was named by the children "The Wake-Up Club," and they also created their password of "nuf" (which is, of course, "fun" spelled backward). The children decide most of the activities. They play games, enjoy arts and crafts, bake, read, or are read to. The junior high group meets at Grace Church and the senior highs at St. Paul's. They may listen to a rock group, play ping pong or bumper pool, or perhaps have a dance. It's an opportunity for new relationships in an atmosphere of understanding. The work with this age group is of particular worth because the shopping area nearest Grace Church has become known this past year as a haven of drug pushers. It is when young people are not involved in worthwhile endeavors and are not having enjoyment together that they are most tempted to try "escapism."

One of the ways to involve the children has been the establishment of a mothers' club, composed of many new people as well as older residents. It is no longer "the neighborhood women" being hosted by the "church women" but simply "us." They meet at Lake of Isles Church every other week for a "shape up" (exercise) group; there are arts and crafts, discussion, and a feeling that all are working for the betterment of their families and the entire community.

St. Paul's Church took some 50 children during 1968 and again in 1969 to a camp in Wisconsin, all under the auspices of the church's Christian social relations program. They also have a "Community Closet" where good, wearable clothing may be purchased for a very reasonable cost. This is manned by volunteers two days a week.

NONE of this work could be done without the volunteers from all four churches. It represents the positive, creative approach to neighborhood living which is so lacking in urban centers. The involvement opportunities extend from the young up to the older residents as well. Leisure time activities for the past 50 adults and especially the nearly 500 welfare residents of the area are provided. They, too, have a desire for companionship and a sense of belonging. NIP volunteers found that some of these persons had not had a visitor in two or three years. They, too, have games, crafts, refreshments, and fellowship. The group rotates its meetings between the four churches, so that once a month, those taking part are able to come out more into community life and meet more people.

In the year just past over 1200 persons have been contacted in this one small Neighborhood Involvement Program. And all who have had any contact with this project say that it is still a growing approach to existing problems. They are meeting needs that no agency supplies. It is human involvement.



NIP—The children decide most of the activities.



# EDITORIALS

## Power Struggle In PECUSA

THE term "power struggle" seems entirely in place when the talk is about civilian politics on any level, but it jars and offends when applied to the church's institutional inner life. It is possible to be too squeamish about this. There is no reason why saints should not engage in a power struggle if their hearts are pure and their motivation right. By power struggle we mean the effort to get and to keep decisive ruling power within the community. If a Christian believes that it is the will of God and in the best interests of all concerned that he, rather than someone else, should wield the deciding vote and speak the final word, it is not only his right to seek that power but his clear duty.

The Episcopal Church now has a painful power struggle on its hands, and a very wide, deep, and fundamental one. The antagonists are the Executive Council on one side and the bishop and diocese on the other. Undoubtedly many or most councilors and bishops would reject this statement of the issue as too drastic. We make the statement with due restraint and careful regard for the facts. We would add that a power struggle is not necessarily a war to the death, or even a war at all, and we are not calling it anything like that; but a power struggle we do call it. The Executive Council, as a body, is bent upon wielding decisive power in this church; the bishop and diocese, as the traditional unit of church life and government, is dug in to defend its position. If somebody wants to use a term like "fruitful tension" in preference to our term "power struggle" we won't cavil at it; but Episcopalians had better recognize what is going on and try to come to some resolution of the struggle which will put somebody definitely in charge.

The Alianza case has brought the issue out into the open. The Bishop and Diocese of New Mexico and Southwest Texas demanded the right to determine church policy with regard to a human problem within its own jurisdiction, and indeed within its own backyard, front yard, and all around it. Whatever we think or you think, or they think, as to the rightness or wrongness of the position of those New Mexico Episcopalians, the Bishop and Diocese as a body said: We are the Episcopal Church in New Mexico; this problem is here in New Mexico; if the Executive Council makes a grant to the Alianza, contrary to our judgment of the matter, it is bypassing the Episcopal Church.

Is the Bishop and Diocese of New Mexico and Southwest Texas the Episcopal Church in New Mexico—in being, in action, and with jurisdiction? It thinks so. The Executive Council by its action in the Alianza matter has declared a contrary mind. It has said: In dealing with this human problem located in New Mexico, we, the Executive Council of the Episcopal Church, meeting in Greenwich, Conn., are the Episcopal Church; it is not for us to go along with the bishop and diocese out there, it is for them to go along with us.

That is the issue, the power struggle. It is here. We have known for some time that it is here but it has

hitherto been possible to make as if it was nothing more than an occasional mutual misunderstanding resulting from clashing personalities. The issue needs now to be squarely faced. The bishop and diocese, wherever it is, honestly believes and is firmly resolved that it is the Episcopal Church in its own territory. The Executive Council believes, implicitly, that it speaks for the church, if need be over the heads of the bishops and dioceses that do not accept its decrees as final. This power struggle can tear the Episcopal Church in two, if not fairly quickly and decisively resolved.

