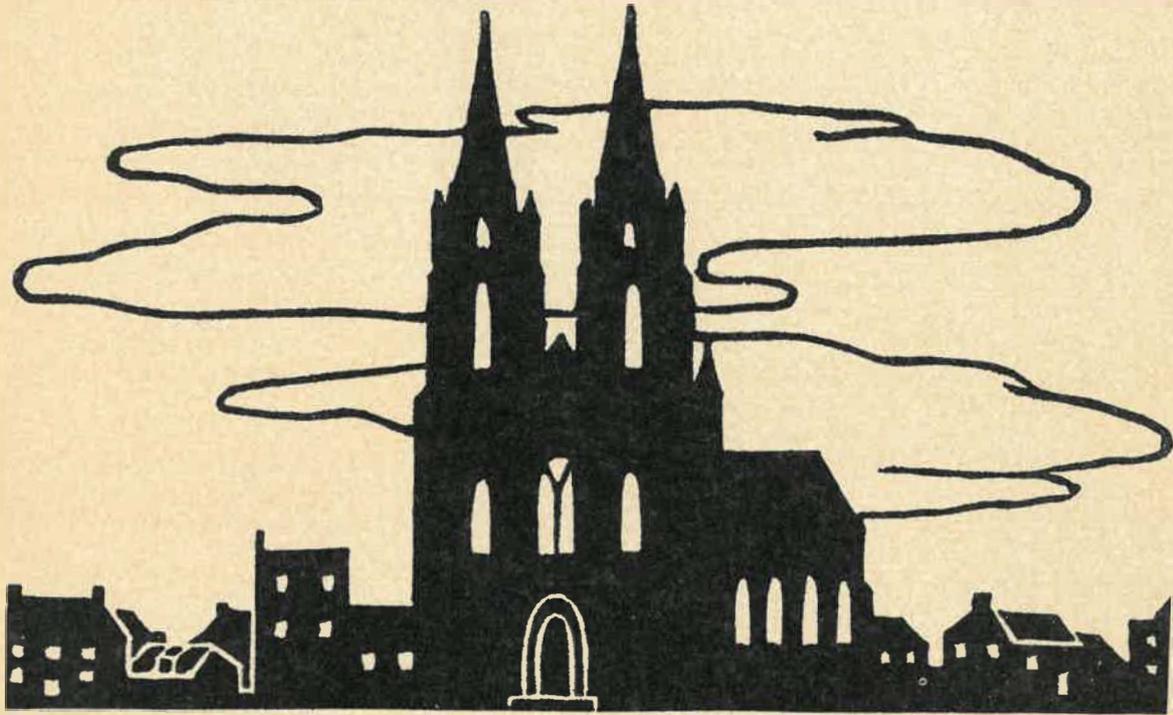
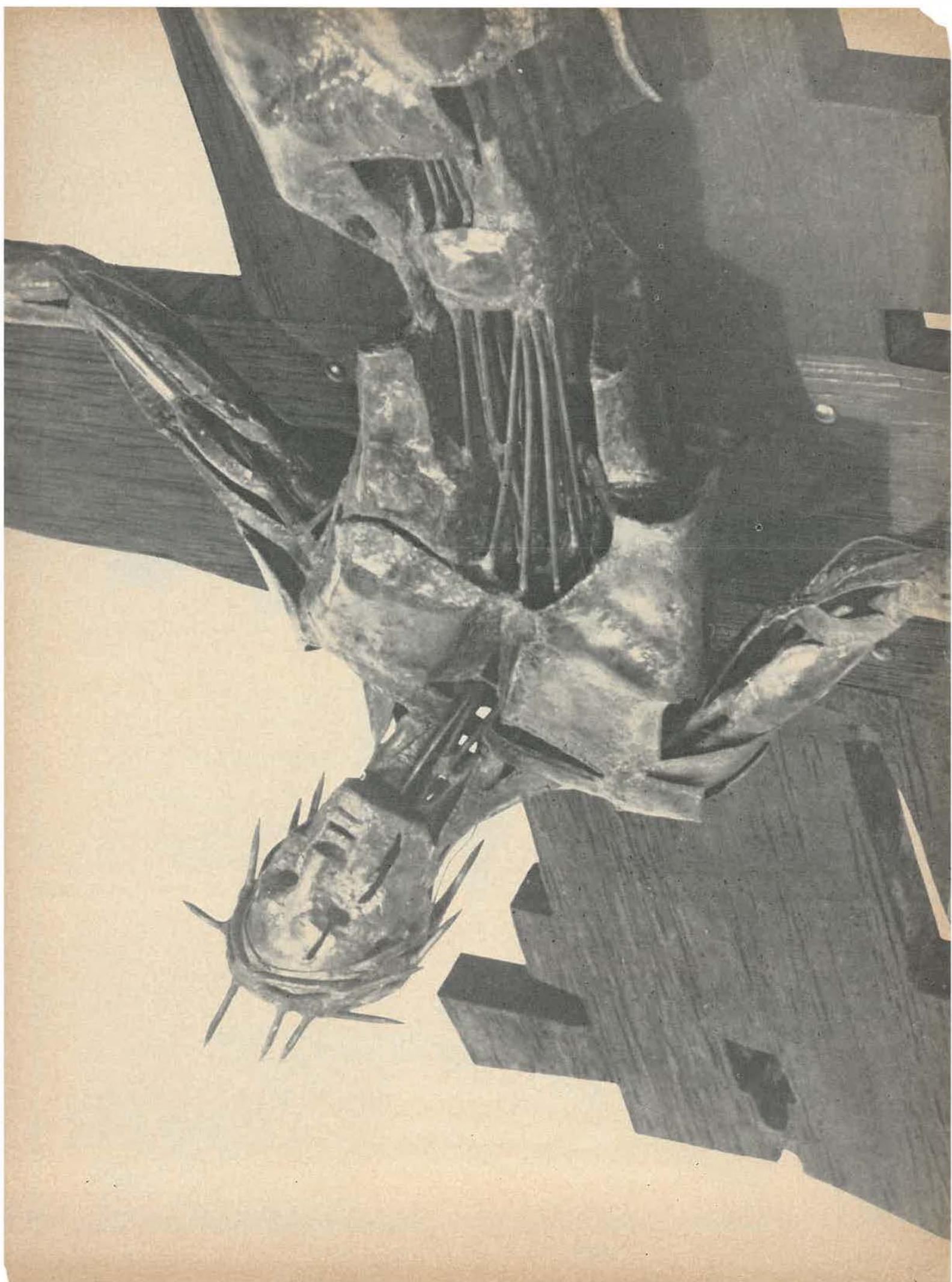


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CHURCH
and
SOCIETY



Kyrie Eleison

(*Timor mortis conturbat me* — *William Dunbar*)

TO diminish
to a dot,
then to vanish,
finish—
such finality?
(*Timor mortis conturbat me.*)

It is inadequate
as the upshot
of what
I have known,
seen,
been—
don't you see?
(*Kyrie eleison.*)

Stimuli,
the many hues
of weeds and roses,
mountains,
forms and cosas,
sloughs,
women,
men,
the blue fountains!
(*Timor mortis conturbat me.*)
(*Kyrie eleison.*)

Once I was not, true.
Yet I came to be,
must be, on be,
ever lastingly.

Fear of death hath me in thrall
and I call:
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Henry Hutto



DOROTHY L. SAYERS

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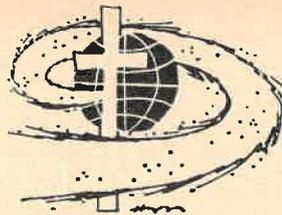


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Around



& About

— With the Editor —

Chief Justice **Warren Burger** has been visiting prisons to see for himself what they are like, and urging his judicial and legal colleagues to turn to the task of prison reform. He apparently means business. One of the shocking facts that **Karl Menninger** brings out in *The Crime of Punishment* is that judges and lawyers seldom go near prisons. I think church people should write to the Chief Justice to give him their encouragement and support—I am interrupting this writing to get my letter off to him. (Done.) The state of our whole "correctional" system is a disgrace to this country. If you need either information or conviction about this, read Menninger's book.

Must we drop our Lacerated Latin department? I'm wondering. The trouble is that some readers have no Latin, and others (there is undoubtedly overlap here) have no sense of humor remotely resembling mine. I heard today from an outraged admirer of **Spiro T. Agnew** who considers our L.L. treatment of *Dum spiro spero* [TLC, Feb. 15] as another crack at the V.P. The back-of-the-book translation is: "While (*dum*) I breathe (*spiro*) I hope (*spero*)." Our staff gremlin found the juxtaposition of *dum* with *spiro* irresistible, hence: "Agnew (*spiro*) is stupid (*dum*) but I still have hope (*spero*)." I try to cover my defenseless head with an appeal to history, precedent, and hagiography: e.g., St. **Thomas More** punned in Latin with his children. But I'm afraid that is not enough, and **Catullus** was right: *Nam risu inepto res ineptior nulla est*—"Nothing is sillier than a silly joke." (How's this for an L.L. version: "For an inept race, once it has risen, nothing inept remains.")

Amiel's Journal, though widely praised as a diary, is not sufficiently recognized and commended as spiritual reading. I am back in it this Lent after many years of neglect. In his entry for Dec. 26, 1852, Amiel gives me an answer I've been groping for, to explain and justify my distaste for the modern vogue of being completely "open" to everybody, which I've felt is a kind of indecent exposure. So did Amiel, and gave this reason for his feeling: "Modesty (*pudeur*) is always the sign and safeguard of a mystery. It is explained by its contrary—profanation. Shyness or modesty is, in truth, the half-conscious sense of a secret of nature or of the soul too intimately individual to be given or surrendered. It is *exchanged*."

To surrender what is most profound and mysterious in one's being and personality at any price less than that of absolute reciprocity is profanation." I'm not so sure about the desirability—or possibility—of any such "absolute reciprocity" between any two human beings in this life. What is certainly true is that the opposite of modesty is profanation. **Robert Frost's** rustic neighbor was right: "Good fences make good neighbors." I think they can help to make good friends and good lovers.

I intended to keep out of the argument brought on by Bp. **William R. Moody's** thoughts in praise of monotony [TLC, Feb. 1] but I cannot. I agree with both sides: with those who say that a living liturgy changes because it is living, and with those who say that a liturgy for worshiping the changeless God should convey a sense of the divine fixedness to the worshiper. **Harry Emerson Fosdick** once told of a young lady in college who took the same course in algebra four years consecutively, passing each time with a good grade. This was discovered when she came to graduate and she was asked about it. She replied that she found it wonderfully refreshing because, in contrast to the other subjects she studied, the truths of algebra stay put and don't change from semester to semester. Fosdick was no moss-back but he defended her hunger as a healthy and rational one which can be fulfilled only in communion with God.

To say that we need communion with the unchanging God is not to say that the liturgy of our communion must be unchanging; but it is a valid corollary that the liturgy should reflect the changelessness of God to whom it is directed. That is why I have to disagree altogether with any contention that liturgy should be constantly changed simply because change keeps the worshiper alert.

