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February 15, 1970

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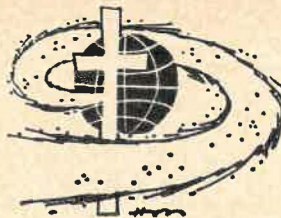


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Around



& About

— With the Editor —

Some more Lacerated Latin:
S Beati quorum (Psalm 32)—"We are blessed with a quorum."
Dixi, custodiam (Psalm 39)—"I have called the janitor."
Dum spiro, spero—"Agnew is stupid, but I still have hope."

Canon **Hugh Montefiore**, successor to **John A. T. Robinson** as Suffragan Bishop of Woolwich, has edited a motley medley of sermons preached at Great St. Mary's, Cambridge University. It is called *For God's Sake* (Fortress Press, paper, \$1.50). It's well worth getting. If you don't care for **Billy Graham**, or **Charles Davis**, or **Enoch Powell**, M.P., or **Bp. Robinson**, there are also **James A. Pike**, **Martin Niemoller**, **Norman Pittenger**, **Michael Ramsey**, somebody for almost every taste: and, I'm especially happy to report, there is **Malcolm Muggeridge**.

Our English cousins seem to find more stimulation and healthy excitement in bringing together in one volume or one pulpit men of widely divergent and even clashing convictions, as in this case. **Enoch Powell**—and **Trevor Huddleston**; **Henry Williams**, who doesn't seem to believe in anything except psychology—and **Billy Graham**. Here in America, religious liberals and conservatives too generally don't want to talk with one another, still less to talk together to the world.

This being the First Sunday in Lent, and the gospel for the day being what it is, I here quote Muggeridge on the temptations of Jesus in the wilderness:

"The first of them was to turn stones into bread. This would be a terrific temptation to Oxfam and all the different charitable organizations, and to all the different political parties and institutions dedicated to improving human conditions. What a monstrous thing to refuse to turn stones into bread, if it were true that what's the matter with us is that we haven't got enough bread! But if what's the matter with us is not lack of bread, but that we're spiritually blind and deaf, then how infinitely wise to resist the temptation. Again, the miracle of jumping off a building and not being hurt is almost like space travel; the same sort of thing as the so-called wonders of science. Why not do that and dazzle mankind, so that they fall down and worship? But that too was a temptation to be resisted, because, after all, the wonders of science are not so very wonderful, and only deserve worship if the infinitely more wonderful wonders of God—which include and

transcend them—are overlooked. Finally, the most important of all, the temptation to take over the kingdoms of the earth. This is what all good progressive people are always trying to do—to take over governments and make them good. What a monstrous thing from the point of view of, say, Canon Collins, to refuse to accept the government of the world! But, you see, at the same time, what an alluring and enchanting thing to do, because how awful it would be if it were really possible to make human life acceptable by simply making governments good! And how absolutely essential it was to demonstrate that governments cannot be righteous; only the individual human soul is capable of righteousness."

A few columns back (TLC, A&A, Jan. 25) we were talking about souls. **Bara**, age 10, said that her soul was funny, played tricks on her, and was long and skinny. The Emperor **Hadrian** testified that his soul was an odd little comrade, comfortable guest, a capricious, elfin puff of air.

Consciences, as our guest artist for Lent **Virginia Munroe** sees them, are good comrades and guests, like souls, but in appearance and personality quite different: solemn, egg-shaped little characters. They look like eggs, but they can't be got rid of by dropping. Said Dr. **George Adam Smith** long ago, in his classic commentary on Isaiah: "Conscience is not the Lord's persecution, but His jealous pleading, and not the fierceness of His anger, but the reproach of His love." They deserve to be loved and cherished no less than those other odd little interior comrades, even though they are at times less comfortable guests.

Appearing in this week's issue is a guest editorial entitled "The Super Bowl." Its author, the Rev. **Jerome F. Politzer**, is rector of St. John's Chapel, Del Monte, Cal.

"Forgive us, our Father, for our enthusiasms for the illegal and the impossible things . . .

jet speeds on the crowded highways . . . private arithmetic to use on tax forms . . .

and hope that pies and cakes do not add inches.

So root us in the facts of life and discipline us to face the awful truths we would hide from. Amen."

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



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THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

The Living Church

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THE KALENDAR

February

15. Lent I
Thomas Bray, P.
18. Ember Day
20. Ember Day
21. Ember Day
22. Lent II

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

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LETTERS

Most letters are abridged by the editors.

The Bishop's Cancellation

I have recently received a one-year subscription to *The Christian Challenge* from an unidentifiable admirer, with the request that I read it and make my voice heard. In the same mail there was a complimentary copy of *The Episcopalian* for October with a covering letter from the Presiding Bishop, enlisting my interest in the "factors that contributed to these (GC II) actions." I was a little surprised therefore at Bp. Hallock's subscription cancellation [TLC, Jan. 11] which is in direct contrast to the attitude of his PB. This is especially true since the bishop will represent us at the Houston meeting and should wish to be informed as a delegate if not as a bishop on what is transpiring in the minds of laymen and the disapproving clergy.

I can well understand that GC II is best forgotten by those who experienced it and had a hand in it, but as long as they remain of the same opinion still, the Houston meeting will be more of the same, only more so. The rebellion against the equivocal meeting at South Bend is no longer in issue except that the lessons and opinions of that meeting form a foundation for Houston. GC II is not going to go away by ignoring its consequences, though I admit the discussions have gotten to the enlightening but monotonous stage; but as long as the readers keep the subject alive I, for one, wish to be informed.

LEONARD O. HARTMANN

Evanston, Ill.

It was with a sense of mild shock and greater sadness that I read the letter of the Bishop of Milwaukee and President of The Living Church Foundation, cancelling his subscription to THE LIVING CHURCH on the grounds that the magazine seems to be obsessed with James Forman and the Black Manifesto [TLC, Jan. 11].

Admittedly, THE LIVING CHURCH has given a great deal of space to J. F. & the B.M., but only because it has become an issue in the church, by action of General Convention, however indirect. It would seem to me that this provides valid newsworthiness to the subject.

I have long known and admired both Bp. Hallock, and TLC, and I pray that the time has not come when, regardless of differing opinions, the one will not read the one, nor the other listen to the other. It is true that our causes of the moment are great, but it is also true that they can come to nothing without charity.

(The Ven.) FRANK E. BLAIKIE
Rector of Christ Church Parish

Canaan, Conn.

What is music to the ears of some is noise to others. It is amazing how our opinions and prejudices shape our selection of reading matter. Causes which we espouse, opinions which we hold, and measures for which we voted are music to our ears and, indeed, we can enjoy reading such enlightened material

endlessly. Such a magazine, in our opinion, would demonstrate sound thinking and courageous reporting.

However, when any magazine reports news or editorializes along lines with which we do not agree, we become annoyed, and, when any magazine dwells upon causes which we do not espouse, opinions which we do not hold, and against measures for which we voted, the music becomes noise and we accuse the magazine of having become hung-up and obsessed.

King Jehoiakim didn't like his reading matter either. In fact, as his reading matter was read to him he cut off sections of the scroll and threw them in the fire. If the words had praised his forthright leadership, high moral life, or sound judgment, he doubtless would not have dealt with his reading matter thus.

But, like umpires, editors must call it as they see it. If we agree, we shall preserve the copies of the magazines as modern prophecies proclaiming opinions which we share, but if we disagree we may tear them up and throw them in the fire. Or maybe we shall just cancel our subscription. I guess to be successful an editor should stick only to those causes and opinions espoused by all, for in so doing he would avoid charges of being hung-up and obsessed, that is, of course, if he had anything left worth writing about at all.

(The Rev.) DONALD H. LANGLOIS

*Vicar of the Church of the Redeemer
Addison, N.Y.*

So Bp. Hallock doesn't like the publicity you are giving James Forman and the Black Manifesto and is cancelling his subscription. I don't like the form of the service we are having—standing until the sermon instead of kneeling to pray—but I'm not quitting the church. Personally, I think the bishop and probably a number of other bishops have a guilty conscience for letting hoodlums take over a meeting and allowing the church to be blackmailed. I'm delighted to see so many express their opinions on this subject which I think should be discussed and not swept under the hems of the bishops' robes.