## A PR Prophet

READERS of *Martin Chuzzlewit* can never forget the working over, inspired by moral outrage, that Dickens there gives to American newspapers as he knew them in the 1840s. A Dickens scholar, Steven Marcus, comments that Dickens was "among the first to experience both the quick charm and final offensiveness of that characteristic and American-perfected institution of modern society that we call 'publicity'" (*Dickens from Pickwick to Dombey*, 243).

News and publicity media have undergone a score of major revolutions and a hundred major innovations, amplifications, and whole new creations since that age. But the "quick charm and final offensiveness" of much American "publicity" remains constant. A top professional in the field is as outraged about the situation today as was Dickens in his day. He is John L. Perry, of Communications Associates, Santa Barbara, Cal.

"The No. 1 candidate for the cause of racial disorders is we (pr and advertising people)," Mr. Perry told the Public Relations Society of America at its annual conference. It is a smashing indictment, but not to be set down as mere convention oratory; for Mr. Perry went on seriously to expound his case, fixing critical analysis upon television.

"For most blacks, the medium of mass communications, especially broadcasting, is the only means of escape from the intolerable. It is the most eloquent, the most moving, the most convincing, the most attractive of all the latter-day underground railroads." But what is it that they escape into, via television? "It is the commercialized, packaged version of white America we created for them, for all of us, the quantitative never-never land where there are no problems which cannot be swallowed away with of couple of Excedrin tablets, and where everybody makes it. You and I, who live in Whitetown, know that everybody doesn't live like that on our side of the tracks."

The first point of Mr. Perry's indictment of his own industry is that it habitually, normally presents to the viewer a picture of life in white America which is essentially both schmaltz and false.

Leading up to his next point, Mr. Perry took note of the fact that his colleagues in public relations, advertising, entertainment, and publicity don't hear the blacks complaining about their daily fare on the tube. "Of course you don't," he told them. "How can you from



where you sit? Come sit with them, as I have, in their homes, if you can call 'home' a kennel which houses more rats than people. There, the TV is on, the slick magazines are lying around and 'they' are watching. And they're hating. They're hating, because the white man has built this ugly box they're in with all the rats. (Incidentally, they don't like ugly boxes and rats any better than we do; isn't that amazing?) The white man has neatly fixed things so they can't get out of the box (except in small numbers at a time). The white man has created the Big Rock Candy Mountain all for himself. (They know all about it, thanks to our genius, our creativity, and our distribution system.) The white man flaunts what he has (and they don't have) before them by day and by night and from every corner and magazine page and TV window."

The sad and shameful thing about all this is not simply that it embitters the black people who cannot join the happy celebrants of the American Way of Life, on the Big Rock Candy Mountain. This whole gleaming picture of life on the suburban Ponderosa Ranch doesn't happen to be true, or even close to the truth: as all the Ponderosans know, and as the people who make up and project that picture certainly know. What Mr. Perry is saying to his fellow professionals is that they are serving neither truth nor social good in much of their image-making. He says further that "we are all caught in — we are all increasingly the products of — the quantitative society," and he calls on them to note well the distinction between the quantitative society in

which it's money that counts and the qualitative society in which it's people that count.

As long as a business or profession has within it some critics of Mr. Perry's intelligence, integrity, and human sensitivity, and as long as their colleagues listen to them, we dare to hope for it.

## The BCP And Peace

IT surprises people to be told that there is no prayer for peace in the Book of Common Prayer. The Prayer for Social Justice (BCP 44) asks God for grace to make no peace with oppression. Every mention of peace in other prayers is always qualified. In praying for the Family of Nations (BCP 44) we ask for that peace which is the fruit of righteousness, not simply for peace alone. (Hungary and Czechoslovakia are examples of peace alone.) The Prayer Book asks that nations be guided into the way of justice and truth as conditions of peace.

The Prayer in Time of War and Tumults (BCP 41) is not for peace and quiet but for repentance and then for deliverance from the hands of our enemies. The two most familiar prayers, called Collects for Peace, used every day at Morning and Evening Prayer, ask that we be defended from all assaults of our enemies, that being defended from the fear of our enemies we may pass our time in rest and quietness.

These blunt reminders of international realities recall Clausewitz's observation that the tyrant always wants peace. He would like to enter the territory of his victim unopposed. It is the freedom lover who makes war. As long as people remain quiescent under injustice there will be trouble. So the Prayer Book bids us fearlessly to contend against evil.

Doctrinaire pacifism, which is the theory that no force is ever to be used, is simply unchristian. Nowhere is it justified in the Book of Common Prayer, or what is more important, in the Bible. The Prayer Book reflects the Bible's teaching on war and peace. "No more war—ever—anytime" is a thoughtless slogan for a demonstration. First, tyranny and injustice have to be removed from the earth and then peace will follow as a consequence. It can come in no other way. There will always be war as long as men remain human. The historic beginning of the Jewish and the Christian religion was Moses leading the Children of Israel out of Egyptian slavery. One of the most common titles of Christ is "Son of David" because David freed Israel from its enemies. The literal translation of "Lord of Hosts" is "Lord of Armies." These are basic facts of life to Bible readers, and are clean contrary to theoretical non-violence. Moltmann, the great contemporary theologian, points out that violence has no moral content. It depends altogether on how it is used. The horrible alternative to man fighting always for his freedom is the sub-human robot watched over by Big Brother.