"I have read the results of much study on the problem of how the ordinary men and women outside the churches may be won for Christ. One conclusion is common to the results of any group or church who have studied and prayed about this problem. It is simply this, that people can only be loved into the Kingdom of God. I believe this is profoundly true, and no method or organization, however useful in itself, will compensate for the lack of love." (**J. B. Phillips**, *New Testament Christianity*. Macmillan.)

The Living Church

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- James De Koven, P.

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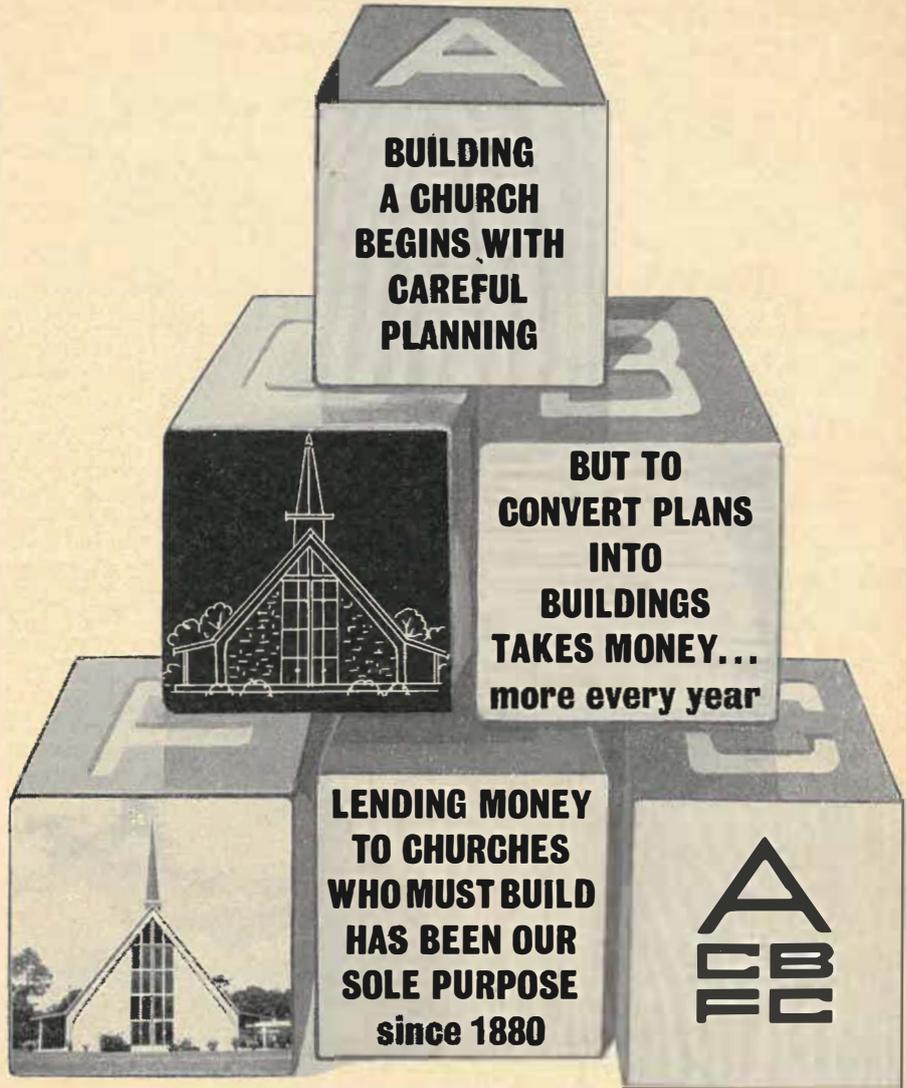
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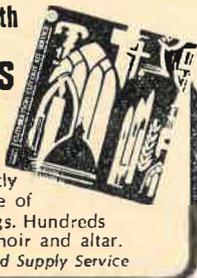
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Letters to the Editor

Monotony

Bp. Moody's article [TLC, Feb. 1] serves to formalize and solidify my thinking concerning any type of revision of the present Prayer Book service of Holy Communion. Here at St. Andrew's we used the trial liturgy without interruption for a period of an entire year. (The one exception during this time being one Sunday, for reasons of comparison.) Since that time we have made use of various types of "experimental" forms of worship — folk masses, etc. — including various "adjustments" to the service as it appears in the Prayer Book.

My conviction remains firm that the only revision necessary in the service of Holy Communion would be to place the *Gloria* after the *Kyrie* (as does the trial liturgy), to shorten the Prayer for the Church and the Prayer of Consecration, and to omit the Comfortable Words. And I would hope all of this would be accomplished with almost no change in language! In another 25 or 50 years liturgical scholars (if any exist at that time) will be giving thanks that the great beauty of the Prayer Book was not lost.

For years we have heard the cry that the service is too long. Every revision I have seen and taken part in has succeeded in making it even longer!

J. HARRISON WALKER
Organist and Choirmaster
St. Andrew's Church

Wilmington, Del.

As a member of a parish whose rector is addicted to experimentation in the conduct

"Suffering Christ"

Odell Prather, a Philadelphia artist, has captured what she feels is the meaning of Christ on the cross in a more than life-size sculpture for the Church of the Holy Family, in Park Forest, Ill. The seed for the final idea for the crucifix, pictured on page 2, was planted in Mrs. Prather's mind some years ago when she saw the charred wood cross in Coventry, England. Some two years ago the Rev. Robert G. Ruffie, rector of the Church of the Holy Family, got in touch with her and told her that he wanted a "suffering Christ" crucifix. She then began to develop her original conception in a scale model. The structure is of bronze and copper, made on copper pipe armatures. She cut the four by eight-foot bronze sheets with an electric saw, hammered it into shape on an anvil, and silver-soldered the parts together and to the armature. She used an open welding technique to bring out an expression of suffering, flayed flesh, and a gutted anatomy, attempting to show the idea of a Christ emptying Himself completely in love for humanity. The 6½-foot Christ figure is hung on a 10-foot black redwood cross.

of services, I am indeed world-weary with this attempt to be original and clever. It seems to me that the trouble is that we have too many young priests who should never have gone into the priesthood. They display no loyalty to the church, which in fact they seem to use as a forum to advance their own reputation as a "liberal" or "intellectual" or "political scientist" or "social worker." They would have the congregation believe that the Episcopal Church is fortunate in having them as clergymen—and if the pay isn't raised soon they won't be there much longer. They seem just a little ashamed of the round collar and have long since forgotten their ordination vows. They consider it naive to base a sermon upon a text from the Bible.

At my church I can hardly imagine a parishioner in deep grief entering the church for a short period of silent prayer and meditation. The atmosphere for solace and inspiration just isn't there any more. The element of "programs" and "plans" and bull roasts and dances and coffee hours and "dialogues" and undisciplined hilarity prevails. Even the pre-service organ pulls out all its stops so loudly as to prevent one from collecting his thoughts for prayer and worship.

We have a "worship committee" which busies itself with devising services they think will have some "present-day appeal." They have no conception of how offensive their products are to those accustomed to the Prayer Book. And as for the folk mass I should think that a clergyman would feel downright silly and sacrilegious in conducting such a mockery of the Holy Communion service.

No doubt there are some who want a frivolous atmosphere at church, and no doubt some rectors are sincere in yielding to the wishes of the liberals for diversification and experimentation. They are like the young man applying for the position of principal of the school, and the superintendent in interviewing him asked, "Do you teach that the world is round or that the world is flat?" The applicant replied, "I will teach it either way you want it taught." Quaint, yes, but is the eager guy far different from the rector (albeit under certain vows) who conducts a strange type of service to meet the whims of some among the congregation?

In his play, *An Enemy of the People*, Ibsen gives a good example of the evil wrought by the majority. This "experimentation" deal can backfire. For instance, I decided to "experiment" this year by not signing a pledge card as in the past.

ELLIOTT T. COOPER

Baltimore

It is a pleasure to have something from Bp. Moody with which I can sympathize if not wholeheartedly agree. His *Thoughts in Praise of Monotony* opens and exposes the phenomenon of resistance. His position that it is psychologically, socially, and religiously useful ought to be taken seriously. The counselor, in dealing with abnormalities, quite rightly resents resistance and seeks to overcome it. However, the changes he de-

sires are also structures and patterns which, he hopes, in time will become habits and monotonies. Resistance is not bad, per se, but it is something so real that it must be dealt with by changer and changeling alike. William James regarded it as a kind of sclerosis of the perceptions. Sigmund Freud looked on it as a quality of immaturity or regression and relates it to the death instinct. One connects it with the end of our existence, the other with the beginning. In reality it is a companion of our life at every stage of its journey. We need better ways of coping with it and using it.

The use of the quotation from Machiavelli is amusing. The Florentine encouraged dissimulation in princes and, I suppose, would applaud it in bishops. Either Bp. Moody does not know what Machiavelli intended in those words or he chose to dress up his own thoughts in them. The quotation continues, "Because the innovator has for enemies all those who have done well under the old conditions, and lukewarm defenders in those who may do well under the new. This coolness arises partly from fear of the opponents, who have the laws on their side, and partly from the incredulity of men who do not really believe in new things until they have had a long experience in them. Thus it happens that whenever those who are hostile have the opportunity to attack they do it like partisans, whilst others defend lukewarmly in such wise that the prince is endangered along with them."

Now I would like to make a lukewarm defense of the Standing Liturgical Commission. The existence of the commission is concurrent with Bp. Moody's own ministry.

I resent the implication that this venerable and ancient body is just changing things for the hell of it. One of the principles enunciated in their literature is the reprimand of the rite. This accords well with your own description of the "true conservative" in the quotation from William Temple. In all probability they will be no more successful in this than was Cranmer and the beauty of their poetry will not be revealed until we have worn it smooth with use.

The new departures of Prayer Book Studies XVII arouse some resistance in me and I have considerable trepidation about Prayer Book Studies XVIII. But I also realize that the rites of the 1928 Prayer Book are things of rents and patches and that they may no longer be adequate containers for the ever-new wine of God's Spirit. When I think on these things I am not at all comforted by some words of Machiavelli, "the political philosopher who centuries ago made a few pungent remarks for the direction of those in power." He wrote: "If times and affairs change, he is ruined if he does not change his course of action. But a man is not often found sufficiently circumspect to know how to accommodate himself to the change, but because he cannot deviate from what nature inclines him to, and also having prospered by acting in one way he cannot be persuaded that it is well to leave it."

(The Rev.) CHARLES W. HUNTER
Vicar of St. Hubert's Mission
Yacolt, Wash.

Bp. Moody, my old and valued mentor, said that his article should draw criticism.

He's right. Along with so much of church life today, it reminded me of this quote from a college student which I heard several years ago and have on the wall above my desk (along with a picture of Jesus): "I used to go to church until I realized the people there didn't care about what they were saying and doing, but only about keeping on saying it—that was all they wanted of me, but I wanted more of them, so I quit."

(The Rev.) JAMES N. PURMAN
Rector of St. Barnabas' Church
Sykesville, Md.

Bp. Moody says that he invites "thought and maybe controversy." He may very well get it, and from many different quarters.