I think it is about time the people speak up and not leave these decisions to some of the "kooky" bishops such as the one who advocates our going back under the rule of the pope. If anything could split our church more than it already is, that should do it.

ELEANORE M. VAUGHN

Valparaiso, Ind.

In heaven it is as easy to cancel bishops as it is subscriptions. You have my sympathy.

NAME WITHHELD

Bp. Myers on the Pope

Concerning Bp. Myers and the papacy, I cannot conceive of a reunited church without the Pope as her visible head.

Christianity is an historical religion, and in the history of the church after Pentecost, certainly since the Councils of Ephesus and Chalcedon in the fifth century, no other office has approached the papacy in the scope of its influence. To ignore this now in the

ON THIS WEEK'S COVER is the Church of the Holy Sepulchre in Jerusalem, surrounded by scaffolding as much-needed restoration work progresses. The cost of the work is being shared in an ecumenical agreement. (RNS)

ecumenical movement and attempt to make the Bishop of Rome just another dignitary would be practically to deny 1,500 years of church history. And it wouldn't work.

The papacy has always been filled by human beings, who are sinners, and some popes have given the devil more than his due. But in spite of sin and weakness, the papacy has on the whole been a great instrument of Christ's purpose, from Peter to John XXIII and Paul VI. Those popes who have shone bright with the Saviour's love have been beacons in the darkness of the world.

The Pope, I submit, is the logical visible head. But the visit of Paul VI to New York four years ago went beyond logic and reason. It was an experience of an outpouring of devotion to move the heart and soul. From my television screen one scene especially stood out for me. The Pope was leaving late at night to board his plane back to Rome. Below the balcony of the airport stood a woman, her face radiant, blowing kisses to the Pontiff. She was a pretty convincing argument that in any future plans of the church this man and his successors must have a large part.

But I would also agree that the vision of a universal dance of joy led by the Shepherd of Rome is not enough to unite the church. There must also be the head-knocking and heart-pulling, the struggles and conflicts of men groping in darkness for the light. Many Christians are not ready or willing to accept the Pope as spiritual leader. We can never forget God's action in all our strivings: the way to union requires a higher agency than the Pope to guide—the Holy Spirit, who intercedes for us with sighs too deep for words.

MATTHEW BORDEN

Milwaukee

Chalk One Up

Just a note to say a million thanks for your editorial "Give Ear, O Vestries" [TLC, Jan. 4] which I read to the vestry.

My vestry last night voted to increase my car allowance from \$600 to \$1200, and gave me a raise in salary, from \$7200 to \$8000—a total raise of \$1400. I hope other clergy have had as happy a response. Prayers of thanksgiving to TLC for 1970.

NAME WITHHELD

Paternalism?

At the risk of further endangering your subscription list (*vide* Bp. Hallock's letter, TLC, Jan. 11) may I comment briefly on Dr. Hirshson's letter in the same issue?

Taken as a plea for more funds for the colleges he mentions it is doubtless a worthy suggestion. Taken as an alternative to the South Bend special offering it is, I fear, a piece of subtle racism which ought to (and probably will) further anger the black clergy and laity of our church. Not only is it paternalistic . . . saying in effect that "we" will help "you" but only in ways which "we" deem appropriate since "you" are obviously incompetent to decide for yourself what form the aid should take; but it also perpetuates the myth of education as the passport to equality for a black man.

It doesn't take a militant or a manifesto-slinger to see that the argument for education is a vicious and transparent lie. Wasn't it Roy Wilkins who observed that, although

Al Capone could buy a home in Cicero, Ill., a black man with a Ph.D. couldn't? Nor did Dr. Charles Drew's medical degree do him much good in the southern hospital where he bled to death for want of the very plasma he invented. Of course education is a "good thing" (for anybody, black, white, or otherwise), but the end of a racist society must come first, or else we only exacerbate second-class citizenship by training the second-class citizens how better to understand the manifold forms of our cruelty.

(The Rev.) ROBERT A. WINTER
Rector of Grace Church

Holland, Mich.

Pro BCP

Three cheers to the correspondent from Royalton, Vt., who doesn't want a liturgical commission modernizing and de-beautifying our Book of Common Prayer [TLC, Jan. 4]. The time has come to put a stop to change for the sake of change and attempting to appeal to those who might be attracted to a streamlined service. Apparently those faithful who are presently communicants are the ninety and nine who can be forgotten.

Salvation is possible in any Christian church, or outside of the church. However, the means by which one is led to or kept in the church are important inasmuch as the church cannot do its job if no one attends.

To many, beauty is important in the service, the sanctuary, the liturgy. Take beauty away and you've taken out an integral part. There are plenty of plain, modern churches—yes, even those with no ordained clergy. Let those people who want the unadorned, the simple and plain, and sacraments administered by lay people, attend such churches. Our church, noted in the past for reverence, beauty, stateliness, is becoming just another protestant church; let's not dilute it further.

EUGENE E. ZAK

Parma, O.

He Wants Life

THE LIVING CHURCH used to be an interesting and provocative magazine, but has become increasingly dull. It also stood for catholic truth and evangelical zeal, but now seems reactionary and obsessed with reparations and BEDC and GC II, etc. The so-called news is history. In this day of change, may I suggest that THE LIVING CHURCH change? Please, sir, we need something fresh and dynamic, a magazine which instructs, and celebrates the glory of God, and which challenges Episcopalians to get on with the work of reconciliation and redemption, and to make His Name glorious—in the liturgy, in theology, in human relationships, in social issues, and in every sphere of life. You have not been giving us THE LIVING CHURCH, but *The Dying Sect*, and I for one do not want death on the tract case, but *life!*

(The Rev.) RICHARD C. MARTIN
Curate of St. Paul's Parish

K St., Washington, D.C.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.



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The Living Church

February 15, 1970
Lent I

For 91 Years,
Its Worship, Witness, and Welfare

COCU

Church Name Proposed

Church of Christ Uniting is the name proposed for the projected 25 million member pan-protestant church that could emerge from the Consultation on Church Union (COCU). The choice was made as leaders of the nine religious bodies in the consultation met in Boston. The name and a draft plan of union that has been endorsed will go before the consultation's annual meeting in St. Louis, Mar. 9-13.

Dr. William A. Benfield, Jr., of Charleston, W.Va., chairman of the commission drafting the plan of union, sketched some reasons for the suggested name:

(*) The name places emphasis on union as an ongoing process rather than the end of the pilgrimage;

(*) It bears out three COCU thrusts: desire for renewal of the church, the intention that the church be involved in mission in the world, and a hope to serve the family of man at the point of unity;

(*) The name differs from that of the participating churches and does not indicate any specific form of church government.

Churches in COCU are: African Methodist Episcopal; African Methodist Episcopal Zion; Christian Methodist Episcopal; Presbyterian U.S. (Southern); United Presbyterian; United Methodist; Disciples of Christ; Episcopal; and United Church of Christ.

TEXAS

PB Defends BEDC Grant

The most accurate reflection of the strength of the church is not its membership or statistics but whether the church "is under attack for its positive stance in the contemporary world," the Presiding Bishop told an audience in Houston. "If the church is not under attack, then I'm always suspicious as to whether it is fulfilling its mission. If it is under attack, then I'm inclined to believe it is more vital than previously," he said. The bishop gave a series of lectures at the Church of St. John the Divine which was marking its 30th anniversary. He is a former Bishop of Texas.

Bp. Hines predicted greater attacks, from within and without, on the church in the future. "The attack on the church is only beginning because the church is only beginning to be positive in its stance in the secular world," he said.

Discontent in the Episcopal ranks has been evident since Special General Convention II voted to raise \$200,000 above regular budgets for black economic development. The money is to go to NCBC which has made no secret of its intention to channel the funds to BEDC which issued the Black Manifesto demanding reparations. Some \$43,000 has already gone to BEDC from the Episcopal Church which became the first major religious organization to fund BEDC.