Neville Chamberlain returning from Munich with his furled umbrella has been made a ridiculous figure by a generation of cartoonists. The phrase he used when he stepped off the airplane was "peace in our time," taken from the plea at Evening Prayer: "Give peace in our time, O Lord." But this may be a wiser hope than "No more war—ever—any time." At least it points to where the real enemy is—tyranny, not war—and shows us where to direct our energies while we have time.

C. LESLIE GLENN

## White Manifesto

We are being sued, Lord,  
Five hundred million  
Dollars as reparation  
For neglect, fear, hate, revulsion—  
All manner of racism.

If we had five hundred million  
Dollars to give, would  
Our attitudes change?  
Would paying through the nose  
Force us to look up  
And see a brother?

It seems like blackmail;  
Wasted effort to sap  
Our resources and patience;  
Insane pressure and words  
To demand the unaskable  
And ask what cannot be  
Demanded, namely love.

We want to give freely, yet  
This we have not done. Now  
We run in horror  
From the idea of debt  
In human relationship.

Is it really money they ask for?  
Or, just by chance, can mere  
Acceptance of a challenging  
Situation be true restitution  
For human longing?

G. Janet Tulloch



# Caught in the Middle

John Parodi, Age 14

**A** FEW months ago the children in our Sunday school, following in the footsteps of Christ, came into the church and asked questions of their elders. This was limited to about ten minutes and although the adults were able to respond, the surface was barely scratched. Young people have questions that require more than ten minutes of your time, more than a casual Yes or No. We want to know "how," "why," and "what." We want to know why people say one thing and mean another. We are confused when you tell us that we should be Christian and brotherly towards certain people but if these same people do not come up to *your* standards, you don't want to be associated with them. *Then* where is Christianity and brotherhood?

All of us who are familiar with the teachings of Christ know that His whole life was devoted to showing people how to respect each other, love one another, how to accept a person for what he *is* and not what he *has*. This we can understand, this is speaking our language. If Christ's followers in 1969 kept the faith the way He spelled it out instead of interpreting it their own way, maybe it would make for better understanding between the generations. The young people of today are caught in the middle of what their elders do and what Christ taught us.

When children are very young they are taught about goodness and justice and they believe it because the older people are very convincing, but when they grow up and are able to think things out for themselves, then they realize that things are not *all* good and just. This is why they want no part of it. The hippies are drop-outs from society because they cannot accept the world that was created for them by the last generation. This, however, is a negative attitude; you can't help yourself or anybody else by turning off. The majority of young people are not hippies or militants. Of course the press and newscasters know that stories about good kids don't sell newspapers. One lone protester will make the front page every time.

There are many parallels between young Jesus and the young of today. It would be interesting to know the state of mind of Jesus when He went into the Temple. Was He confused? Did He get the answers He was looking for? Was the generation gap as wide then as it is now? Did this have any effect on His later life when He broke away from the established religion in a kind of a spiritual revolution? Was

*This sermon was preached by John Parodi in his parish church, St. John's, Far Rockaway, N.Y.*

this a protest against the society? If they had had newspapers in those days, would He have made the front page? If Jesus were here today, would He be considered a militant? Most of all, would people listen to Him and follow Him as they did 2,000 years ago? It is more than likely that the *young* people would.

We are looking for a voice like Jesus's to show us the way, to "tell it like it is." The youth of today are not impressed with status symbols, but they do have a need for basic things like honesty, truth, kindness, and brotherhood — the same things that Jesus spoke of two millennia

ago. If we can accept them, is it too much to ask that the older generation get in tune with us? We don't expect anyone completely to change their way of thinking or to come over altogether to our side. Experience and know-how come with years and we don't qualify yet to run the world, but if we could be met half way, then maybe we would all learn something.

*The disciples came to Jesus asking, "Who is the greatest in the Kingdom of Heaven?" Jesus called a child, had him stand in front of them, and said, "Remember this; unless you change and become like children, you will never enter the Kingdom of Heaven. The greatest in the Kingdom of Heaven is one who humbles himself and becomes like a child. And the person who welcomes in my name one such child as this, welcomes me" (Mt. 18:1ff.).*



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## News of the Church

*Continued from page 11*

earlier in the year on charges of conspiring to blow up department stores. These suspects have been held for nine months, bail for each being set at \$100,000. They have not been brought to trial.

Dr. Cox said that an exorcism was an "ancient and venerable" Christian tradition aimed at driving evil spirits out of people, places, and things. He said the ceremony was to drive the demons out of the Tombs as well as out of the participants. Such objects as crosses, books, and religious paintings were raised in the air as the group chanted "out demons, out!"