The bishop says "Change, in proper measure, stimulates; too much change destroys." I might add that a refusal to change deadens. The Prayer Book that he loves so much is not the same book as in ages past. It has changed, and it is properly changing now. I hope and pray that the changes will reflect good sense and good taste. Unfortunately the reactionary voice only inspires the voice of the opposite view to even greater strength, and the results of that could well be disastrous.

He says that the "rhythm of repetition" gives deep poetic meaning and power to people accustomed to them. Personally, I find that they become mechanical and meaningless. I pray that churchmen everywhere have a deeper sense of what it is all about to be a Christian, than simply "to feel at home" through a sense of familiarity.

There are experimental forms of "wor-



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ship" today that are not worship at all. In fact, they are even poor forms of entertainment. However, the trial liturgy, which the bishop finds so repugnant, is not really experimental at all, in the true sense of the word. It does promote a few changes, yes; but the structure is quite unaltered. If there are "doctrinal matters which give (him) pause," then these should be spelled out clearly, for they may well be important. But, Bp. Moody seems more alarmed about "changes of form." Truthfully, though, the doctrinal matters are the rules by which the game is played (like football or chess), and the "changes of form" are about as important as the uniforms the teams are wearing. The gentlemen of the Standing Liturgical Commission were not chosen for their poetic abilities, but to compare even remotely their literary results with the Income Tax Form 1040 is unnecessarily derogatory. Bp. Moody should surely know that the church isn't about to be saddled with such "officialese" language.

Finally, let me remind the bishop, when he praises the "majesty" of the language in the present Prayer Book, that it is not the Prayer Book that we worship, but the Majesty of God, who isn't one bit dependent on our language.

(The Rev.) ROBERT R. MCMURTRY
Chairman of the Liturgical Commission
The Diocese of Maine

Ellsworth, Me.

After an absence of six months, which I spent in travel in the Middle East, I attended my first Sunday service under the experimental form of worship in my parish. I was surprised and dismayed at the service's lifelessness. It was lacking in a soul. It was as flat and as mechanical as the waiting line at a theater ticket office. I still can't get over it. What is the matter with the Standing Liturgical Commission? It must have swallowed Bertrand Russell's scientism, hook, line, and sinker.

Bp. Moody's article was, therefore, delightful to read. It's a shame to allow the church to go to hell—that's where the dull, tasteless service leads.

ALBERT NORMAN, Ph.D.

Northfield, Vt.

To Leaders—Add One

It seems to me that if you're listing "religious leaders" who died in the 1960s, you should include C. S. Lewis who died in 1963.

JOANNE MAYNARD

Helena, Mont.

} Quite right. After all, thinking is leadership }
} too. Ed.

Cuttington College

Now that stories of the tragic assassination of Bp. Brown in Liberia have mentioned the alleged killer as a "professor from Cuttington College," I think this additional statement ought to be made, lest readers wonder what manner of people work for that institution.

President Christian Baker had grave misgivings about Dr. Justin Obi before he went to Africa from the U.S. but Ph.D.s in chemistry are so hard to find that he did not cancel his contract. However, after only three weeks on the campus, Obi's behavior was so intolerable that Dr. Baker, for the

first time in his administrative career, fired a teacher after less than a month's tenure and went to the additional trouble of having him deported from the country.

How Obi got back into the country only two months later, an undesirable alien breezing through customs with gun and ammunition, is a source of dismay to government officials, according to my information. Cuttington College, sensing the danger, did all it could to render the man harmless.

ARTHUR BEN CHITTY

President of

The Association of Episcopal Colleges
New York City

The Church's Sphere

Is it not time for the Episcopal Church to stop making grants over which it has no control to secular organizations outside the church? Certainly the church should concern itself with secular work, with helping people with their material wants, but if that is all the church can do then the state will soon take over. For the state has far greater funds and wider resources than the church.

But the state gives only to man's material needs and in the widespread unhappiness and failure of the state's programs to reconstruct the individual we hear again the words that "man cannot live by bread alone." That should be the essential difference between a purely secular organization and a church-related one. The secular work done by the church should carry with it something of the regenerative force of the love of God. It should be done in a spirit of caring for the individual as an individual, not as a "client" or a number.

This takes training, imagination, and devotion, but surely these qualities are not lacking in the church. Will the church continue to exist if it merely competes with the state or gives away its money to secular groups for which it may have sympathy but over which it has no control? If there are not within the church agencies that could use the money now being given here and there outside the church it is high time we created them and subsidized them. We need to rebuild the influence of God and Christ into our troubled world and we should give serious and prayerful consideration as to how it can best be done.

THOMAS M. PETERS

Morristown, N.J.

Name of the Church

Would it not be a fine step toward true ecumenicity if the Episcopal Church in the coming General Convention dropped entirely from its civil title the word Protestant? The fact that one of our two names recognizes that most people call us the Episcopal Church makes the word archaic and redundant.

The fact that our Prayer Book plainly sets forth the hope that we may live and die "in the communion of the Catholic Church" (pp. 316-317), should make all wish to get rid of a word which now signifies to most Christians division and separation.

Let us take this simple and easy step in our desire to draw all Christians nearer to one another in "unity, peace, and concord" in the One Holy Catholic Church.

HERBERT J. MAINWARING

Natick, Mass.

The Living Church

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EXECUTIVE COUNCIL REPORT

Money troubles, churchwide tensions, and a black-white "trust gap" bedeviled the mid-winter Executive Council meeting at Seabury House in Greenwich, Conn.

At the same time, councilors took specific actions to meet the problems—primarily with local dioceses and the upcoming General Convention in Houston next fall in mind.

The crisis was outlined in its starkest form in the budget. Forty-seven of 101 dioceses which had been assigned mathematical quotas for 1970 failed to meet them. As a result, the council approved a budget of \$13,065,032, more than \$1 million down from last year, dipping for the third successive year into reserve funds (in the amount of \$545,306) to do so. Pledges for 1970 amounted to \$11,452,255. By contrast, the mathematical quota dating from the 1967 Seattle convention was \$14,737,421. Among the results of this year's cut are these: a 20 percent reduction in the headquarters staff, to be trimmed to 215 employees by the end of 1970 compared with the 271 authorized now; reduction in reserve funds to a \$100,000 danger level for the church, and the possibility that no new missionaries will be appointed this year to join 187 in the field.

In an opening address, the Presiding Bishop summarized some reasons for the crisis to councilors gathered at the Episcopal Church Center, New York, prior to going to Greenwich: "Depending upon where you sit, the cause—or causes—range from distrust of the national leadership, symbolized in the office I occupy, to disagreement over the nature of Christian mission, to confusion over theological bases for commitment, to the financial pressures of inflation, to loss of nerve, to 'battle fatigue,' to the birth pangs of radical change and the glimpses of hope. Indeed, the situation may worsen before it gets better."

The budget directly evidenced local-level objections to decisions made at South Bend to funds channeled to the Black Economic Development Conference through the National Committee of Black Churchmen (NCBC), and a controversial 23 to 21 vote by the Executive Council in December to grant \$40,000 in General Convention Special Program (GCSP) funds to the Alianza Federal de



BISHOP HINES:
Many causes for the financial crisis

los Pueblos Libres of Albuquerque, N.M., over the objection of the Rt. Rev. Charles J. Kinsolving III, Bishop of New Mexico and Southwest Texas. The Diocese of New Mexico and Southwest Texas, assessed \$82,360, was listed as giving \$1—an amount sent by Bp. Kinsolving to "stay in the club," a council spokesman said.

While many contributions from dioceses were way down from their assessments, the special funds for \$300,000 to go to the NCBC and the National Committee on Indian Work, were reported to be in a healthy condition. By Feb. 13, according to Dr. Lindley M. Franklin, Jr., council treasurer, the NCBC contributions had reached \$177,533.32 of a \$200,000 goal, and the Indian-Eskimo fund \$69,234.81 of a \$100,000 goal.

Two ways to meet the budget crisis took shape during the council meeting.

One was a presentation by the Rt. Rev. Stephen F. Bayne, vice-president, for a proposed "new way" to raise the budget, by means of a pared-down "base budget" for basic maintenance of church operations plus a flexible budget by which individual dioceses could choose where, nationally or internationally, they want their money to go. Bp. Bayne said "immediate steps" would have to be taken if the split-level budget plan is to be presented at Houston. "We need to open out the challenge to dioceses—because that's where the hurt is," he said. The budget proposal will be discussed at a special

meeting of the Executive Council, called by Bp. Hines, on April 28 and 29 in a midwest city undetermined at the time of writing.

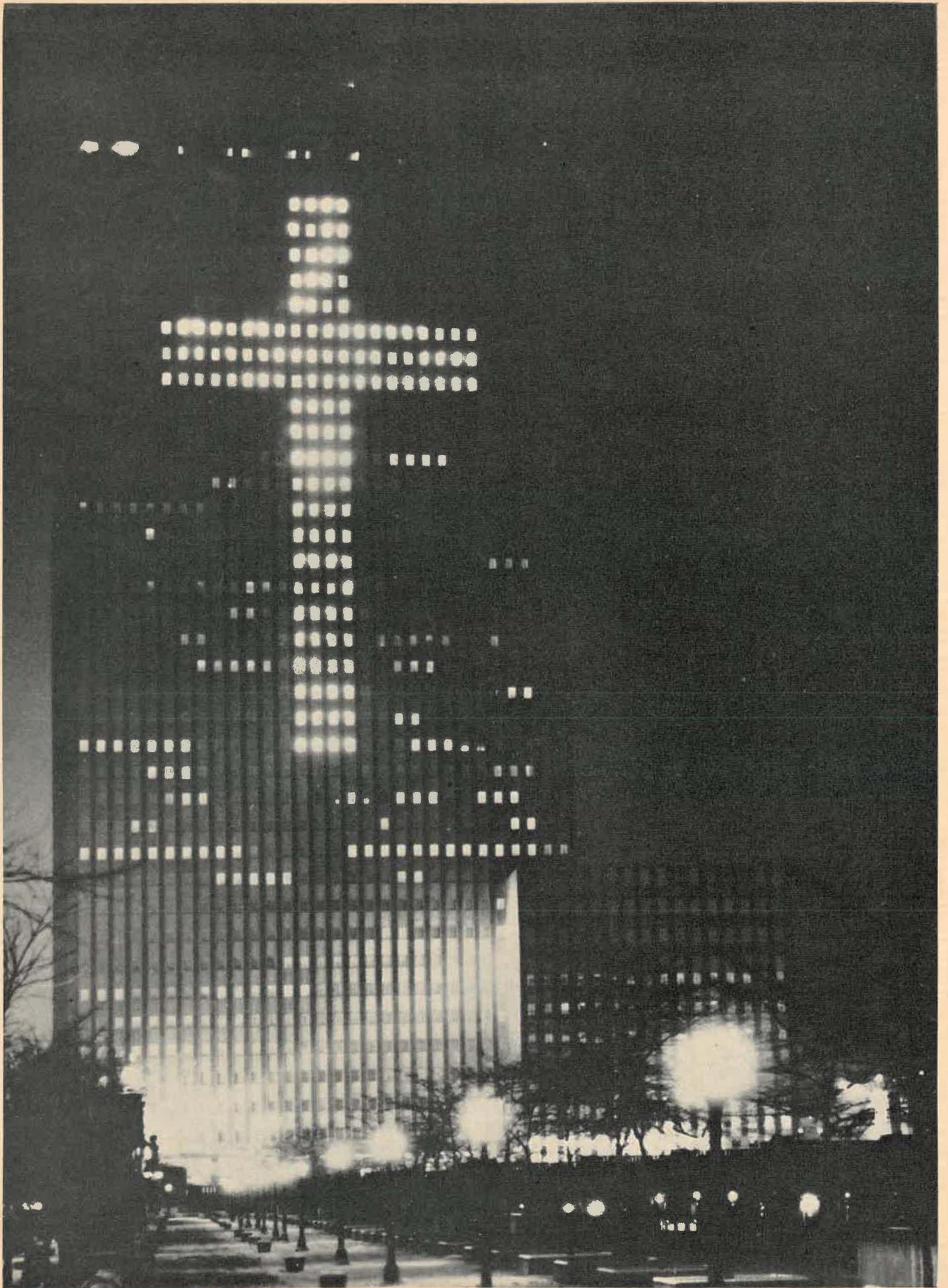
To meet the current shortage of reserves, the council proposed in a rider to the budget resolution that individual Episcopalians and groups "replenish" the reserve funds "without a formal fundraising campaign" but on a person-to-person basis. Leading these contributions was Bp. Hines, who donated \$1,000 and several other members of the council who personally pledged donations to fill up the reserves.