The upcoming General Convention (Houston in October) will be as turbulent as the one held last fall in South Bend, according to Bp. Hines's expectations. He admitted that the rift in the Episcopal Church over South Bend is "pretty deep." He said that for persons with "firm theological convictions" about proper areas for church concern, the rift would become deeper because "their whole theological stance is threatened by this action" [of voting \$200,000 for black economic development].

Bp. Hines said there are three factors behind the protest against the \$200,000 fund drive:

(*) People view black militancy and insurgency as beyond the pale of Christian decency; they cannot comprehend the reasons for militancy and demands.

(*) Members do not see social action as a legitimate undertaking of the Church; they confine mission to liturgical observances and equate mission with personal salvation.

(*) Some, particularly in the south, think it is hypocritical to give funds to NCBC knowing the money will go ultimately to proponents of the manifesto.

The Episcopal Church, said Bp. Hines, refused to fund BEDC directly because the Special Convention (South Bend) was unsure of the direction the organization would take. He reiterated the rejection of reparations but noted, "I do not deny, however, that society is hurt and that the church has participated in this hurting. Not willfully, I trust, but the church bears a measure of guilt, certainly. I don't want to say that the actions of the national church have been absolutely good and constructive. There has been confusion and distortion everywhere. At the same time, the church, via its action in South Bend, has been much more on the beam in terms of mission than previously. We are beginning to understand the very high price to pay for discharging the mission Christ has given His church."

In the lectures, Bp. Hines discussed

the roles of the national church, individuals, and parishes in a revolutionary age. An awareness of the current dilemma over the black economic development fund was evident in the addresses.

Speaking of the need of individuals to share "community," he said: "When there is a denial of the package identity (community), there is bound to be friction. We cannot select what we want from persons and from communities. The essence of community lies in a common heart. . . . The individual Christian may take exception to the church or regard it as inept, but the very criteria by which he is judging have been given him by the community which he is now free to sabotage." He warned that parishes are facing the danger of becoming bastions into which members can retreat from conflicts and tensions. He urged vitalization of parishes, making them instruments of social change.

The bishop disagreed with those who want to write the parish's "death notice." He sees the parish as a viable form for the church of the future. The parish was defined by the bishop as a place where a great many people can celebrate life.

PENNSYLVANIA

Kenyatta Spills Communion Elements

A presentation by blacks seeking "reparations" ended at the Swarthmore Presbyterian Church when the Rev. Muhammed Kenyatta spilled communion bread and wine on the floor.

Mr. Kenyatta, head of the Philadelphia Black Economic Development Conference (BEDC), and three colleagues interrupted the Sunday worship service following the offertory. Kenyatta and another disrupter voiced displeasure with the response to Black Manifesto demands from the Philadelphia Presbytery, which had been asked for \$250,000 for black development programs and had not yet acted upon this demand. After Kenyatta finished speaking he took pieces of communion bread and some wine and dropped them on the floor. "This is the blood and body of my people," he said. In an interview later, he said that to have done less than he did would have understated "the extent of black anger."

Dr. Bertram Atwood, pastor of the church, got on his hands and knees to remove the communion elements from the floor. As he picked them up he said to the BEDC members, "You are going

to lose what case you've made if you don't leave now." The visitors left. The pastor then told the congregation that he thought it important to listen to militants and to try to understand them. "If I were a young black," he said, "I don't know where I'd be this morning."

A number of blacks were in the congregation. One of them was a Presbyterian minister, the Rev. Walter D. Bower, who works with juveniles at a youth development center. He said he was upset by the spilling of the communion elements but agreed with the words of the BEDC speakers. "Sometimes it is necessary to do the tremendously dramatic, sincere thing in order to shake people into reality," Mr. Bower said.

"Partial Victory" Claimed at Wellsprings

The leader of the local Black Economic Development Conference (BEDC) said his group will vacate the Wellsprings Ecumenical Center in Philadelphia if the building is opened to youth groups "at the discernment" of the Wellsprings Black Caucus.

Muhammed Kenyatta, in discussing the recent history of BEDC-Wellsprings relations, said a "partial victory" had been won. He and four associates occupied the Wellsprings building in December when the treasurer voided a check sent to the center by a United Church of Christ agency. The check was intended for transfer to the BEDC. The board of the ecumenical organization, which specializes in black-white dialogs, then voted to act as a channel for funds contributed to BEDC. Wellsprings officials agreed to allow the local BEDC continued use of the building and told the police not to arrest the occupiers.

While functioning from Wellsprings, the BEDC has distributed toys, food, and clothing to the needy, Mr. Kenyatta said. Space for black community organization has also been made available.

WASHINGTON

Public Housing for Unwed Couples Endorsed

Three noted DC clergymen have endorsed a change in local housing regulations that makes low-income couples who are not legally married or free to marry eligible for public housing. National Capital Housing Authority regulations formerly denied admission to couples who were not formally married or living in valid common-law marriages. The amended NCHA regulation says unmarried persons are eligible for public housing if they "give evidence of a stable relationship that has existed over a period of time."

The Rev. Geno Baroni, director of the Roman Catholic Archdiocese of Washington office of urban affairs, told Reli-

gious News Service: "The change has good possibilities because we see many families where very often unwed family arrangements have led to real family stability, and we should not penalize poor families," denying them the right to "decent, safe, and sanitary housing because of their living arrangement."

Dr. Charles L. Warren, executive director of the Council of Churches of Greater Washington, sees the change in regulations as a "challenge to the churches" to deal with a situation they have "perhaps tended to avoid," to develop a "meaningful ministry to such persons." Churches "should encourage legalization" of the unwed couple relationships, Dr. Warren said.

Rabbi A. Nathan Abramowitz, president of the Washington Board of Rabbis, said: "It seems to me this change could very well be helpful to many children (of unwed couples)" who should not be denied "moderate assistance in connection with their physical surroundings" just because a legalized family situation may be denied them. "We're not in favor of unwed situations," he said, but this change is "handling an imperfect situation the best we can."

ECUMENICS: Anglicans/Lutherans

Worldwide Dialogue to Begin

Conversations between Anglicans and Lutherans on a worldwide basis will open in September, probably in Oxford, England. Making the announcement was the Rt. Rev. John Howe, executive officer of the Anglican Communion. A preparatory meeting was held early in January and four other meetings will be held over a two-year period.

The dialogue resulted from a recommendation made at the 1968 Lambeth

Conference. The Lutherans, of whom there are about 75 million, form the world's largest protestant group. There are about 30 million Anglicans.

It is expected that the Most Rev. Gunner Hultgren, Primate of the Swedish Lutheran Church from 1958 to 1967, will be chairman of the September meeting. The Episcopal Church will be represented in the Anglican delegation by the Rt. Rev. Richard S. Emrich, Bishop of Michigan, and the Rev. J. W. Rodgers of the Virginia Theological Seminary.

ECUMENICS: Anglicans/Romans

Theological Differences Hamper Cooperation

Roman Catholics and Anglicans must resolve their theological differences more quickly if cooperation in joint projects for fulfilling the church's mission to the world is to be accelerated, a joint statement has indicated. It was issued at the close of the first week-long meeting of the permanent joint commission which was set up by the two churches last October to pursue the dialogue initiated by Pope Paul VI and the Archbishop of Canterbury. The next meeting of the score or so theologians will be held Sept. 21-28.

A surprise touch was given to the commission's final session in St. George's House, Windsor Castle, by the attendance of the Archbishop of Canterbury and John Cardinal Heenan of Westminster, who held informal talks with commission members.

After the closing session, members signed a statement which declared: "The pace of theological convergence is quickening but not fast enough to dictate the tempo for our cooperation in joint proj-

Continued on page 13



ANGLICAN-ROMAN DIALOGUE
A search for theological understanding and catholic unity

Frederick Ward Kates

Prayer and the Disciple

The forty days of Lent are traditionally a time for reflection and self-examination, for prayer and study, for growth in Christ in preparation for His glorious resurrection at Easter. The following article is the first of a lenten series on Christian petition and praise.