In the context of the Christmas season, Fr. Boyd said: "We cannot bask in an affluent caricature of Christmas while our brothers are denied their rights, tortured in spirit, deprived in body, and locked inside a jail that, if present trends continue, might soon also hold ourselves."

### ECUMENICAL RELATIONS

#### Episcopal-RC Commission Meets

"The nature of the unity we seek" was the theme of the most recent meeting of the Joint Commission on Anglican-Roman Catholic Relations in the United States, held at the World Center for Liturgical Studies in Boynton Beach, Fla. This was the seventh such meeting.

Dr. Peter Day, ecumenical officer for the Episcopal Church, presented a paper, "All in Each Place." Msgr. William Baum of the Roman Catholic Church presented a paper entitled "Toward the Reconciliation of the Roman Catholic Church and the Churches of the Anglican Communion." Dr. George Shipman, an Episcopalian and a professor of political science at the University of Washington, spoke on "An Approach to Designing a Roman Catholic-Episcopal Parish."

### WEST AFRICA

#### Problems for Biafra Aid

Growing transport problems—strafing planes, bad roads, destroyed bridges, aging trucks, lack of spare parts, breakdowns—plague some relief groups working in Biafra.

According to a report received in Geneva from World Council of Churches' headquarters at Ubulu, Biafra, protestant relief groups collecting and distributing medicines and foods from the Joint Church Aid (JCA) airlift to Biafrans are finding it extremely difficult to obtain adequate and reliable transport. Trucks are required to carry supplies from Uli airstrip to the central church storage facility on alternate nights. Trucks must distribute

supplies to ten provinces, then each province needs its own fleet of vehicles to supply its sub-stores, refugee camps, feeding centers, and sick bays. In the ten provinces there are more than 100 sub-stores, nearly 1,500 refugee camps, 1,100 feeding centers, and 100 sick bays on the protestant side of JCA relief services. Roman Catholic groups operating on alternate nights are experiencing much the same difficulties, the WCC unit reported.

To date, JCA airlift has flown 51,277 tons of supplies in 4,636 flights to Uli.

### CHURCH AND STATE

#### Testimony on Abortion

Judge Cornelius J. Moynihan of Middlesex Superior Court, Mass., denied a motion to allow religious, theological, and sociological experts to testify in a trial of a physician indicted for violation of the Massachusetts abortion law. The judge dismissed a motion of attorney Joseph F. Oteri of Medford, Mass., who challenged the constitutionality of the law on 10 points, including the contention that it infringed upon religious freedom. In June 1969, the Massachusetts Supreme Court upheld the state law's constitutionality. The law prohibits therapeutic abortion without legal justification.

Mr. Oteri, who represented Dr. Pierre V. Brunnelle, 62, of North Chelmsford, Mass., who is accused of performing an illegal abortion on an Ohio woman, had summoned nine Christian and Jewish spokesmen to testify in the trial. They included the Rt. Rev. Anson P. Stokes, Bishop of Massachusetts.

Bp. Stokes, speaking outside the courtroom, noted that the Massachusetts law "prevents many ministers from counseling our own people. It prevents us from recommending what is religiously right. . . . I don't advocate criminal abortion, obviously, but the law encourages criminal abortions. I have a reverence for life, but a life should not come into being when it is unwanted—it dooms a child to misery and a mother to distraction. . . . In some cases, it is our responsibility to stop such a birth."

Assistant District Attorney John J. Irwin argued that the way to test a law "is not by committing a crime then challenging it on constitutional grounds." He also contended that revision of the state statute is a "legislative function."

Attorney Oteri held that there is a "compelling need for a judicial review of the 1845 Massachusetts abortion law" and asked the court to examine the evidence "which has been ignored" by the lawmakers and "which has come to light in the discovery-packed years since the original passage of this legislation." He also contended that the advances of medical science have removed the need for "restrictive abortion laws" and that the continuance of such statutes is only a reflec-



tion of Roman Catholic and Eastern Orthodox opposition to abortion. He also argued that the laws: are based on moral rather than medical judgment and discriminate against the poor who cannot afford therapeutic abortions; violate freedom of speech because doctors cannot discuss abortions and ministers are prohibited from directing women to seek abortions; and deny free exercise of religion by deterring certain ministers from practicing their religious beliefs and prevent women members of their congregations from exercising similar beliefs.

The court allowed the testimony of an array of medical and psychiatric experts during the hearing on the defense motion for dismissal on the grounds that the law is unconstitutional. Dr. Makah Notham, staff psychiatrist of Boston's Beth Israel Hospital, said his hospital records show for the first six months of 1968 that 52% of women seeking abortion were single, 35% married, 8% separated, 4% divorced, and 1% had their marriages annulled. In 1967, he said out of 100 requests for an abortion, 55% were from married women and 32% from single, and that 90% of the requests were based on psychiatric factors.

Attorney Oteri pointed out for the court record that 26% of the applicants were Roman Catholic, 40% were Protestant, and 29% Jewish.