This year's gap between diocesan pledging and assigned quotas was the largest in 35 years that he could remember, Bp. Hines told THE LIVING CHURCH. Dr. Franklin said he had never in 25 years known a diocese virtually to refuse to fill its quota, as the Diocese of New Mexico and Southwest Texas planned to do this year.

A pink sheaf of some 15 angry memorials and resolutions from dioceses and parishes protesting the narrowness of the Alianza grant vote, urging a two-thirds conciliar majority in such funding, and in one case calling for Bp. Hines's resignation, was distributed to the council. A full-dress debate on the issue was proposed by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia. Instead, the question was referred to the Grants Coordinating and Administration Committee and the Committee to Evaluate the General Convention Special Program. They will report to a future meeting of the council.

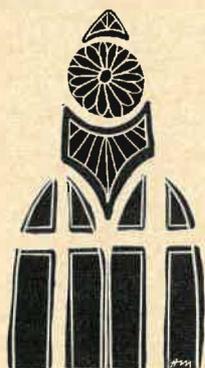
As his resolution was being debated, Bp. Campbell cited a "sad erosion of confidence" in the council and urged that "we should not ride roughshod over the dioceses" and diocesan bishops. He suggested that the referral of the question to the two committees—as part of a comprehensive appraisal of the GCSP—might be a "shrewd delaying action until GCSP is scuttled." During the Campbell resolution debate Leonardo Molina of San Antonio, Tex., a lay assistant at the Santa Fe Mission, commented that he believed that "if parishioners had not threatened to withdraw all funds to the church of New Mexico" Bp. Kinsolving would not have taken the stand he had

Continued on page 20



The Prudential Building, Chicago, at Christmas

CHURCH AND SOCIETY



A series of four articles on the subject of Christian Social Action:

1. *I See America Changing*
2. *An Evil Spirit in Our Midst*
3. *The Church and Middle America*
4. *Toward a Christian Balance*

1. I See America Changing

By STERLING RAYBURN

IN early December I had occasion to be in Orlando, Fla., for the formative convention of the new Diocese of Central Florida. This was my first ecclesiastical meeting in the United States since moving to Puerto Rico three and one-half years ago. What impressed me most was a twofold change: first in my attitudes towards questions social and political, and second, a corresponding reversal in the American "liberal" attitude towards the same questions.

I came to Puerto Rico armed with a host of ideas prefabricated for me in the United States. To some degree they were unsorted: I had picked up some that were "liberal" and some that were "conservative." I will confess that necessity has seen to it that I abandon a good number of both. Nitty-gritty experience, living daily with "the poor," making my way in another culture, passing days without speaking my mother tongue, all this has led to a change in outlook.

I was stunned in Florida to discover that I found much fault with the statements of both liberals and conservatives who spoke before the assembly. I came to realize quickly that American socio-political thought has become polarized in what, to my eyes, are ridiculous directions. Perhaps more than anything, I was taken aback by a black priest's reference to "my people," meaning his fellow blacks. If a black Puerto Rican refers to

"mi pueblo" he means his fellow Puerto Ricans. Here we have only one race, one culture, one people.

When I left the U.S. "integration" was the watchword. Suddenly the tables have been turned: now integration is *out* and a new form of segregation is *in*. Integration, even at the biological level, has been an accomplished fact in Puerto Rico for generations. It is estimated that an average of 10 percent Negro blood flows in the veins of Puerto Ricans. In these congregations while the majority of the people are tinted that lovely dark brown which white Americans spend hours on the beach trying to attain, the faithful here range in color from a good healthy black to a white so pale you can see their blood vessels. Now all of this is cause for neither joy nor sorrow for Puerto Ricans, except in terms of "you can get along better in the U.S. if you look white." It is a pity that the *yanquí* syndrome has been transplanted to a culture where light-skinned girls regularly fell in love with black-skinned boys, and vice versa, and so what.

I can appreciate the emotion underlying the present surge in the U.S. for "black power." It is very similar to the emotion underlying the movement for independence in Puerto Rico. It is a search for proud and healthy identity. So long as black Americans cannot identify themselves as "real Americans" this urge for "black power" will remain a living issue. I must admit that I rebel vehemently at the notion that one with black skin be deprived of opportunity

simply because heredity has given him more melanin than others of predominantly northern European ancestry. For me one of the most pleasing aspects of the "black power" movement is that now white Americans can refer to a person as "black" without embarrassment. It is good to see Negroes saying, with heartfelt conviction, "I am black but comely." (I always marvelled that this text has been applied to St. Mary, who indeed was probably several shades darker than our pallid images of her.)

Nevertheless, Christ calls the church to be the catalyst of unity in the world, and the exaltation of one group over another, white over black, or vice-versa, is the seed of disunity. "Two wrongs don't make a right," they used to tell us in grade school, and experience seems to indicate the veracity of this simple maxim. Granting that the American Negro has been exploited, I fail to see justice or sensibility in the proposal that the tables now be turned. If modern men are called upon to do penance for the sins of their ancestors, let us look again at who will have to do the penance, and then let that penance be unifying and constructive.

FIRST, it is safe to assume that the vast majority, perhaps all, American Negroes have white ancestors, some more than others.

Second, there is an area of black studies that is being neglected. Yes, they were white Europeans who transported slaves to the new world, and other white Europeans who bought them when they ar-

The Rev. Sterling Rayburn is vicar of la Iglesia de San Bartolomé in Castañer, P.R.

rived. But *where* did the European slave traders obtain their human merchandise? I do believe that the average American, be he black or white, thinks that the Spanish, English, Dutch, and Portuguese slave traders raided African villages and stole slaves. No sir. It was the very black Africans who sold each other, taking captives in inter-tribal warfare. Slavery was a going institution in 16th-century Africa, and it *still* exists in those areas of the African hinterland where, ironically, European colonial rule was unable to stamp it out. And the Arabs also had their hand in the slavery pie, transporting their black property, bought from blacks, to the European ships waiting along the African coasts. The Black Manifesto assumes that the fault is completely white. Nay. If penance is in order, then we are going to have to do it together, black, white, and brown. And what more useful penance can there be than for each to take his rightful place in a unified society. Is this the time for a declaration of disunity?

But the most disturbing aspect of the Black Manifesto is its so-called "rhetoric of violence." And now we are assured that this "rhetoric" is merely an attention-getting device. That, surely, is the joke of the 70s. It is a pity that the U.S. has pushed the communist movement underground. One of the benefits of living outside the U.S. is that one can get to know communists, even become friends with them. I personally know six. May I assure you that this "rhetoric" in the Black Manifesto is (1) pure Marxism, and (2) for real. The communist world, ultimately, cannot tolerate the existence of non-communist states, for such works against the aims of the Revolution. It is communist dogma that the Classless Para-

dise cannot be achieved until all nations are Cubas and Czechoslovakias. This is not some insane invention of mine: it is openly stated and declared by the writings and authorities of the Revolution, and I have been assured in person by communists that the foregoing statement is true.

It is the nature of the Revolution to be utterly opportunist: violence when feasible, subtle disruption where violence is not feasible. And the fodder for the Revolution is real and existing disparity of justice, veritable social polarity. This provides the thesis and antithesis which will result in the communist synthesis. Now it doesn't take a genius to see that the classic bourgeoisie-proletariat thesis-antithesis is in the U.S. vague, ill-defined, and moderate in the extreme. By comparison, we have one of the most classless societies in the history of man. But our black-white polarity does splendid service in the place of the bourgeoisie-proletariat polarity. It ill-behooves the church to foster that black-white polarity—we were on the right track when we worked for just integration.

I would be the first to complain about certain aspects of American culture and procedure. Moreover, I know what ugly Americans look like: God knows we get more than our share here in Puerto Rico. However, "some of my best friends" are Americans, and so am I. And I happen to know, as a result of getting around quite a bit, that we are not the most barbaric people on earth. If anything we are the most self-critical people on earth, a tendency that might well spell our undoing.

The popular understanding of brainwashing in the U.S. equates it with propagandizing. This erroneous notion is

nothing short of very dangerous. On the contrary, brainwashing is a psychological process in which one's conscience is exploited in order to destroy one's resistance. It is not unlike the mother who says to her child "all right, if you don't love me, go ahead and do what you are doing." A psychologist would tell her that such tactics may bring immediate results, but at the price of damaging the child's self-confidence by instilling self-hate. And no one is more vulnerable to brainwashing than the chest-beating American who moans and groans over our wicked imperialism and exploitation of the peoples of the world.

I for one happen to like our system of government. It is ridden with faults and inefficiencies, but for my money it is the best thing going. And for all the faults of American culture, we certainly have much to commend us: it is a simple fact of history that our wealth has far more to do with certain happy cultural characteristics (namely ability to organize, dependability, punctuality, perseverance) than with the exploitation of the downtrodden. It might be noted that the very ones who decry our "exploitation" are busily engaged in human exploitation of incredible proportions, while, in general, the *poorest* Americans live better than many middle-class citizens of other nations. Our migrant workers may, by *our* standards, suffer from social injustice. I have friends and parishioners who have suffered from that injustice. But if things are so bad in the U.S., why do we have to fence and guard our southern border to keep out the thousands who would like to share a little bit in that injustice which, to a man who makes \$75 a year, looks like regal splendor? Let us work for better conditions for all Americans, but let's not forget that, in general, the *poorest* Americans live better than many middle-class citizens of other nations.

I SPEAK from experience: what keeps most potentially rich nations in the world from developing is internal dog-eat-dog exploitation, bleed-and-steal economics, brutal police-state tactics, utter lack of civic welfare mentality, political dishonesty. U.S. companies have certainly participated to the hilt in all of this, *sí*, but our activities are as nothing compared to what goes on daily at all levels of society in the aforementioned nations.