THE chief prayer of the Christian disciple is, of course, the Lord's Prayer, the prayer Jesus Himself taught the Twelve when they asked Him one day how to pray. In early Christian times it was offered by a faithful disciple three times a day—morning, noon, and night. But there are five other prayers, addressed to Jesus as Lord and Saviour or to God as Heavenly Father, that are found continually on the Christian disciple's lips.

The first of these five other typically Christian prayers is "Lord, help me" (Mt. 15:25), an appeal by an unnamed woman of Canaan who came to Jesus beseeching Him to cure her daughter who was tormented by a devil, or as we would probably say nowadays, who was afflicted with a serious mental ailment.

To turn to Jesus for help in time of need is entirely normal and reasonable. It is no unworthy motive that prompts a man or woman to turn Godward for strength in the midst of trouble and for assistance and relief. In fact, it is precisely what God expects and desires men to do. As the Rt. Rev. Charles H. Brent pointed out 50 years ago, "God recognizes trouble as a ground of appeal for compassion." Jesus Himself bids men come to Him when overborne with labor and distress and fatigue, that He may lend them His aid and support and give them the strength to carry on that He alone can impart.

The Rev. Frederick Ward Kates, compiler of these prayers, is rector of St. Paul's Church in Jersey City, N.J.

The disciple calls out to God in the midst of his need, "Lord, help me," because he knows he cannot help himself. The collect for Lent II reflects centuries of Christian habit and custom in turning to God for help and protection: "Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord."

The disciple automatically, spontaneously, turns to God in time of peril and trouble, for he believes God knows better than he possibly can or does the exact type of aid he needs, and that, loving him, God will grant it. All he can manage to do in his distress is cry out, "Lord, help me." He turns to God, entrusting himself in his predicament to the heavenly Father's mercy and wisdom and love. And the disciple moves Godward for help in time of trouble, for, frankly, he knows nowhere else to go. God is literally his "only help in time of need," so to Him, not from Him, he turns, aware that God is his only real resource, ultimately his only help.

Prayers for Help

Pity us, O Lord, and strengthen us by thy divine power. (Liturgy of St. Mark)

Hear us, O Lord, and in our tribulation pity us, grant unto us spiritual gladness, and give us everlasting peace. (Sarum Breviary, 1085)

O God, help me to want to love you. (St. Francis of Assisi, 1182-1226)

O Lord, save thy servants;

That put their trust in thee.

Send unto them help from above.

And evermore mightily defend them.

Help us, O God our Saviour.

And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

O Lord, hear our prayer.

And let our cry come unto thee.

(A Penitential Office)

Lord, on you I call for help against my blind and senseless torment, since you alone can renew inwardly and outwardly my mind, my will, and my strength, which are weak. (Michelangelo, 1475-1564)

O Lord, give me grace to arrive at that degree of perfection Thou willest me to reach, and grant unto me the aids and dispositions needful for its attainment. (Ludovicus Palma, 16th century)

O Lord, help us to go out of ourselves, so that we may give ourselves over to thee, with all our powers, with all that we are and all that we have. (Jacob Boehme, 1575-1624)

Grant me to accomplish and perform thy holy inspirations. (Augustine Baker, 1575-1641)

O God, help us not to despise or oppose what we do not understand. (William Penn, 1644-1718)

Lord, hear me, help me, and show mercy unto me, for Jesus Christ's sake. (John Wesley, 1703-1791)

Help me with thy grace that whatsoever I shall do or suffer this day may tend to thy glory. (Ibid.)



Heal, O Father of mercies, all my infirmities, strengthen me against all my follies, and forgive me all my sins. (Ibid.)

Do thou, my Saviour, support me through life and death, and I will fear no evil. (Henry Martyn, 1781-1812)

Thou knowest, O Lord, what I most require; help me, and out of the treasury of thy goodness, succor Thou my needy soul. (Edward Bouverie Pusey, 1800-1882)

O King of heaven and earth, rich in mercy, I am poor and needy; then help me, O my God, and out of the treasury of thy goodness enrich my soul. (Ibid.)

*God help all poor souls
lost in the dark!*

(Robert Browning, 1812-1889)

O Lord, I do not pray for tasks equal to my strength: I ask for strength equal to my tasks. (Phillips Brooks, 1835-1893)

O Lord, help us to be masters of ourselves that we may be the servants of others. (Sir Alec Paterson, d. 1897)

Master of men, help us, so long as we live on the earth, to live nobly, to thy praise and the good cheer of our fellow men. (Henry Sylvester Nash, 1854-1912)

O Lord, pity me and convert me by thy Cross and Passion. (Charles Henry Brent, 1862-1929)

O God, enable me to help some men to be what they ought to be. (Ibid.)

May God help me to make the new year the best year yet. (Ibid.)

Lord, help me to be daring. (Ibid.)

May God help me to be patient in suffering blame and pain. . . . (Ibid.)

God, who art mighty, and despisest not any: Have mercy upon us in our weakness, and in thy strength make us strong; for Jesus Christ's sake. (Daily Prayer, 1941)

O Thou who wast strong enough to bear all our sins: Impart to us thy strength that we may sin no more; for thy tender mercy's sake. (Ibid.)

O Lord, our God, have pity upon us, who have so little pity in our hearts. (Peter Marshall, d. 1949)

O God, help us, guide us, and use us for thy glory and our good; through Jesus Christ our Lord. (Ibid.)

Help us all to learn something this day, that we shall be wise at its close and more ready for our eternal home when we are one step nearer; through Jesus Christ our Lord. (Ibid.)

Help us to give a good account of this day for Jesus' sake. (Ibid.)

May we fear nothing, save that, knowing what is right, we fail to do it. So help us, God. For Jesus' sake. (Ibid.)

Help me, O God, to hear and understand thy calls as they come to me day by day. In the Name of Christ. (Albert Schweitzer, 1875-1965)

*Help me,
O Lord,
To keep my mind
Fixed on thee,
And not on me.*

(Percy F. Rex)

Help me, O God, to discard all false

pictures of thee, whatever the cost to my comfort. (Anthony Bloom)

Help me, O God, to put off all pretences and to find my true self. (Ibid.)

Help me, O God, to see my own sins, never to judge my neighbor, and may the glory all be thine! (Ibid.)

Help me, O God, to let go all my problems, and fix my mind on thee. (Ibid.)

Great Spirit, help me never to judge another until I have walked in his moccasins for two weeks. (American Sioux Indian prayer)

O Lord, please prop me up in all my leaning places. (American Negro prayer)

*God make me brave—life brings
Such blinding things.*

Help me to keep my sight,

Help me to see aright

That out of dark comes light.

(Grace Noll Crowell, 1878-1969)

Memory

MY mind is a bit hazy . . .

Was it only a million years ago
that I dropped down from the trees,
slipped into a gray flannel suit,
and began commuting to the office?

And before that is even more nebulous . . .
How many years floating in a sea . . .
how many eons whirling in space?
And before that?
Nothing.

The memory of that nothingness
must be
what is determining
international policy.

Robert Hale

Ecclesiastical Housekeeping

By JAMES E. CARROLL

PRESIDENT John F. Kennedy once said that "magazines represent the internal dialogue of a nation." May it be so for the Episcopal Church, too. And whatever the subscription list of *THE LIVING CHURCH* may be, I pray that a goodly number read the Rev. Robert Stewart's perceptive article on tightening up our procedures in regard to the ministration of baptism, confirmation, and holy matrimony [TLC, Dec. 7].

Is it a "sharing in hypocrisy," as Fr. Stewart suggests, to baptize indiscriminately, prepare for confirmation carelessly, and solemnize marriages indifferently? Perhaps. But what appears to be hypocrisy in the mind of one priest may turn out to be "open-ended options" in the mind of another. One parson may readily share Fr. Stewart's zeal, while another one across town may feel that the more sacraments we can pass out the better, and to blazes with the constrictive canons of discipline. The problem should be obvious to us all: Creative discipline in the Episcopal Church *as a whole* will not come to pass until canon law is more specific in the areas relating to pastoral duties and the regulations governing the laity. Furthermore, until the Book of Common Prayer is extricated from the Church of England establishment complex, through agonizing revision in depth, the possibilities of the Anglican ideal applying to the contemporary American scene are slim. The Liturgy of the Lord's Supper is a good beginning, but no more than that.