#### CHURCH AND GOVERNMENT

### Action by Churches on Panthers

Resolutions by church groups, messages to the President, and statements by civil rights agencies are calling for investigations of what is seen as a pattern of police persecution of the Black Panther Party in the U.S.

In addition to the resolution passed by the Executive Council [TLC, Jan. 4] which urged the Justice Department and other appropriate authorities to investigate allegations that undue force and/or unconstitutional procedures may have been used by local police in recent confrontations between them and the Panthers, a telegram was sent to the President from the United Presbyterian Executive Committee, asking him to establish a presidential commission of distinguished citizens of all races to investigate the situation.

Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, wrote to the President urging him to authorize an investigation by the Commission on the Causes and Prevention of Violence "of the alleged massacre of Black Panthers in Chicago."

In New York City, a group of lawyers, civil rights leaders, and public officials have formed an independent organization to investigate incidents involving the police and other law enforcement agencies

and members of the Black Panther Party. Announcement of the group's formation was made by former Supreme Court Justice Arthur J. Goldberg who said the group included Roy Wilkins, Ramsey Clark, A. Philip Randolph, Louis Pollak, Dr. Kenneth Clark, and Dr. Cynthia Wedel.

#### ORGANIZATIONS

### BEDC Wins, Loses

The Black Economic Development Conference (BEDC) has recently "won one and lost one."

A Disciples of Christ agency has voted \$10,000 to the Interreligious Foundation for Community Organization (IFCO) with the understanding that the sum will not go to BEDC. This allocation to IFCO was part of \$35,000 voted by the Disciples urban crisis program known as Reconciliation. As of Nov. 30, Reconciliation had received \$402,000 in contributions. Disciples, as a church, have been adamantly opposed to funding BEDC.

In Philadelphia, the board of directors of Wellsprings Ecumenical Center has agreed to channel funds to BEDC from individuals and groups. Located in the Germantown section, the center was broken into on Dec. 16 and occupied by four BEDC members led by the Rev. Muhammed Kenyatta. According to BEDC spokesmen, the occupation was spurred by the Wellsprings directors' earlier refusal to act on a request from a United Church of Christ agency that the ecumenical center accept \$2,000 for BEDC. A week before agreeing to become a channel for funds, the board was sharply divided on whether it would act as a "conduit" to BEDC, which seeks "reparations" from white churches. The center's Protestant, Roman Catholic, and Jewish staff members are considered specialists in organizing black-white dialog sessions. The directors' agreement to become a channel of contributions to BEDC was made at a closed meeting.

#### CENTRAL FLORIDA

### Officials of New Diocese Named

After the election of the Rev. William H. Folwell as Bishop of the new Diocese of Central Florida [TLC, Dec. 28], continuing operation of the old Diocese of South Florida, other officials were elected or appointed. Among them, the Rev. Robert H. Huffman, rector of Trinity Church, Barstow, Fla., was elected secretary of the diocese, and David Hedrick of Orlando was appointed chancellor.

Budgets for 1970 were also adopted by delegates attending the specially called convention held in St. Luke's Cathedral, Orlando, last month. Based on the assessment and apportionment schedule used



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in the former Diocese of South Florida, diocesan expenses are budgeted for \$112,-616, and the missionary program for \$389,553.

Within the new diocese are two institutions which will be continued under tri-diocesan boards with members from Southeast, Southwest, and Central Florida: Camp Wingmann, Avon Park, and Bishop Gray Inn for Older People, Davenport. Bishopscourt, a nursing home in Lakeland, has been sold; the Cathedral School property in Orlando has been sold (the school was closed in 1968); and other assets of the former Diocese of South Florida are being managed by joint councils or liquidated and/or divided three ways.

## ORTHODOX

### Detroit Has New Bishop

The Very Rev. Iakovos Garmatis, archdeacon vicar of the Greek Orthodox Seventh Archdiocesan District, Detroit, has been consecrated Titular Bishop of Apameia with his see city to be Detroit. Chief consecrator was Abp. Iakovos, Primate of the Greek Orthodox Church in North and South America and Exarch of the Ecumenical Patriarchate in the Western Hemisphere. Assisting at the service held in the Orthodox Cathedral of the Holy Trinity, New York City, Christmas morning were Bp. Silas of New York and Bp. Gerasimos of Pittsburgh. Bp. Garmatis was installed in the Greek Orthodox Cathedral of the Annunciation, Detroit, Dec. 28, where Bp. Silas presided.

## JUDAISM

### Group Hails Ban on Prayer

The American Jewish Congress commission on law and social action has praised the ruling of the Massachusetts attorney general against "voluntary" prayer in public schools. George Soll, commission chairman, called Attorney General Robert H. Quinn's opinion "an encouraging reaffirmation of the principle that public education must not include religious beliefs or sponsor religious ceremonies, sectarian or non-sectarian."

The ruling covered a program maintained in the Leyden, Mass., schools. The program was held "unconstitutional under the First Amendment." In Leyden schools the period of voluntary prayer was held before the start of the classes for the day.