Self-analysis is in order, self-criticism, re-study. Yes. But repentance for failure does not mean wallowing in self-hate: it means doing better in the future. It is certainly time for Americans to quit such wallowing. Let's face the failures, and work, together, black and white, as one people, for more justice, freedom, and harmony. The prophetic word for the 70s is *unity*, combined with a little Christian self-esteem.



Christ calls the church to be the catalyst of unity in the world, and the exaltation of one group over another is the seed of disunity.

2. An Evil Spirit In Our Midst

MEN of Athens, I honor and love you, but I shall obey God rather than you. . . . Either acquit me or not; but whichever you do, understand that I shall never alter my ways, not even if I have to die many times.

—Socrates

There is no grievance that is a fit reason for violence.

—Abraham Lincoln

By ENRICO S. MOLNAR

THERE is one pervasive fact which only an ostrich with its head buried in the sand cannot see: We live in an increasingly less tolerable, coarsened, and more violent society, a society better informed, a society more opinionated, more polarized, less civil. Even the church is suffering from an ideological laryngitis, the result of greater dependence on vocal chords than on theological brain tanks. The church, the Mighty Fortress of our God, has widening cracks in her bulwark, and the defenses seem to be failing before the onslaught of vulgarity and plain bad manners. We are involved in a collective madness of the USA, so typical currently in a variety of other countries as well, such as Italy, China, and Germany. The priest and the prophet cower before the buccaneer. Many young churchmen—erroneously called radicals, (“radical” goes to the root, the “radix,” which for a churchman is Christ)—are committed to revolution, not reformation, not renewal; to revolution that is predicated on violence, and to a concept of chiliastic future justice on a mass scale to be achieved at the price of great current injustices. As someone has parodied certain theologians, “if God is dead, all things are permitted.”

A recent issue of *Faith and Form*, a journal of the Guild for Religious Architecture, carried an interesting article by the Rev. Frederick R. McManus, dean of the School of Canon Law, Catholic University, Washington, D.C. He makes a strong point of the fact that while the church cannot have any “particular style of its own,” it has really only one norm,

that the building be suitable for worship and for the participation of the people. “Organized religion must serve the community in worldly ways, as its deepest commitment to others should demand,” says he. It is to certain aspects of Fr. McManus’s interpretation of “worldliness” and “security” that Rabbi Julius Nodel of Temple Shaare Emeth, St. Louis, responded in a vigorous fashion in the same issue of *Faith and Form*. Says he: “Our age is a secular age, and secular may be defined simply as the organization of life as if God did not exist. Secularism has become a way of life, whereas in previous generations, religion was a way of life. The implications of a God-centered view of the universe are clear; man is a significant being who reflects in miniature the



Many young churchmen . . . are committed to revolution, not reformation.

rational, the free, the creative nature of God. . . . Since all men share in the one spiritual outflow, they are made one by nature despite their recognizable differences. So thus it is that the brotherhood of man under the fatherhood of God is *not a whim or caprice of men lost in subjectivity*” (italics mine).

Then Rabbi Nodel goes on to define the secularist view from his Hebraic vantage point: “The consequences of the secularist view of the universe are equally apparent. It describes the universe as a combination of atoms without purpose or goal. . . . Man is a thing above things . . . a freak of nature despite his unusual talents.” And here the wise rabbi speaks of a point I tried to express on these pages in a different way: “Because of these two divergent views, *what a man believes does make a difference, and the way that he expresses his beliefs makes a difference.*” It does make a difference whether a clergyman or a layman expresses himself “anally” rather than “cerebrally,” to use Jungian terms. And we cannot but sympathize with the rabbi when he laments: “I am sorry that the awe is going out of religion. I am sorry that some of the beautiful art is going out of religion. I know that art is constantly trying to keep up with the times, and perhaps it is necessary to revamp our architecture to such a degree that it no longer looks like a synagogue, or a temple, or a church—but rather like a supermarket with a Mogen David or a Cross on it.”

NOW let me move the inquiring camera of our thought in another direction. A prominent California Presbyterian, the Rev. Dr. Carroll L. Shuster, executive secretary of the Synod of Southern California and Los Angeles Presbytery, resigned his position recently, to assume a similar post in Florida. In commenting on the reasons for his resignation to Mr. Dan L. Thrapp, religion editor of *The Los Angeles Times*, Dr. Shuster said:

“An evil spirit in our midst is responsible” for terminating his distinguished 19 years of church work here. “I wouldn’t want to be misunderstood,” he cautioned, “but someone who had spent much time in Germany told me that he had sensed the same thing there. There may be something of evil in our world at this time, evil forces trying to overthrow what we always believed and the basic thrust of our lives.” And he cautioned: “I think that’s worth looking into.” He saw this spirit incorporated sometimes into “preposterous demands” of today’s militant radicals, who created the situation which led to his resignation.

Dr. Shuster, 52, an alumnus of Boston University School of Theology and Harvard Divinity School, came to Los An-

The Rev. Canon Enrico S. Molnar, Th.D., is warden of Bloy House Theological School in the Diocese of Los Angeles.



"Men of intemperate minds cannot be free. Their passions forge their fetter."
—Edmund Burke

ges in 1950. Within two years he became executive secretary of the Synod of California and Los Angeles Presbytery. At 34 he was the youngest Presbyterian executive in the nation. "Then our general mission giving was \$495,000; today it is more than \$2 million. When I came there were about 180 churches in our area. We have since begun 73 new ones and today the total is 265. Membership in 1952 was less than 150,000; today it is 190,000." In 1964 Dr. Shuster was named ecumenical churchman of the year by the Los Angeles Council of Churches. Later a special award came from the Council of Churches in Southern California, "for distinguished service in urban causes and minority rights," as chairman of its Commission on Church and Race. The Los Angeles City Council paid him tribute for "humanitarian contributions for pioneering in church activity designed to provide civil rights for all people."

However, according to *The Los Angeles Times* report, Dr. Shuster ran afoul of certain civil rights groups about a year ago. "It came at the conclusion of a three-year emphasis following the Watts revolt," he recalled. "I had the feeling the time had come to take a major risk. Because of the stance the church had taken in the past, I felt we had reached a critical point. During the three years the demands made by the radical groups were nothing short of preposterous. Yet we, as a church, responded in some degree to almost every demand." The controller of the synod "found that we had spent in that time just under \$1.5 million for minority-poverty causes. Since our

total budget for national missions was \$400,000 to \$500,000 annually, we had had to call upon other funds. By June of this year I had a growing concern, because I could see that we had spent virtually all the money not nailed down. We had responded to *instant* demands, without any carefully thought-out plan. I had a growing uneasiness. So I started asking questions."

Asking questions is definitely a risky job. (Socrates found that out, too.) In January of this year, the local denominational urban committee presented to Dr. Shuster a plan for \$350,000 to be spent on "leadership development program." And Dr. Shuster said to Mr. Thrapp: "I thought they were kidding. The program was not intelligent. . . . To borrow money for this would bring us to the brink of precipice, and jeopardize the survival of the presbytery." When Dr. Shuster raised his voice in a call for fiscal responsibility, the militant leaders turned against him and said he was no longer their friend. When the issue was brought for a decision to the synod, distinguished members were virtually booed down and laughed at, while some of those favoring the project laughed and sang, "A new day has come, and now we can really roll." In consequence, Dr. Shuster has submitted his resignation. Those who try to follow the Master do not boo down and laugh at enemies; they pray for them within the communion of saints rather than joining ranks with cohorts of violence. Now Dr. Shuster will be moving to Florida where he will be executive of the Presbyterian Synod of Florida, a body of 120 churches.

If the Presbyterian USA Church merges with the Presbyterian Church U.S., the area will become a synod of 360 churches.

Dr. Shuster concluded his remarks to *The Los Angeles Times* by stating: "What is happening to us here is symbolic of what is happening to our universities and to our nation. In our synod less than 200 can control 200,000. . . . There are national implications in this. There is the same national undercurrent, antithetical to everything the Christian Gospel talks about. It can produce bad fruit."

In Geneva I have seen, below Calvin's Cathedral, a street sign reading, "*Rue du Purgatoire*." Today, the Street of Purgatory, seems to lead straight into some Calvinist strongholds. But to return to Rabbi Nodel who has a few comforting words for Dr. Shuster: "It is unfortunate that religion which is such a big idea in the perspective of *world* history has become such a little idea in the perspective of *modern* history. I cannot believe that God is dead, nor can I accept the '*après moi le déluge*' confession of the New Left. We can remold the revolutionary changes taking place in religion; revolutions are not necessarily executions."

ACLOSING comment: A few months ago THE LIVING CHURCH published my lines entitled *The Wind and the Whirlwind* [TLC, Sept. 7]. The response was interesting: quite a few supportive letters; a few negative comments, which was to be expected; and, unfortunately, quite a few vituperative letters which could not be published on these pages as they would violate laws against pornography as they exist in some states. Do not get me wrong: I do not favor censorship of any kind (I have seen its bitter fruit in Nazi Germany and in communist Central Europe), but neither am I in favor of gutter language which seems to have become symbolic of the militants. (By the way, a recent publication sent here from a communist country carried this sentence: "We are proud of certain young Americans, such as James Forman and Angela Davis, who in true pioneer fashion are establishing Marxist-Leninist outposts even within the confines of sedate churches.") In another generation, Edmund Burke wrote: "Men of intemperate minds cannot be free. Their passions forge their fetters."

To paraphrase Rabbi Julius Nodel: I do not think it is within the purview of our religious institutions to be that permissive so that God is kicked out of the sanctuary, and the secular wrestling arena take His place. I do not think we have to be that broadminded that decency and fair play and reasonableness be kicked out of our lives, and raunchy rusticity replace the discarded values. A wound can only be healed with medication, not with dirt. Infection is not a therapeutic program.

3. The Church and Middle America

By FREDERICK M. MORRIS

THE fact that the news magazine *Time* selected "Middle Americans" as the Man of the Year for 1969 was most interesting and, in my opinion, most appropriate. It certainly does not mean that the editors consider Middle Americans as always right or always admirable in their views and behavior. From reading the story, I gather that the selection was based on the increasing articulateness and influence in national affairs of the average or typical American during 1969. After a few years of relative silence and inertia, while vocal and violent minorities have held the center of the stage and caused all sorts of commotion and turmoil, Middle America began to run out of patience and to assert itself, as shown to a considerable extent in the voting booths of the land as well as in the less tangible medium called public opinion. The values, ideals, and morals which had long been characteristic of our national life from the beginning, by and large, were seen to be assaulted or mocked or ignored with ever increasing clamor and with apparent impunity. Along with the admirable upsurge of national concern and guilt and determination to improve conditions in regard to racial injustice, there has also grown up a sad crop of noxious weeds: drugs, pornography, subversion, defiance of lawful authority, scorn of conventional decency, crime, and inflation. Above all, there has grown the conviction that the government and the press and even the church do not care what Middle America feels and thinks and believes, and that the only people that matter are extremists or minorities. If any attention is paid to Middle America, it seems always to be scornful and abusive. Angry young people, angry minority groups, angry advocates of change for the sake of change, and angry intellectuals have held the stage and been accorded the exclusive attention of the powers-that-be. Finally, Middle America began to rouse itself, to

become aware of its preponderance and to seek some sort of compensating attention.