Since Prayer Book revision is a slow and ponderous process, the next General Convention could, in the meantime, undertake some meaningful canonical action that would begin to deal with the very real problem that Fr. Stewart raises. Canon 44, Section 2, relating to the minister's parochial duties, needs to be reworded and tightened up. For example, how many ministers in charge of parishes and cures are diligent in instructing the children in the catechism and then trot-

ting the class out and examining them in the same before the Sunday morning congregation? This is a canon honored in the breach alone, and it ought to be stricken or updated. Section 2 (b) of Canon 44 takes us to Fr. Stewart's indictment of current baptismal practices in many parish churches. The canon rightly requires pre-baptismal instruction, but says nothing about the priest's having any assurances of lasting commitment from the parents. I'm sure many parish clergy have shared my chagrin over families who listen obediently to pre-baptismal indoctrination, are put on the mailing list, go along congenially with a public baptism, have the baptismal certificates delivered to them personally, and then proceed to act as if nothing had ever happened: no attendance at the liturgy, no financial support, no nothing. I think, therefore, that the following addition to Section 2 (b) of Canon 44 would be helpful:

"And no infant or child shall be baptized in this Church unless at least one parent is a member in good standing under the general regulations of Canon 16."

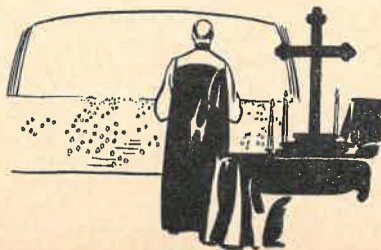
As for the problem of ill-prepared candidates for confirmation, Section 2 (c) of Canon 44 relating to their instruction might also be strengthened and made more specific, with a minimum of knowledge required, based on the Prayer Book and the Church Teaching Series, or some equivalent and authoritative publication. Canon 29 is quite specific in its standards of learning for candidates for holy orders. Why not something similar, on a reduced scale, for candidates for holy confirmation? If only the candidates for ordination are required to conform to canonical standards of knowledge, then it's likely that we will continue to utter lamentations

over the gap between the clergy and the laity, the idea of the paid and professional Christian vs. the unpaid and unprofessional Christian, that now plagues our church and her mission.

I'm not sure a priest is "sharing in hypocrisy" when solemnizing marriages in which bridegroom and bride have not evidenced financial or spiritual commitment to the church's mission. Many young men and women often come to us with good, though imperfect, motives; and God can use the occasion of premarital conferences and the ceremony itself as a breakthrough of His Word. The only real answer to this problem lies in a massive ecumenical effort towards the enactment of a civil law that would prohibit ministers of religion from acting as agents of the state in solemnizing marital contracts. (Spurred by the clergy of the Episcopal Church in Nevada, the Nevada Council of Churches memorialized the state legislature last year with just such a proposal. But it was defeated by a rather powerful wedding chapel lobby.) The legal requirement of a civil ceremony would go a long way in helping the church rid herself of the last vestiges of the establishment. Failing that, if we really wanted to get brave, General Convention could pass a canon forbidding any minister of this church to solemnize a marriage unless the man and the woman had previously been legally united by a civil ceremony. Now *that* would be something!

I recognize the danger of seeking soft answers to hard questions through the pathway of canonical legislation. But we have to start somewhere. Canonical amendments are within reach, whereas Prayer Book revision will take forever—or so it seems. Won't some deputation to Houston take up this cause of the church's internal housekeeping and memorialize the committee on canons of both houses to take positive and vigorous action? (Nevada might do something, but our lower house representation is still limited to one presbyter and one lay deputy.)

Do these proposals sound trivial amidst the great social changes and the staggering challenges that the church faces in the final three decades of the 1900s? Perhaps. I don't intend to demean what the church is trying to do in slaying the three-headed monster of war, poverty, and racism. Glory be to PECUSA for its social action thrust and to the Presiding Bishop for stirring us up. But we're terribly small and even our noblest efforts at social justice are blunted somewhat by the sheer magnitude of the problem. I propose that we spend a little time on ecclesiastical housekeeping. This won't make headlines, nor will its effect be immediate. But, in the longer and greater view, our witness in the world will be strengthened, and then we'll really have some sort of life to be poured out for the world.



The Rev. James E. Carroll is rector of Trinity Church, Reno, Nev.

EDITORIALS

The Super Bowl

WE make a big mistake if we interpret the contest that has developed in the Episcopal Church since General Convention II as being a conservative-liberal struggle. Those who have limited experience in Monday-morning quarter-backing would have it so, but the facts of the game indicate otherwise. Sides have been chosen, the challenge has been cast down, great forces are at work, but who are the contestants?

On the one hand we have the champions, known as the Liberal Establishment, undefeated for 50 years or more, successfully defending against all comers, ruling confidently over the wide range of church activity, boasting a great number of prominent bishops, cathedral deans, seminary professors, and cardinal rectors on their roster; clever, urbane, and very middle class.

On the other side are the challengers, the Radical Activists, a rag-tag, pick-up team, collected from all shades of ecclesiastical opinion, most of whom have never played on a winning team in their lives; the militant pacifist and the black racist, the disillusioned youths and the hard-core anglo-catholics, the product of the fashionable boarding school and the ghetto, "the chivalry and the shovelry" of Episcopalianism, who sense that at last they have developed a winning combination which will topple the champion and bring about the changes they all desire.

The number-one offensive and defensive weapon of the Liberal Establishment has been domination of the institutional church. They have been unbeatable at this game of ball control, steadily grinding ahead, accomplishing their objectives through sheer power up the middle. Defensively they have been able to smother all attempts to penetrate their backfield. If an opposing player has become troublesome they have enticed him over to their side with the promise of greater rewards. If that proved impossible, they have seen to it that the individual was dropped back to the minor leagues. If any of their own stars would lose the ability to perform through breaking training he would be given an honored place on the bench. A whole host of willing substitutes would be ready to rush onto the field of action in his place.

But the situation has changed. The Radical Activists have put together a dazzling offence which is running rings around the Liberal Establishment. By the skillful use of demonstration and confrontation deliberately designed to be exploited by the mass media, the Activists have not only been able to stop the Establishment's forward motion, but have completely outmaneuvered their vaunted defense and are scoring at will.

The key play took place at General Convention II. The Liberal Establishment, sensing trouble, was just unveiling its newest offensive maneuver on the Deployment of the Clergy (which was actually the old straight-ahead power play) when the fired-up members of the Radical team swarmed all over them. In the melee the Establishment fumbled the ball and they haven't regained it since. After several incomplete passes, which

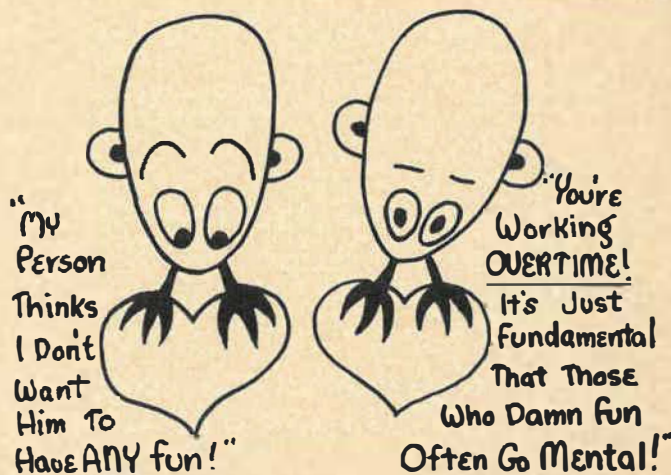
had the spectators on their feet screaming, the Activists faded back and fired the scoring bomb, convention recognition of the concept of reparations and funding of the Black Economic Development Conference. Panicked by what had happened the Establishment quickly sought to counter the effects of this score by a defensive flurry of statements filled with half-truths and specious arguments. Even the press coverage of the contest was subjected to criticism regardless of the seasoned reporters' competency to know a touchdown when they saw one.