According to Mr. Soll, voluntary prayer was "just as damaging to the principle of church-state separation as compulsory prayer, and for the child may be worse. Voluntary prayer leaves the child with the full responsibility for the decision as to whether to violate his conscience or expose himself to the penalties of non-conformity. No child of any faith should be placed in that position," he said.



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Refer to Key on page 24

**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.

## COLORADO

**COLORADO COLLEGE** Colorado Springs  
**GRACE CHURCH** 631 No. Tejon  
The Rev. James A. Mills, chap. & assoc r  
Thurs 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

## 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

**UNIVERSITY OF CONNECTICUT** Storrs  
**ST. MARK'S CHAPEL** No. Eagleville Rd.  
The Rev. Michael Wilcox, chap.  
Sun 9 & 11

## FLORIDA

**UNIVERSITY OF FLORIDA** Gainesville  
**INCARNATION CHAPEL** 1522 W. University Ave.  
The Rev. John D. Talbird, Jr., chap.  
Sun 11 (Folk Mass 1st & 3rd); Wed HC 5:15

## ILLINOIS

**NORTHERN ILLINOIS UNIVERSITY** DeKalb  
**ST. PAUL'S** 900 Normal Road  
The Rev. C. H. Brieant, v; Rev. D. L. Barker, chap.  
Sun 7:30, 9, 10:45, 4:15; weekdays as anno

**UNIVERSITY OF ILLINOIS** Champaign-Urbana  
**ST. JOHN THE DIVINE** Champaign  
Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't  
Sun 8, 9, 11, 5; 5:45 Canterbury; Daily MP, HC, EP

## 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; Wed 7; Thurs 12:10

## MICHIGAN

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

**HOPE COLLEGE** Holland  
**GRACE** 555 Michigan Ave., at 23rd St.  
The Rev. Robert A. Winter, r  
Sun HC 8; Wed HC 10:30; EP 4:30; HD as anno

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
The Rev. C. R. Hutton, the Rev. W. J. Teska, the Rev. Dick Blank, chaps.  
Sun 10; Tues & Fri HC

## NEW JERSEY

**RUTGERS UNIVERSITY** New Brunswick  
**ST. MICHAEL'S CHAPEL**  
The Rev. Canon C. A. Lamberet, Ph.D., chap.  
Sun 9, 11; Wed 4:45; Thurs 7; Fri Noon

## NEW YORK

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**ST. ANDREW'S** 3105 Main St.  
Fr. W. W. McIlveen  
Sun Masses 8, 10; daily Masses and Offices

## NORTH CAROLINA

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

## PENNSYLVANIA

**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 11 & 6:15; Wed, Thurs 12:05

**YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK CAMPUS** York  
**ST. JOHN'S** 140 No. Beaver St.  
The Rev. George A. Kemp, r; the Rev. John D. Crandall, c  
Sun 7:30, 9, 11; Wed 10; Thurs 12; Fri 7 HC

## TENNESSEE

**FISK U., MEHARRY MEDICAL COLLEGE, TENN. STATE U.** Nashville  
**ST. ANSELM'S—EPIS. STUDENT CENTER** 2008 Meharry Blvd.  
The Rev. Kenneth D. Higginbotham, chap.  
Sun 9:30, 5:15 HC; Wed 12:15 HC

**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

## VERMONT

**GREEN MOUNTAIN COLLEGE** Poultney  
**TRINITY** Church St.  
The Rev. A. Stringer, r  
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

## 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. Ortmayer, r; Phone 754-3210  
The Rev. G. W. Leeson, c; Phone 756-1595  
Sun 8, 9:15, 11; weekdays as announced

**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

**UNIVERSITY OF WISCONSIN** Milwaukee  
**Episcopal Campus Rectory** 3207 N. Hackett Ave.  
The Rev. John H. Heidt, chap.  
Eu, Mp, EP daily; supper weekly 6

# BOOKS

**THE THEOLOGICAL FOUNDATION OF LAW.** By Jacques Ellul. Trans. by M. Wieser. Seabury Press. Pp. 140. \$1.95 paper.

Jacques Ellul, professor of law at Bordeaux, is as much at home in anthropology and theology as he is in law. And although it is true that his theological viewpoint (Classical Protestantism) and jurisprudential stance (Institutionalism — in which the development of law is thought to lie formally with communities, or institutions, rather than individuals) would not be acceptable to everybody, the answers that flow from his inquiries into the foundations of law are often profound, always stimulating. If Ellul is occasionally mistaken, he is brilliantly so. Law, he says, signifies the presence of God and a prophecy of divine righteousness (p. 116). It exists between the Covenant and the Last Judgment (p. 94) and is thus not simply the sum-total of juridical rules made by men. It is valid essentially because God has "taken charge of it" and will authenticate it through incorporating it into his reign (97 f.). The notion that law can be a "closed" system — *i.e.*, purely positive, or man-made (as in Legal Positivism) is thus false. To think otherwise is (1) to regard law in a purely technical way, thus implying that any content (and not only justice) can be law (*e.g.*, 29,45,106); (2) to think that law is subordinate to state (122ff); and, consequently, (3) mistakenly to identify "enforcement" with "authority."