Middle America is regarded with a very wide range of views. There are as many opinions about it as there are minority groups in the nation. The intellectuals regard it as crude if not contemptible. The esthetes regard it as artistically illiterate. Big business sees it as a mass of consumers and, if advertising is any indication, a bunch of morons. The poverty-stricken regard Middle Americans as prosperous and enviable because they have steady jobs and decent houses. The militant doves, who clamor for unconditional and immediate withdrawal from Vietnam, regard Middle Americans as warmongers and jingoists. The long-haired, bearded crowd see them as square and hopelessly archaic. The militant blacks see them as pigs and honkies. Although Middle America represents a vast range of viewpoints and types, we are not far wrong in believing that most Middle Americans are people of good will, conservative, decent, home-loving,



Middle America will not admit that all traditional values are obsolete.

patriotic, and respectable. They believe in rather puritanical morals even though not always living up to what they believe. They profess adherence to the ideal of equality of opportunity for all men even though often seeming indifferent to the abuses of that ideal in their midst. They are convinced that America, with all its faults, is the best country in the world and that it has done far more to establish and defend individual liberty than any other land in any other time. Most of the God-fearing and church-going people in the land would be found in Middle America. Probably by-and-large resistant to change, Middle America believes in gradual progress. Much of its resistance, however, is due to having been brow-beaten rather than led and its tendency to be overly-conservative is due as much as to anything else, to the intemperate assaults of liberals and radicals who underestimate the validity of Middle America's qualms and belittle both its intelligence and its idealism.

I do not want to give the impression that I consider Middle America to be without faults nor even that I consider its faults to be minor. Since I consider myself as a Middle American, it would be inexcusable conceit and blindness to claim to be without serious faults and sins. I know better! Middle America must struggle against the temptation to be complacent and self-righteous, and the struggle is not always victorious by any means. Middle America must strive to avoid underestimating or belittling the opinions and views of those with whom it disagrees. And again the striving is not always successful by any means. But Middle America will not tolerate the accusation that it is all wrong, nor should it. And Middle America will not admit that all traditional values and standards and beliefs are obsolete, nor should it. Middle America insists that amidst all the incredible unrest and change of contemporary history there are certain values and principles and standards which are absolute.

IN the church we find a kind of microcosm of the nation. I am convinced that there is a largely forgotten, or at least largely undervalued, majority in the churches which is uneasy, bewildered, often angry and beginning to rouse itself and to insist upon being heard. Too many of our leaders, in the Episcopal Church at any rate, seem to believe that the enemy is in the pews. Anyone who is not ready and willing to jump on every bandwagon that comes along is labelled reactionary, individualistic, and even unchristian. All of that is nonsense. People with money are made to feel like the villains in the play even though their dollars are eagerly solicited to keep the show on the road. The underprivileged

The Rev. Frederick M. Morris, D.D., is the rector of Saint Thomas Church, New York.

March 15, 1970

militant is made to feel like the hero and his intolerance of rank and file church-members is applauded and admired. Care for the poor, which has always been an important aspect of the church's life, seems now to be substituted exclusively for the complete and balanced gospel of love for God as well as man. The cure of souls, meaning all the souls of the flock whether rich or poor, prominent or insignificant, worthy or unworthy, is a phrase which appears to have been discarded altogether, along with the idea it represents, by all too many of the clergy.

"Middle Church," as we may well call the majority of its members, knows full well that there are many problems in our society which are just as serious as poverty and prejudice. They know that pollution and over-population, the peddling of drugs and smut, inflation and the threat of governmental bankruptcy at every level, are all matters which threaten the well-being of society quite as much as racial tension or the morally and spiritually debilitating effects of poverty.

I do not believe for one moment that Middle Church is indifferent to the ominous and shameful problems of poverty and prejudice and injustice. Nor do I believe that Middle Church underestimates the seriousness and the sinfulness of these blots on the record of our nation. But I do believe that Middle Church is becoming increasingly tired of week-in and week-out berating from pulpits and constant harassment from the national bureaucracy.

Middle Church cannot see why there is so much obsessive concern about the problems of poverty and racial injustice and war when there are so many other equally serious problems about which relatively little concern is expressed. Nor can Middle Church understand why the message of personal commitment to Jesus Christ and the message of God's power to work in society through the lives of redeemed and inspired individuals, should be so hard to hear in the midst of all the other clamor.

Middle Church is aware of the fact that there have long been admirable and effective movements dedicated to fight the battle against exploitation and injustice. Middle Church knows that there are powers and forces at work in behalf of righteousness in our nation, far beyond the confines of the church. And Middle Church wonders why all the forces of righteousness are not embraced and applauded by the policy-makers and why there is so much breast-beating unrelieved by recognition of reasons for gratitude and hope.

Middle Church knows that the Christian religion has much to say about marriage and the family, about the moral and spiritual training of children, about the sovereignty and judgment of God in every

aspect of our social order and in every individual's behavior and in every situation conceivable. Middle Church knows that the Gospel has much to say about pain and sorrow and death, about love and courtesy and honesty, about faith and subservience and adoration in the presence of God, about courage and idealism in the midst of life's discouragements and burdens and perplexities. Middle Church knows that it, as well as the poor and the black, has heavy loads to carry, serious difficulties to meet, severe testings of faith and courage. Middle Church knows the meaning of sin and guilt and shame and it knows that it needs desperately to be shriven and renewed and reassured. And because Middle Church knows all that, it is bewildered by all the talk about the irrelevance of the church and about the anachronism of the parish and about the uselessness of preaching. Middle Church is completely baffled by such statements as that of the Rev. James D. Watson, elected moderator of the New York Presbytery of the United Presbyterian Church in January 1970, as reported in *The New York Times*: "I see the ministry in terms of social action, not in terms of preaching or the rest of the nonsense we went through years ago." Middle Church still believes in preaching and in worship and in the sacraments and in "the Faith of our Fathers."

What is Middle Church like? Most of it is neither rich nor poor, neither saints nor reprobates, no more and no less guilty than the rest of the population so far as the ills of society are concerned, honestly striving to grow in grace and to be worthy of the profession of Christian discipleship, believing that the church through the ages has been a great force for good, giving rise to all the charitable movements and institutions in our society, both private and public. Middle Church be-

lieves religion is essential to truly gracious living, to the maintaining of proper perspectives and to the inner equilibrium of thoughtful human beings in the midst of life's often intolerable pressures and eventualities. Middle Church believes the Gospel is for *it* as well as for the many minorities of all sorts. Middle Church is quite bewildered as to how so many of its leaders have come to be the way they are. It is quite uninformed by and large as to how its clergy are trained and prepared, as to how its bureaucrats are chosen or on what grounds its representatives at committees and conventions are selected or as to how the machinery works which produces so many inexplicable results. Middle Church is no more prepared to accept as God's final word the actions of its governing bodies than is Middle America prepared to accept as God's truth everything that transpires in Congress and in governmental bureaus.

AND so I want to say a word of cheer and encouragement to all who regard themselves as Middle Church. Do not fear to express yourselves and to let your views be known. Always speak with temperateness, compassion, and care. Do not attempt to evaluate the motives of those with whom you disagree. None of us is able to evaluate accurately his own motives, let alone the motives of others. Be courteous, loving, tolerant, and humble. Above all, be loyal and persistent. Speak what you believe and do not be intimidated. There are indeed basic, fundamental principles, truths, standards, and convictions which will be standing firm and tall long after the confusion and groping and tumult of our day have subsided. Every age will bring its own brand of turmoil just as has been true in the past. But "the things that are not seen" which are eternal will always survive.



We are not far wrong in believing that most Middle Americans are people of good will, conservative, home-loving, patriotic, respectable.

4. Toward a Christian Balance

By CHARLES H. BEST

ONE of the greatest and most significant contributions which can be made by Christian people and Christian churchmen in our remaining lifetimes will be a continuing and unrelenting effort to restore balance to the life and witness of the Church of Christ in the world. For there can be nothing more obvious than the fact that during the last two decades the meaning, the message, and the mission of the church have become unbalanced to the extent of distortion and its witness weakened proportionately.

Leaving aside at this time the fact that much of this unbalance in faith, thought, and action is the direct result of the long-range plan for communist takeover emanating from the Soviet Union, we are faced today with a church in which a large percentage of clergy and laymen alike are either abysmally confused as to what the meaning and mission of the Church of Christ is, or are totally unbalanced in their belief that the mission of the church is totally and unqualifiedly in an area of direct social and political action, even to the extent that they claim that God can only be known as He emerges as something of a tangential awareness in the midst of social conflict of one kind or another. I say that this present condition in terms of both clergy and laymen rather than being evidence of a new Christian vitality is a tragic expression of a total religious barrenness in which men have lost the reality of God in their own lives and are seeking to substitute the creation of and involvement in social conflict in order to maintain a sense of meaning and synthetic vitality.

Prof. John Baillie in a postscript to his work on the Atonement, entitled *God Was in Christ*, pictures the life of man as a great circle game in which God is in the center and all are in a ring around Him joined with clasped hands. The light of God falls on their faces, and as they look from one to another, they can see

the light of God reflected from the faces of their neighbors.

The problem is that men have turned their backs on God. The circle game goes on, but the centrifugal force of each moving away from the center places an almost impossible strain on those who seek still to keep clasped hands. The light of God shines upon their backs and casts distorted shadows on the ground before them, causing them to appear far greater in size than they are. The tempo of the dance increases and the grotesque nature of the shadows is enhanced to the extent that they become so frightening to the dancers that hands are unclasped and the game is over.

SOMETHING like this has been happening and is happening in the life of the church, but the obvious answer is not to ride the pendulum into ever more frantic programs of social action, but a return on the part of the entire church to the worship of Almighty God as He has come to this world in Christ. The circle must be reversed. Our worship of, our relationship with, our obedience to God must be received again by the church as its primary purpose and mission in this world. For I still believe it is true that the clergy should seek to stand for the things of God before the people, that the people might stand for the things of God before the world.

This is not to say for a moment that the church should not be concerned over social conflicts, social injustices, social immoralities, social tensions of every kind. We would ignore the second commandment of Christ were we to do so. And we would deprecate a large part of the Hebrew-Christian tradition as well as deny the example of our Lord, Jesus Christ, who in His historic ministry "went about doing good," showing His concern for the impoverished, the sick, the suffering, and having compassion for all who bore the heavy weight and burden of all of the sins of their human kind.

The approach of the clerical and lay deputies who were "conservative" in last fall's special convention of the church was first of all in opposition to a demand-



Churchmen — either abysmally confused or totally unbalanced in belief.

ing spirit which was completely contrary to the spirit of Christ and to the guidance of God the Holy Spirit. Secondly, it was in effect looking not to a curtailing but to a broadening of the effective concern of the church in social problems. It was opposed to a disproportionate obsessiveness over one facet of social tension to the neglect both instrumentally and financially of many other social conditions toward which they felt strongly moved that the church should not ignore. Theirs

The Rev. Canon Charles H. Best is rector of Trinity Church, Red Bank, N.J.