As soon as possible after the convention the Activists renewed the offensive. Showing a hard running attack dotted with fancy footwork, they demanded and obtained Executive Council recognition and funding for the Alianza Federal de Mercedes, an Activist farm club coached by Reies López Tijerina. Following this second score one of the liberal stars, who comes from a long line of Establishment players, was heard to mumble, "Put the Executive Council funds in escrow." And the Establishment's highly touted quarterback, who has been calling the signals for years, was suddenly pulled out of the game and benched.

The game is not yet over and the odds still favor the champions. They are tough and resourceful, but age is catching up with them. The challengers have youth and zeal on their side and have shown great skill and power in mounting their offensive. Perhaps a change is coming at the top and a new team will take over. As one of the outstanding coaches of all times once said in a locker room pep talk, "Our contest is for an eternal crown that will never fade." So, have at it men, and may the best team win!

JEROME F. POLITZER

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Briefly . . .

■ Two actions on the executive level took place in the Diocese of Pennsylvania not because of "political or theological" differences with diocesan authority but because of budgetary reasons. The Ven. Robert M. Wainwright, archdeacon, and the Rev. Theodore F. Jones, executive secretary, resigned their positions which will be absorbed by others of the staff.

■ The fifth assembly of the Lutheran World Federation is to be held July 14-24, in Porto Alegre, Brazil. Representatives of the 78 member churches of the LWF representing 53 million Lutherans will meet for the first time in an area where the host church exists in a minority situation. Theme of the assembly is: "Sent into the World."

■ Grace Church, Whiteville, and Columbus, N.C., are sponsors of a day-care center for retarded children using the church's parish house five days a week free of charge. The Rev. O'Ferrall Thompson, rector, is also chairman of the county committee for mental retardation. Opened in 1969 with a grant of \$5,000 from the Association for Retarded Children, the center now cares for a religiously and racially integrated group of 18 children, and more could be accommodated. In September the center received a federal grant of \$19,000 and a county grant of \$6,000 to aid with staffing the operation.

■ "Ministries for Tomorrow" was the theme of the 1970 DuBose Lectures given at the School of Theology, University of the South. Dr. Reuel L. Howe, founder and director of the Institute for Advanced Pastoral Studies, a training center for clergymen of the various churches who have been in the ministry for at least three years, gave the lectures.

■ A baptismal rite proposed for use by both the Roman Catholic and Episcopal Churches in Scotland is being planned. Spokesmen said the decision to draft a common rite resulted from a mutual awareness that they were in agreement on the nature of baptism. They also agreed that the differing rites now practiced by the two churches are adequate expressions of the spiritual gifts of the sacrament. The Rev. James Quinn, a member of the joint Roman Catholic-Anglican commission and a consultant for the Vatican Secretariat for Promoting Christian Unity, stated that the decision was "an ecumenical landmark . . . that will have an impact beyond the two churches immediately concerned." Scotland, a predominantly Presbyterian country, has about 800,000 Roman Catholics and 95,000 Episcopalians.

■ President Richard M. Nixon placed first and evangelist Billy Graham second in the Gallup Poll's "Most Admired Man" list for 1969. Vice-President Spiro T. Agnew placed third, followed in order by Lyndon B. Johnson, Senator Edward M. Kennedy, Hubert Humphrey, Harry Truman, George C. Wallace, Pope Paul, and Senator Edmund S. Muskie. Dr. Graham has been on the list for 15 consecutive years, but never placed higher than fourth until this year. Pope Paul was in eighth place last year.

■ Miss Sheila M. Cameron, an attorney, has been appointed chancellor of the Diocese of Chelmsford in eastern England, the first woman to hold such a position in the Church of England. An official Anglican description says the chancellor "is the bishop's official and vicar general, appointed by him to exercise his 'ordinary' jurisdiction, whether in the consistory court or in granting marriage licenses or otherwise." The Rt. Rev. John Tiarks is Bishop of Chelmsford.

■ The newest bishops of the North American Old Roman Catholic Church include the Most Rev. Daniel C. Brown, Bishop of the District of Ohio, residing in Sandusky; the Most Rev. Edward C. Payne, Bishop of the District of Connecticut, residing in Hartford; the Most Rev. William J. Mahurter, Bishop of the District of New Jersey, residing in Hoboken; and the Most Rev. Joseph W. Alisaukas, Jr., who will assist Bp. Payne in Connecticut.

■ Senior high EYC members of the Church of the Epiphany, Houston, Texas, spent a recent work day at Cuney Homes, Houston. Working with Mrs. Mary Brown, director of the Cuney Homes Program for Houston Metropolitan Ministries, the EYCs washed windows and painted and scrubbed for senior citizens in the public housing project. Young people from Cuney Homes joined in the work.

■ The Christopher Club, teen-age group of the Church of the Holy Spirit, Vashon Island, Wash., collects and repairs small radios for loan to residents of the Convalescent Center on the Island. The radios are kept and maintained by the club.

■ A fire bomb struck the massive teak doors of Christ Church (Methodist) on Park Ave., New York City, Jan. 7. A passerby called police when he saw smoke about 11:30 P.M. Police collected fragments of a bottle and a jelly-like substance. Dr. Harold Bosley is pastor of Christ Church which was founded by Dr. Ralph Sockman years ago.

News of the Church

Continued from page 7

ects for fulfilling the church's mission to the world. Man cannot always, with whatever good will, set the limits to the resolution of theological differences, but can and should make no delay in growing together by facing together the mounting problems of mission in today's world."

The joint statement disclosed that this first meeting of the commission had discussed three major subjects—the church and authority, the ministry, and the Eucharist. Draft statements were prepared on each of these subjects for consideration by sub-commissions meeting in three different parts of the world. The results of the deliberations will be presented at the commission's September meeting.

The meeting in Windsor Castle was conducted in strict privacy under the joint chairmanship of an Anglican bishop, the Rt. Rev. Henry R. McAdoo of Ossory, Ferns, and Leighlin, Ireland, and a Roman Catholic auxiliary bishop, the Most Rev. Alan Clark of Northampton, England.

While some observers saw the commission's final statement as making clear that unresolved differences must continue to serve as a brake on cooperation between the churches in mission, hope for future progress was held out by the program of work to be done before the next meeting.

MASSACHUSETTS

Bp. Burgess Installed

Some 2,000 people jammed St. Paul's Cathedral, Boston, for the installation of the first Negro Episcopal bishop in U.S. history to have full diocesan authority and responsibility. The Rt. Rev. John M. Burgess, who was elected Bishop Coadjutor of Massachusetts last summer, had been consecrated Suffragan of Massachusetts in 1962.

During the service the retiring bishop, Anson P. Stokes, presented the pastoral staff to Bp. Burgess. Officiating at the service was the Rt. Rev. John S. Higgins, Bishop of Rhode Island.

The communion order was that proposed by the Consultation on Church Union (COCU) and was concelebrated by Bp. Burgess, United Methodist Bp. James K. Matthews, African Methodist Episcopal Bp. Stephen Spottswood, the Rev. Avery Post, United Church of Christ, and the Rev. Burrirt E. McBee, United Presbyterian.

U.S. Sen. Edward W. Brooke read the epistle and the Very Rev. Harvey Guthrie, Jr., of Episcopal Theological School, preached, urging the church to "rediscover itself as a society convened by God." It is a task, he said, that will require the entire membership to avoid "reactionary"

responses to radical change. "I believe that the church is a place where men are free to face the insecurity of change, the insecurity of challenge to the structures in which they have gained their human identity," Dr. Guthrie stated. He advised that both the Black Manifesto and the "young counter culture" be given serious hearings in the church, but he also warned against the church's becoming too secular.

In an interview, Bp. Burgess said that the 1970s will be as difficult as the 1960s or even more difficult in terms of changing world scenes. He said his episcopate would be one attempting to keep the church "open" so people can talk freely and resolve tensions. "We must respect the integrity of those who differ. The church is big enough to contain us all."