Seminarians will enjoy discussing *The Theological Foundation of Law* ("The church should not leave it up to revolutionary movements to assert human rights," p. 135.) as will men of the law ("When the magistrate pronounces judgment, he is a prophet. . . ." p. 117.) It makes clear where the true meaning and significance of law is to be found.

JOHN V. LEWIS, Ph.D.  
*The University of Windsor*

✦ ✦ ✦ ✦

**HUMILIATION AND CELEBRATION.** By Gabriel Fackre. Sheed & Ward. Pp. 307. \$6.95.

*Humiliation and Celebration*, a lively book by the young professor of theology and culture at Lancaster Theological Seminary, attempts to listen critically to those modern, mostly American, exponents of new theology, new morality, and new forms of mission. It aims at a "careful relating of talk about the death of God to declarations about the death of code and cult." In each area "post-radical themes" are proposed which the author contends are more in line with the Christian story, the crucifixion and resurrection of Jesus which is the pattern of the humiliation which is also celebration.

What seems to me an un-critical acceptance on the part of Gabriel Fackre of the notion of mankind's coming of age



in a secular and scientific sense leads to a vision which even when qualified fills this old fogey not with joy but with horror. "In a world come of age the new Franciscan's sight ranges beyond the flowers and animals and sun to catch a glimpse of the laser beam that can build new cities, the genetic surgery and transplant that can build new bodies, and the computer that can build new minds" (p. 300). But, as they say, *chacun à son goût*.

(The Rev.) WOOD B. CARPER, JR.  
The General Seminary

\* \* \* \*

**INCREDIBLE MISSION.** By **Frenande Leboucher.** Doubleday. Pp. 165. \$4.95.

Frenande Leboucher, the author of *Incredible Mission*, is a Christian whose dearly loved Jewish husband was arrested by the Nazis in Marseilles in 1942. In desperation she turned for help to a sympathetic Capuchin priest, Père Benôit. Help was given, but because of unselfish attempts to aid his fellow prisoners, Mme. Leboucher's husband could not be saved and died in Auschwitz.

This failure was not the end but the beginning of Père Benôit's crusade to save Jewish lives. Having been five times cited for bravery under fire in the First World War, he continued to risk his life in the second, and aided by the author and many others, he learned to outwit and outrun the Gestapo. He hid hunted Jews in religious houses in Marseilles, Nice, and Rome, and then, incredibly, managed to transport several thousand human beings to freedom and safety.

STELLA PIERSON  
St. Thomas, New York City

### Booknotes By Karl G. Layer

**LORD, BE WITH.** By **Herbert Brokering.** Concordia Publishing House. Pp. 155. \$1.95 paper. Here are 74 prayers for everyday events and people. Prayers for garbage collectors, comedians, and reckless drivers. Prayers about honest courts, long weekends, and new nations. Prayers in everyday language about things for which we do not often pray. The volume is interestingly and effectively illustrated. The author is a Lutheran pastor.

**CYBERNETICS, SOCIETY, AND THE CHURCH.** By **Mary Virginia Orna.** Pflaum Press. Pp. xiv, 177. \$2.95 paper. This is a study of the impact of the electronic age upon society, and how the church must adapt to a computer world. The author sees hope if Christianity will seize the opportunities presented by a cybernetic culture.

**RELIGION IN AFRICA.** By **Geoffrey Parrinder.** Praeger. Pp. 253. \$6.50. A thorough and well-written study of living religions in Africa: Christianity, Islam, and traditional (indigenous). Much of the author's information is based on first-hand experience.

# PEOPLE and places

## Appointments Accepted

The Rev. **John F. Crist**, former vicar of St. John's Mission, Temperance, Mich., is associate, Christ Church Cathedral, Eau Claire, vicar of St. Luke's, Altoona, and chaplain at the State University, Eau Claire, Wis. Address: 510 S. Farwell St., Eau Claire (54751).

The Rev. **Richard H. Downes**, former curate, All Saints, New York, N.Y., is a member of the faculty of St. Alban's School, Mt. St. Alban, Washington, D.C. 20016.

The Rev. **David T. Gleason**, former assistant to the rector of St. John's, Olney, Md., and chaplain and teacher at St. John's School, continues his work with the school and is now Sunday assistant, Rossmore Interfaith Chapel, Silver Spring, Md. Address: St. John's Parish School, Box 253, Olney (20832).

The Rev. **F. William Lantz**, former assistant to the vicar of St. Augustine's Chapel, Washington, D.C., is vicar of St. David's Mission, Brunswick, Ga., and director of the parish school.

The Rev. **W. Robert Miller**, former associate rector of St. Luke's, Bethesda, Md., is part-time assistant and director of Christian education, Our Saviour, 1700 Powder Mill Rd., Silver Spring, Md. 20902. He also teaches at Montgomery College, Rockville, Md.