March 15, 1970



The Cross reaches out to lead us into concern, responsibility, and action.

was a positive conservatism in contrast to a rampant liberalism which has, to a tremendous degree, unbalanced the witness of the church in our time.

The effort to interpret the second commandment in terms of social conviction and social action apart from the primary observance of His first commandment, namely, that we should love the Lord our God, has, as it always has through Christian history, resulted in discord, violence, and destruction because the second commandment apart from the first is totally without content. Without the first, and all which it implies, we are literally

forced to interpret our love for our neighbor in terms of our own self-centered, self-willed human nature. Within this frame of reference we can be led to become the zealous advocates of immorality, of destruction of property, of murder, and of the overthrow of our national life by force and violence. Apart from God as He has come to us in Christ, we are quite free to provide whatever content we will to the concept of love for our neighbors: a freedom which results in devastating slavery to ourselves and to the distorted and unqualified superiority of our own instinctive drives.

The circle game must be reversed within the church of Christ. The mission of the church is its reversal among all men, among all the children of God. But the church is and must always be the nucleus. The only way this can happen is as we become aware of the presence of the cross of Christ at the very heart of the circle, a cross which as the expression of the suffering love at the heart of God can draw us in penitence, in faith, and in love to look over our shoulder and into His face again. Only so can balance be restored to the Church of Christ and, by the grace and power of God, to the world which surrounds it on every side.

Last summer, in a relaxed moment, I engaged in putting back together again a little ebony cross. The cross arms had fallen from the upright. And as I looked at this symbol of the Christian faith and life, I suddenly realized how the cross arms reached out to lead us into concern, responsibility, and action on behalf of all men around the world. This is the breadth and length to which we as Christians are called by God in Christ. And yet, looking again at the cross arms, I realized something else. I was looking at a minus sign. Although it reached out to all men, there was no content whatever in the outreach. It was in fact a minus sign which stood for nothing. And without any other content that I, myself, might choose to give it that outreach would ultimately be a subtraction from the lives I touched rather than an addition to them.

In order to become a plus to human life the cross arms needed the upright. And the securing of the upright created a plus sign, because it gave content and meaning, it formed the cross. For the upright reaches up to the very heart of God, and it reaches down into the very heart of man. It forms the cross through which God and men are united, are brought together in a relationship of oneness and of love. It is as we know the height, and the depth of this, our relationship with God through our Lord Jesus Christ, that life has its meaning and the content, the motivation of our outreach to the world is determined, empowered, but above all qualified and fashioned according to the revealed will of the God of righteousness and love, who has come to us and to whom we come through Christ.

If we would see the words of St. Paul in direct relevance to our lives within and without the church in our time, we can find none more descriptive of that mission to which we are called than these: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

Beatitude 70

O LORD Why do the poor in spirit
still not know thy heaven?
Why do those who mourn
still not find comfort?
Why do the meek
still not inherit the earth?
Why do the seekers of righteousness
still fail to be fulfilled?
Why do the merciful
still not receive mercy?
Why do the pure in heart
still not see their God?
Why are the peacemakers
still not called the sons of God?
Why do the persecuted
still not have thy kingdom?

O LORD Could it be,
That our will not thine has been done?
That we have not dared to be the salt of the earth?
That we have not tried to be the light of the world?
That we have replaced faith with good works
And thy name is no longer glorified?

O LORD Why? O Lord, could it be? Could it be?

James D. Furlong

EDITORIALS

PECUSA's Authority Crisis

AN authority crisis is upon the Episcopal Church. It has been coming on for years and good Episcopalians have done their best to stall, hedge, postpone it indefinitely, all in the classic Anglican tradition that the best way to deal with a crisis is not to deal with it until you must.

The South Bend Special Fund, and now the Alianza grant, have combined to thrust the crisis squarely upon us. In the South Bend case, a General Convention which claims the right to make decisions binding upon the whole church finds itself having made a commitment which most churchmen quite obviously do not accept. In the Alianza case, the Executive Council asserts a right to overrule a bishop and diocese about a matter which falls within the territorial jurisdiction of that bishop and diocese; and there is rejection and rebellion against the decision of the "higher" authority here too.

The issue of the crisis may be simply stated though not, alas, simply resolved. It is this: What is the ruling body, or office, of the Episcopal Church? Where does ultimate authority reside? Who has the last word? On whose desk does the buck end? This is the question the church must now face.

We recently published an excellent letter [TLC, Jan. 4] from a priest who advocates a common form of the conciliar doctrine of church authority. He writes: "Certainly it is one of the basic tenets of catholic tradition that when lawfully constituted authority duly meets in council, there the Spirit presides and makes His will known. To claim otherwise is to open the door to heresy and schism." According to this principle, the individual churchman or local body must accept the decree of the council as God's word and will, and therefore as binding upon all churchmen; for did not the Spirit preside at the council and make His will known?

There are many churchmen, however, and their number is growing, who find that principle unconvincing. What if a Christian prays for the Spirit's guidance concerning the same issue the council is dealing with—and comes out with a conflicting "answer"; must he conclude that he himself was not properly tuned in to the Paraclete whereas the council was? The Sanhedrin was an executive council of a sort for the Jewish church, and Jesus, as a man, was a good and faithful Jewish churchman. He did not accept its decrees as final. A few years later, Paul found himself at odds with the apostolic executive council at Jerusalem, and gave way to them not for a moment. Church history is full of such conflicts between the governing body—made up of godly men—and individuals who also were godly. St. Teresa spoke for the whole company of such dissenters when she declared: "God and I are a majority!"

Many an Episcopalian today who finds that he cannot in good conscience accept some decisions of the General Convention or the Executive Council is sincerely convinced that the Holy Spirit has presided over his deliberations about the issue, no less than over the council's. And who, having any knowledge of the Spirit's

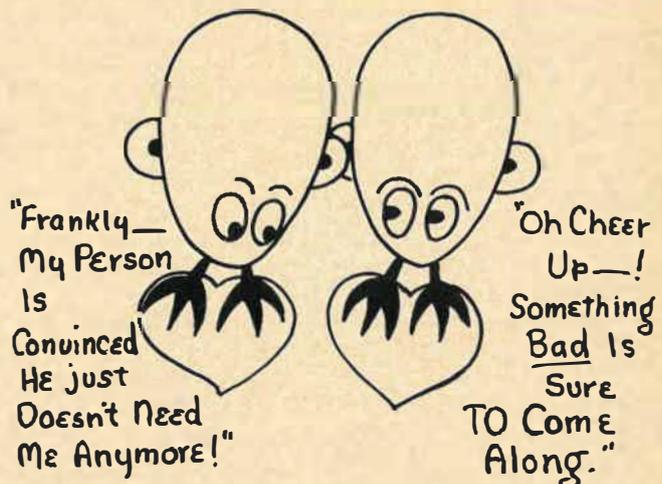
dealings with men through the ages, will dare to say that the individual must be wrong and the council must be right, when they conflict?

It is not a difficult matter to identify and define this authority crisis as we have undertaken to do. But what to do about it? That is quite another matter, and not nearly so easy. We have no comprehensive prescription to offer, but we want to throw out one idea for general consideration. As we see it, the Spirit who wills order, unity, and solidarity in action for the people of God also wills spontaneity and freedom. Why must every church "program" or "project" be "official"—the decision and design of the authoritative governing body of the church? If Christians are moved to give money to poor people for community development or any other purpose, why can't they just do it as the Spirit moves them, individually and together, rather than making it an official project of the whole church, run by a centralized bureaucratic machinery?

The General Convention doesn't have to do all the praying, thinking, planning, and funding, for all Episcopalians, nor does the Executive Council, nor does the Bishop and Diocese, nor does any other ruling organ within the body. Even as God so loved the world that He did not send a committee, so God's Spirit so governs His people that He sometimes deals with them directly rather than through Sanhedrin, Holy Synod, Curia, Diocese, 815, Vestry, or any other official board of directors.

We are all going to be talking about this authority crisis for some time to come, because here it is, and we are all in it together. You have listened to one idea of ours. Now let's have yours. And let's keep those voices low, those tempers cool, and those epithets locked up.

FROM ONE CONSCIENCE TO ANOTHER



by Virginia

Munroe

News of the Church

Continued from page 9

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on the financial grant to the Alianza.

The second day of the council, speaking in behalf of Bp. Kinsolving and reading a wire from him, the Rev. Dr. John W. Ellison, rector of the Church of St. Clement in El Paso, attacked Mr. Molina's statement and an opinion attributed in *The Episcopalian* to Mrs. Cyrus Higley, of the Screening and Review Committee, that the only violence the committee had heard about was "against Alianza." In the wire, Bp. Kinsolving rejected Mr. Molina's statement "that pressure from some in diocese determined my attitude" and stating, "I have been and remain unalterably opposed to the church's involvement in violence in funding this group."

Controversy over grants peppered the council discussion as it certified 12 projects, two with conditions attached, totalling \$369,000. One of the conditionally-approved ones was the Black Radical Action Project of Indianapolis, for \$13,000, where no one seemed to be sure how much or little approval of all aspects of the program had been accorded by the Rt. Rev. John P. Craine. The council instructed that none of the funds be released by the Presiding Bishop until the question was settled in writing.

The council also requested consultation among councilors, Leon E. Modeste, director of the GCSP, and local diocesan officials to overcome procedural difficulties encountered in funding the United Organization for Community Improvement of Durham, N.C., in the amount of \$30,000.

The other grants certified by the council were: White Eagle Community Development Association, Ponca City, Okla., \$20,000; Academy of Black Culture, Savannah, Ga., \$10,000; Center for Black Education, Washington, D.C., \$50,000; South End Tenants Council, Boston, Mass., \$27,000; Committee on Indian Rights of the Colville Reservation, Nespelem, Wash., \$10,000; Southern Media, Jackson, Miss., \$30,000; Afro-American Players Theatre Group, Yakima, Wash., \$41,000; Drum & Spear Press, Inc., Washington, D.C., \$60,000; United Front, Cairo, Ill., \$68,000, and Vine City Foundation, Inc., Atlanta, Ga., \$10,000.

The grant-certifying debate again brought out references to Alianza by the Rt. Rev. G. Francis Burrill of Chicago, who cited "tensions within the church" and the "need for communication" with the dioceses. His remarks were apparently a pretty good summary of problems bothering council members. The second afternoon and evening they took the unusual step of going into executive sessions to let down their hair.

Bp. Burrill, while speaking at the time

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about a specific grant under consideration, had gone on to say: "There is wide consensus that this body doesn't care what the diocese thinks. Now I know this is not true. Therefore, I do not think we ought to pass lightly by the opinions of the bishops. We ought to bend backwards to hear what bishops and people at the local level have to say. What harm can there be from getting further word from the bishops directly, and to take them into our confidence?"

The last morning, on motion of Charles F. Bound, a vice-president of Morgan Guaranty Trust, the council unanimously authorized engaging "white assistance" for Mr. Modeste, primarily charged with communicating and interpreting GCSP to dioceses of the church.