At a luncheon following the installation, Bp. Stokes expressed "absolute, unbounded confidence" in his successor. Bp. Burgess announced that a \$1.5 million diocesan loan fund would be named for Bp. Stokes, who became Coadjutor of Massachusetts in 1954 and diocesan in 1956.

ROMAN CATHOLICS

Tennessee Williams Abandons Membership

Tennessee Williams said that he loves the ritual of the Roman Catholic Church and "the concept of Our Lady, but I don't go to church any more. . . ." The famed playwright, previously an Episcopalian, became a Roman Catholic in January 1969.

Mr. Williams was interviewed by *The New York Times* shortly after his release from a prolonged hospital confinement. He attributed his illness partly to self-abuse through "pills and liquor." He said he was off both and wanted to "stay off."

Concerning his views of the church and religion, the Pulitzer Prize winner said, "If some priest were to ask me now, 'Do you believe in immortality or the infallibility of the church?' I would have to say no. I do need God and I do need prayer, but formal religion. . . ." The interviewer, Lewis Funke, said that Mr. Williams left the sentence unfinished. The question of whether he accepted the doctrine of immortality came up at the time of his baptism a year ago. The priest who baptized him said that Mr. Williams had given his "assent" to the doctrine.

NEW MEXICO

Alianza Leader Sentenced

Reies López Tijerina, founder of the militant Alianza group which claims Old Spanish land grants for its members, was sentenced to prison upon convictions resulting from the June 1967 raid on the courthouse in Tierra Amarilla, N.M. He received two terms to be served concur-

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THE LIVING CHURCH

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rently: 1 to 5 years for the false imprisonment of a deputy sheriff during the raid, and 2 to 10 years for assault on a jailer with intent to commit a violent felony. The jailer, Eulogio Salazar, was shot and wounded during the raid and was found beaten to death six months later.

The armed takeover of the courthouse was allegedly made to dramatize the Alianza's goal of obtaining some 35 million acres in the Southwest for Spanish-Americans, under grants made by Spain during colonization.

Tijerina has been serving a sentence in a federal penitentiary for assaulting two Forest Service rangers in October, 1966. He is appealing another federal conviction for assaulting a Forest Service officer last June. His counsel is seeking to have the state sentences run concurrently with the federal terms.

During the past four years, the Alianza has been involved in a series of incidents in the national forest regions of New Mexico, where most of the Old Spanish land grants are located. In addition to its goal of reclaiming the lands, the Alianza had asked the Episcopal Church for \$90,000 to establish a "community mobilization program." The church's Executive Council approved a controversial \$40,000 grant for the group in December, despite strong opposition from some leaders, including the Rt. Rev. Charles J. Kinsolving III, Bishop of New Mexico and Southwest Texas [TLC, Jan. 4].

Maintaining that the Alianza is a "revolutionary" group that uses violence to accomplish its aims, Bp. Kinsolving said his diocese will not pay its \$92,365 mission quota to the church in 1970.

CHURCH OF ENGLAND

Controversial Canon Named Suffragan

The Rev. Canon Hugh Montefiore, who was born a Jew, converted to Christianity, and became one of England's most controversial churchmen, has been named Suffragan Bishop of Kingston which is in the London area of the Diocese of Southwark often termed the home of "South Bank radical theologians."

Canon Montefiore, 49, has been vicar of Great St. Mary's, the university church of Cambridge, since 1963. In 1967, he caused wide discussion when he suggested in a lecture at the Modern Churchman's Conference that Christ might have been a homosexual. The Archbishop of Canterbury issued a special statement saying that there was no evidence to support this contention. The canon told Religious News Service that what he said had been "sensationalized" and could only be understood in the context of his entire lecture, which lasted an hour.

The Diocese of Southwark, which embraces a large area in and to the south of London, has two suffragan sees—Wool-

wich, in the industrialized, poorer southeast, and Kingston in the residential and wealthier southwest. The Suffragan of Woolwich until recently was Dr. John Robinson, author of *Honest to God* and other works. He was succeeded by another colorful figure, the Rt. Rev. David S. Sheppard, star cricket player, social worker, and foe of racism. The Bishop of Southwark is the Rt. Rev. Mervyn Stockwood, sometimes assailed as a left winger and always controversial. He said he had recommended Canon Montefiore's appointment because the canon "had so many qualifications necessary for an effective ministry in South London. He is a scholar and a pastor who fearlessly strives to relate the Christian faith to contemporary life."

Canon Montefiore does not regard himself as a radical nor one who wishes "to hit the headlines." He says he wants only to tell the truth as he sees it. Nevertheless, some observers are already describing him as another of the "new churchmen" for which Southwark has become famous in recent years, particularly since the appearance of Dr. Robinson's writings.

SOUTHERN OHIO

GCSP Helps Black Contractors

Black contractors in Cincinnati have new access to commercial loans because of a \$50,000 fund established there by the General Convention Special Program (GCSP) funds of the Episcopal Church. The loan was made to the Cincinnati Business Assistance Guarantee Fund, administered by the Determined Young Men (DYM). DYM is made up of executives who help minority business ventures get started with advice, talent, and where possible, funds.

Black building contractors who lack the collateral or credit for commercial loans may apply to DYM under the new fund. If approved, DYM guarantees a loan by a local commercial institution. That leaves the church's \$50,000 loan in the bank drawing interest for the fund, and frees commercial loans for the contractors. If a borrower defaults, the fund makes good to the lender, according to Mervyn Stenson, who is the executive director of DYM.

One loan was made in September—\$20,000 for two years—on a job that was otherwise too big for a black contractor to handle. Since then, however, criteria have changed and the loans now are for 60-90 days maximum, as guaranteed by DYM.

Mr. Stenson said DYM intends to make the remaining \$30,000 a revolving fund, lending it in amounts and intervals to insure that the fund does not run dry, assuming that all borrowers pay back their loans from commercial lenders on time.

PEOPLE and places

Appointments Accepted

The Rev. Frank R. Alvarez, pastor of St. Paul the Apostle, Miami, Fla., is to be rector of All Saints', Jensen Beach, Fla. Address: Box 1235 (33457).

The Rev. Lawson Anderson, former vicar of St. Thomas', Springdale, Ark., has been rector of St. Paul's, Box 367, Newport, Ark. 72112 for some time.

The Rev. Clifford Buzard, former rector of St. Paul's, Chicago, Ill., is a senior editor for World Book Encyclopedia, a division of Field Enterprises. He will serve as a supply priest in the Diocese of Chicago.

The Rev. Albert S. Chappelle is on the staff of the outpatient clinic, Cambridge State Hospital, Ohio. Address: Northgate Addition, RD 3, Cambridge, Ohio 43725.

The Rev. Ralph Edwards is assistant, Barry House and the Adirondack Missions of the Diocese of Albany. Address: Barry House, Brant Lake, N.Y. 12815.

The Rev. John T. Ellington, former vicar of St. Andrew's, Barboursville, W.Va., is rector of Grace Church, Elkins, and vicar of Good Shepherd, Glenmore, W.Va.

The Rev. George W. Kaulfuss, former rector of St. Hubert's of the Lake, Lake Pleasant, N.Y., is rector of St. Luke's, Mechanicsville, and priest in charge of Trinity Church, Schaghticoke, N.Y. Address: 2 S. Main St., Mechanicsville (12118).

The Rev. Raymond J. Lawrence, Jr., former chaplain resident, Central State Hospital, Milledgeville, Ga., is chief resident chaplain of St. Luke's Hospital, 6720 Bertner Ave., Houston, Texas 77025.

The Rev. Paul H. Moser, former vicar of Grace Church, St. Marys, and rector of Christ Church, Williamstown, W.Va., is vicar of Trinity Church, Shepherdstown, W.Va.

The Rev. Harold C. Nichols, former rector of

Christ the King, Willingboro, N.J., is rector of St. Hubert's of the Lake, Lake Pleasant, N.Y. 12108.