The Rev. **S. Barry O'Leary**, former rector of Messiah, St. Paul, Minn., is executive planning officer for the Diocese of Minnesota, 309 Clifton Ave., Minneapolis, Minn. 55403.

The Rev. **Philip Rigg**, former rector of St. Thomas', Croom, Md., is rector of St. Paul's, Baden, Md. Address: P.O., Aquasco, Md. 20608.

The Rev. **Berry B. Simpson**, former rector of Holy Communion, Washington, D.C., is rector of Olivet Church, Franconia, Va.

The Rev. **Edward O. Waldron**, former rector of St. Alban's, Augusta, Ga., is rector of St. Timothy's, 3601 Alabama Ave., Washington, D.C. 20020.

The Rev. **Garrett Wingfield**, former vicar of St. John's, Silsbee, and St. Paul's, Woodville, Texas, is vicar of Grace, Houston, and Advent, Stafford, Texas. Address: 4407 Tidewater, Houston (77045).

## Retirement

The Rev. **Howard Arnold**, rector of St. Barnabas', Leeland, Md., for 23 years has retired. Address: "Westerly," Hooper Hill Rd., New Boston, N.H. 03070.

The Rev. **J. Donald Partington**, rector of Holy Trinity, Warsaw, N.Y., retired Nov. 1. Address: Box 2246, West Palm Beach, Fla. 33402.

## Armed Forces

Chap. **Murray H. Voth**, who recently was selected for rank of full CDR, U.S.N., received the Purple Heart for wounds received in combat action May 1968 while serving with the 1st Battalion, 3d Marine Division in Vietnam. The presentation was made by Brig. Gen. Louis B. Rock, U.S. Marine Corps, who was a vestryman of St. John's Church, Homestead, Fla., at the time Chap. Voth was its rector. It has been reported from the field that "officers and enlisted men alike claimed Chap. Voth as 'our chaplain.'" Chap. (LCDR) Christopher B. Young, USN, wrote: "Too little has been said about this active diocesan priest who has made such an impact on the Navy and the Marine Corps."

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## CONFERENCES

**WORLD CENTER** for Liturgical Studies, Feb. 2-6. *The Theology of Love*, Fr. George A. Tavard, A.A.; Feb. 16-20. *The Future of the Liturgy*, Canon R. C. D. Jasper of Westminster; Feb. 23-27. *Liturgical Renewal in Parishes*, Rev. John Arthur of Lutheran School of Theology of Chicago. Co-sponsor: Graymoor Ecumenical Institute, Mar. 2-6. American Society for Church Architecture workshop. Architectural Space for Special Ministries. For registration write Box DD, Boynton Beach, Fla. 33435.

## FOR SALE

**EVANGELISM THRU ART:** Pamphlets for the Clergy; Small pictures and Prayer cards; Religious Articles for Resale. St. Philip's Society, West Stockbridge, Mass. 01266.

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

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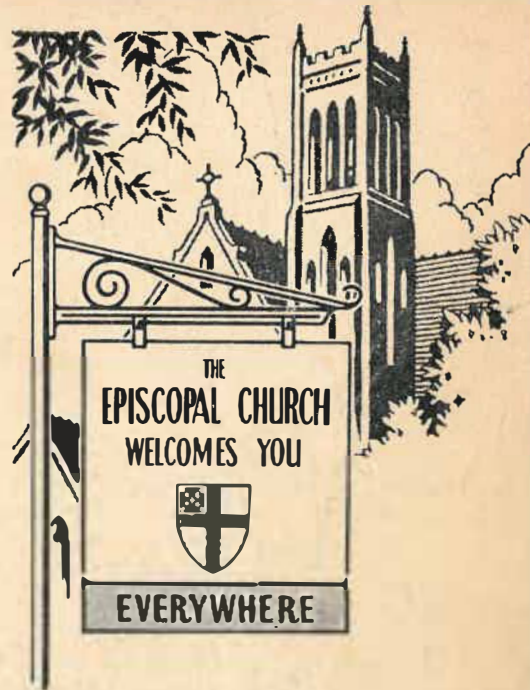
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# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

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

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D.C.

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

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
Wed; Wed 6; C Sat 4:30

## 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  
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

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

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30; Fri 7:30 & 10:30; 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

**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 Union; 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.

## EVANSTON, ILL.

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

## FLOSSMOOR, ILL.

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

## BOSTON, MASS.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## STONE HARBOR, N.J.

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

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

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

## ST. BARTHOLOMEW'S

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

## SAINT ESPRIT

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

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP B 6.  
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6. C  
daily 12:40-1, 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, 9 (Sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

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

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

### THE PARISH OF TRINITY CHURCH

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

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

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

### ST. LUKE'S CHAPEL

487 Hudson St.  
The Rev. Paul C. Weed, v  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &  
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-  
fore 1st Eu; EP 6

### ST. AUGUSTINE'S CHAPEL

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

### ST. CHRISTOPHER'S CHAPEL

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

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