The Rev. Harry Thomas, former rector of St. Stephen's, Oxford, N.C., is rector of All Saints', Box 583, South Hill, Va. 23970.

The Rev. Max T. Tracy, former rector of Epiphany Church, Sedan, and vicar of St. Matthew's, Cedar Vale, Kan., is rector of Trinity Church, Atchison, Kan. Address: 505 Kearny St. (66002).

The Rev. Harry P. Walrath, former vicar of St. Peter's, Litchfield Park, Ariz., is assistant rector of Trinity Parish, Reno, Nev. Address: Box 2246 (89505).

The Rev. Merrill O. Young is instructor in religion, St. Lawrence University, N.Y. Address: 40 Judson St., Canton, N.Y. 13617.

Restoration

The Bishop of Dallas, acting under the provisions of Canon 65, Sections 2, 3, and 4, remitted and terminated the Sentence of Deposition pronounced on Davis Cahoon Herron February 24, 1959, and restored him to the Order of the Priesthood as of November 1, 1969.

The Bishop of Southern Virginia, acting under the provisions of Canon 65, Sections 2 and 4, remitted and terminated the Sentence of Deposition pronounced on Edwin Royall Carter, Jr., December 5, 1949, and restored him to the Order of the Priesthood as of December 1, 1969.

Laitry

Former ambassador to Jamaica and career minister in the Foreign Service Wilson T. M. Beale is cathedral administrator of the National Cathedral, Washington, D.C. This is a new post dealing with general oversight of the affairs of the cathedral. During WW II, Mr. Beale was a Lt. Cdr., USN, serving with the Office of Strategic Services. Address: 1621 34th St. N.W., Washington, D.C.

Armistead L. Boothe, former vestryman of Christ Church, Alexandria, and an attorney, has been named director of development for the Virginia Seminary, effective June 1. During WW II he served in the USNR as an air combat officer aboard the USS Hornet and later the USS Boxer. Mr. Boothe will continue affiliation as counsel with his law firm but plans to give up court work and will withdraw from all political activity. He has been a trustee of the seminary.

New Addresses

The Rt. Rev. James L. Duncan, 1451 N. Bayshore Dr., Miami, Fla. 33132.

The Rev. A. T. Dear, 1451 N. Bayshore Dr., Miami, Fla. 33132.

The Rev. A. Abbott Hastings, retired, Putnam Weaver Nursing Home, Greenwich, Conn. 06830.

Philip R. Wade, treasurer for the Diocese of Southeast Florida, 1451 N. Bayshore Dr., Miami, Fla. 33132.

DEATHS

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

Emma Elizabeth Sharkey, mother of the Rev. J. Jack Sharkey, rector of St. Paul's on the Hill, Ossining, N.Y., died Nov. 20. She was a resident of the Victoria Home for Aged Men and Women, Ossining.

Other survivors include two daughters, six grandchildren, and one great-grandson. The Burial Office was read by the director of the Episcopal Missionary Society of New York and the rector of All Saints', Briarcliff, N.Y. A Requiem Eucharist was celebrated by the Bishop of New York.

LENT CHURCH SERVICES

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.

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect Street
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Daily Tues thru Fri

LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'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 4-6

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

VALDOSTA, GA.

CHRIST CHURCH 1521 N. Patterson St.
The Rev. Henry I. Louttit, Jr.
Sun 8, 10 & 12 noon

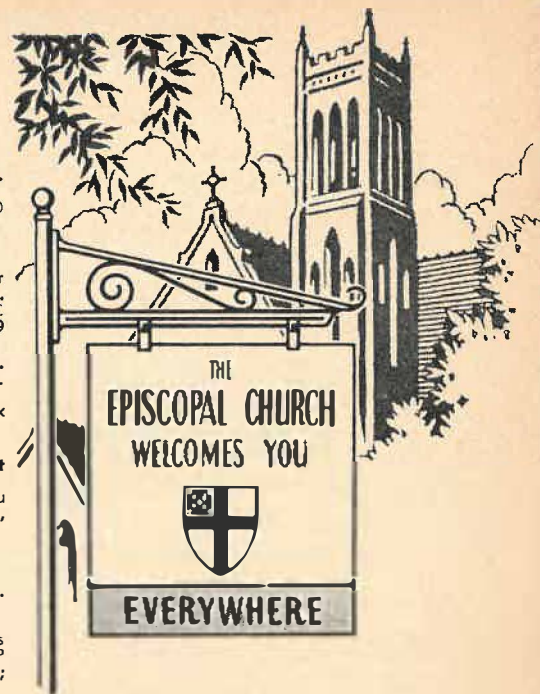
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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, 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.

LENT CHURCH SERVICES

(Continued from previous page)



CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

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

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Ode Kirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

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.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D., r
Sun 8 HC, 11 MP (HC 1S); Wed HC 7; Thurs 10

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 7:30, 9, 11; HC Daily

BUFFALO, N.Y.

ST. ANDREW'S 3105 Main Street
The Rev. W. W. McIlveen
Sun Masses 8, 10; Mon, Tues, Wed, Fri 7; Thurs 9:30; Daily ex Sat MP 9, EP 5; C Fri 9:15, 5:15

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM 220 W. Penn St.
The Rev. Marlin L. Bowman, v
Sun HC 10

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

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

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); Ev 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; Mon thru Fri HC 8:15; Med H 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

THE PARISH OF TRINITY CHURCH

TRINITY Eroadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald P. 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

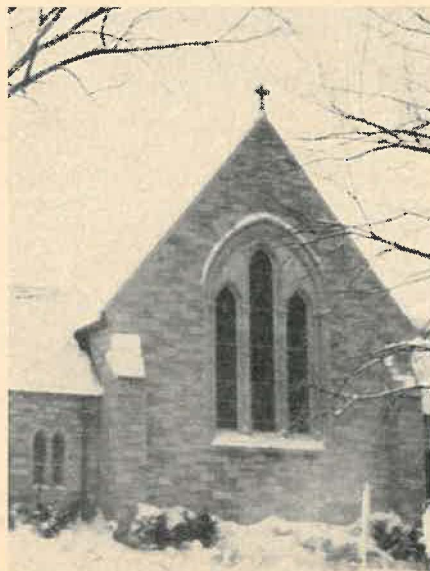
ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues & Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min before 1st Eu; EP 6

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. Caguait, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st Sun 7:30 & 10:30 (bi-lingual); weekdays and HD as scheduled

SMITHFIELD, N.C.

ST. PAUL'S 2nd & Church (Interstate #95)
The Rev. F. P. Grose, r
Sun 8 HC, 11 MP (HC 1S); Wed 10 HC



ST. PAUL'S CHURCH
K St., N.W.
WASHINGTON, D.C.

COLUMBUS, OHIO

ST. JAMES' 3400 Calumet at Oakland Pk.
The Rev. George E. Johnson, r
Sun HC 8, 11; MP 9; Tues & Fri HC 6:30; Wed in Lent HC 6:15; all HD; Easter 8, 9:30, 11

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms of Mt. Resurrection Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule: Daily, 6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isaksen, D.D.
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S.C.

ST. PHILIP'S 144 Church St.
The Rev. Canon Samuel T. Cobb, r
The Rev. Frederick S. Sosnowski, ass't
Sun 8, 10:15 (HC 1S); Wed 10 HC; (LOH 4th Wed)

COLUMBIA, S.C.

HEATHWOOD HALL EPISCOPAL SCHOOL
Heathwood Circle
The Rev. Richard C. Nevius, headmaster
Chapel service Mon, Tues, Wed 8:45

MARTINSVILLE, VA.

CHRIST CHURCH—full services plus
Tuesday Lent Noon Preaching & Lunch.
Preacher this Tues, February 17:
THE RT. REV. PHILIP F. McNAIRY

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

SEATTLE, WASH.

ST. PETER'S (International District) 1610 S. King
The Rev. Timothy M. Nakayama, v
Sun HC 8 (Japanese); Ch S 9:30; Children's service 10; H Eu 10:30; Thurs HC 10 (Hikari Chapel)

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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