In an action related to the GCSP, the council elected these members to the Screening and Review Committee: Representing poor people—on Bp. Hines's recommendation—Marvin Gentry, of Cincinnati; Mrs. Zivra Graves, of Buffalo, Ky.; Mrs. Thelma Patillo, of Yakima, Wash.; Byron Rushing, of Boston; Mrs. Annie Pearl Avery, of Birmingham, Ala.; José Razo, of Los Angeles; and Hank Adams, of Tacoma, Wash. From the Committee for Women—Mrs. Alfred E. Culley of Baltimore; and Mrs. Henry G. Goss, of Topeka, Kan. And from the Union of Black Clergy and Laity—the Very Rev. Frederick B. Williams of Inkster, Mich.; and the Rev. James Woodruff, of Philadelphia.

In other actions, the council:

(✓) Elected David Tybo, a Shoshone Indian, of Pyramid Lake, Nev., to succeed the Rev. Vine Deloria, Jr., who resigned from the council because of study commitments;

(✓) Approved in a "straw vote" the retention of various categories in the rewriting of Canon 4 about membership on the Executive Council;

(✓) Heard presentations by participants in the Exchange Visitors and other experimental ministry programs; and

(✓) Approved a resolution from the Diocese of Los Angeles urging repeal by Congress of the Emergency Detention Act.

JO-ANN PRICE

NORTHWEST TEXAS

Coadjutor Elected

In a special council meeting of the Diocese of Northwest Texas held at St. Christopher's Church in Lubbock, on Feb. 21, the Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas, was elected Bishop Coadjutor of Northwest Texas. His election came on the fourth ballot. Bp. Bailey received a majority of clergy votes on the third ballot and then was confirmed by the lay vote in majority on the fourth ballot.

Others in the balloting were the Rev. T. Clarke Bloomfield, rector of the



BISHOP BAILEY
Coadjutor-elect of Northwest Texas

Church of the Good Shepherd, Lexington, Ky.; the Rev. Donald N. Hungerford, rector of St. John's Church, Odessa, Texas; the Very Rev. Kenneth W. Kadey, dean of St. John's Cathedral, Albuquerque, N.M.; and the Rev. Jaquelin M. Washington, rector of St. Paul's Church, Lubbock, Texas. There were two nominations from the floor: the Very Rev. Leslie Skerry Olsen, dean of Grace Cathedral, Topeka, Kan.; and the Rt. Rev. Robert R. Spears, Jr., Suffragan Bishop of West Missouri.

If he accepts his election, the new bishop-elect will be installed this June and will succeed the Rt. Rev. George H. Quarterman as bishop of this diocese at the end of 1971.

Bp. Bailey, 53, has been Suffragan Bishop of Texas since 1964. He is a graduate of Rice Institute and the Virginia Theological Seminary, is married, and has four children.

SEMINARIES

Nashotah-Seabury Statement

In light of recent stories on the number of seminaries and the number of seminarians accommodated, executive committees of Seabury-Western Seminary in Evanston, Ill., and Nashotah House, Nashotah, Wis., have met with representatives of both faculty and student bodies at Nashotah. The following statement was issued at the close of the consultation:

"Since January 1969 special committees and the joint faculties of Seabury-Western and Nashotah House have been meeting to discuss the feasibility of the coming together of the two seminaries.

"At a meeting at Nashotah House Feb. 13-14, 1970, the executive committees of both seminaries augmented by representatives of the faculty and student bodies of each seminary authorized the appoint-



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ment of two committees. One committee is to consider the academic and spiritual aims of a single, Episcopal, midwest center for theological education and property needs, possible location, and ecumenical opportunities.

"It should be recognized that no decision has been made and that extensive thought and investigation must precede any action, and that implementing such a decision would almost certainly require a protracted period of time."

LITURGICS

Baptism — Confirmation Possible Single Rite

A proposed rite which would combine baptism and confirmation as a single public sacrament in the Episcopal Church has been favorably received so far, according to the Rev. Bonnell Spencer, OHC. Fr. Spencer, who heads a group on the revision of the baptismal and confirmation rites under the church's Standing Liturgical Commission, was in Seattle to consult with area churchmen. A decision on the matter will be considered during the 1970 General Convention.

Fr. Spencer claims the proposal restores the importance of baptism by putting confirmation into baptism "to be administered as one sacrament, leading immediately to communion, whether it is for infants, children, or adults." He said the committee hoped that baptism would be performed publicly at a main service with the congregation present and participating. His committee recommends first communion "when the children would be old enough to come up to the rail and receive without further ado."

The proposed rite would be reserved in its entirety to the bishop when he is present, but when the bishop is absent he would delegate the baptism-confirmation to other clergy, according to Fr. Spencer.

"So far, those who have had an opportunity to comment on it have been almost unanimously favorable," he said. "It seems to have hit the nerve of the moment. . . . Now it is up to the church to say we've done the right thing or we haven't."

LEXINGTON

Coadjutor Elected

Meeting in special convention, the Diocese of Lexington elected the Rev. Canon Addison Hosea, rector of St. John's Church, Versailles, Ky., to be bishop coadjutor of the diocese.

Other nominees for the position included the Rev. Messrs. William P. Burns, W. Robert Insko, David F. Gearhart, Rufus W. Womble, and Newton C. Wilbur. The names of all these men were presented to convention by the screening committee. Nominated from the floor were the Rev. Robert W. Estill and Canon

Hosea. On the first ballot, clerical vote revealed approximately equal strength for Frs. Insko, Hosea, and Estill. Canon Hosea attained a majority of lay votes in the 6th ballot. A late nomination of the Very Rev. David Collins continued the voting indecisively through the 11th ballot. Fr. Insko withdrew, and Canon Hosea was then elected by a large majority in both orders.

Canon Hosea, 55, a graduate of Atlantic Christian College and St. Luke's School of Theology, Sewanee, was ordained to the priesthood in 1949, in the Diocese of East Carolina where he served for several years. He became rector of St. John's Church, Versailles, in 1954, and taught New Testament language and literature at the Episcopal Theological Seminary in Kentucky, 1954-59 and again from 1965 to the present time. He and his wife, the former Jane Marston, have three children.

COCU

Draft Union Plan Available

The "unity of the whole church" is the ultimate goal of the Consultation on Church Union (COCU) made up of nine non-Roman churches. A draft document developed by a commission of the Consultation was presented to COCU's annual meeting, March 9-13, in St. Louis.

The plan declares that the Church of Christ Uniting—the proposed name for the new church—will "seek communion and union with other churches in the U.S. and world." Elements from the traditions and governments of each of the nine member churches are included in the plan of union. As proposed, the new church would have an episcopal form of government, the ministerial offices of presbyters and deacons would be retained, and laymen would have a 2-1 ratio over clergy in decision-making units. Clergymen are not scheduled for reordination. Membership of all now in the nine COCU churches would be recognized and the new church would be open to all regardless of race, age, sex, wealth, or culture.

The plan:

(☑) Affirms the Lordship of Jesus Christ and the authority of the Bible;

(☑) Stresses the importance of worship as a key ingredient in renewal of the church and provides a variety of worship forms;

(☑) Pledges the Church of Christ Uniting to include "the public as well as the private sphere, embracing the marketplace, the factory, the laboratory, the government, and the leisure and entertainment industries amidst the dehumanizing influences and pressures that tend to reduce morality to an expedient ethic."

A parish system would be basic and parishes would be grouped into districts and regions. On the national level a presiding bishop would be the chief officer.

The plan stipulates that the first one to be named must be a black bishop from a COCU member church [TLC, Mar. 1]. An assembly would be presided over by a moderator and a general council would function.

The plan of union contains a Trinitarian confession of faith, a base in the sacraments of baptism and Holy Communion, and a strong emphasis on laymen as church decision makers. Provision is made for local congregations to withdraw from the Church of Christ Uniting within a year after the inauguration. A majority vote within a congregation would effect withdrawal and the local church would retain property.

The recommended organizational structures are seen as reflecting both continuity with the past and new developments; are determined by what the church is and what it undertakes to do; and are open for experiment, exploration, testing, and evaluating "with maximum emphasis upon local initiative and widespread participation."

The plan of union will go before the plenary COCU sessions this month, then to the member churches for study, possible suggestions and action, and then be returned to COCU for final action and implementation. The process of merger could begin when at least two of the nine churches have approved the plan.

COLORADO

Churchwomen Score Questionnaire

The Churchwomen of Colorado voted to "register a strong protest" to the Houston General Convention agenda committee for asking suggestions on a question which has already apparently been decided by the committee.

Specifically, Mrs. Barbara W. Lee, president of the group said, the agenda committee stated it has *not* voted on sending additional representatives (other than elected deputies) to Houston but the same communication said it would recommend such added representation from each diocese and missionary district. "This sounds to us like the agenda committee did decide to have additional representatives," Mrs. Lee wrote, "and any opinions we might express . . . will be completely disregarded. These are the kind of occurrences that leave some of us gravely doubting the integrity of some of the decisions made by the national church. We wish to register a strong protest over the manner in which we were 'consulted'."

The Colorado women adopted a resolution holding it would be "inappropriate" to consider additional representatives, other than the Women's Triennial delegates. The situation at the South Bend convention was conducive to the effectiveness of added representatives, they held,

but conditions at the Houston meeting could not duplicate the campus life at Notre Dame.

CANADA

Assistance to Church in Cuba

A program of leadership and training probably will be offered this year to Anglican clergy and key churchmen in Cuba by the Church of Canada. The project was recommended by the Rev. David Woeller who is in charge of the church's work in the Caribbean and Latin America. He has suggested that a two-man Canadian team visit Cuba for four weeks to help in planning the work of the church, its administration, and to support the training now underway. Before the plan reaches that stage, approaches will have to be made to the Canadian Department of External Affairs and Cuban authorities. Their approval is required.

The Cuban Church has 16 priests, 3 deacons, and 1 seminarian. Fr. Woeller said the church there is seeking greater involvement in decisions which affect it and he feels the Canadian Church can play an active role in penetrating this isolation barrier. The Rt. Rev. J. A. González is Bishop of Cuba. According to the Canadian priest, there is a feeling that much takes place behind the bishop's back and "he feels victimized. This lack of trust is of very serious proportions."

The Most Rev. Howard Clark, Primate of Canada, immediately cancelled a meeting of the Metropolitan Council which was to have been held without Cuban participation. The council was established in 1966, after the withdrawal from Cuba of the Episcopal Church, in order that the Cuban Church might continue its link with the Anglican Communion.

Fr. Woeller said the Castro government has reduced the role of all Christian churches, but that the Cuban churches are trying to find their place in the new society and to develop a Cuban identity for their life and work.

NEW YORK

Burying Ground to Become Playground

The oldest cemetery in New York City and one of the oldest in the nation is being transformed into a playground for the Lower East Side community served by St. Mark's Church in the Bowverie. It is believed that this is the first inner-city church in the nation to redesign the use of cemetery space.

Under the leadership of the Rev. J. C. Michael Allen, rector of St. Mark's, the reconversion project began last year. The crypts and flat gravestones have not been disturbed. A stone paved area for play, a fountain for children to enjoy, and seating areas are planned but no grass or



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flowers will be planted because such beautification attempts in the past have been futile. Vandals uproot plants as soon as they have been planted.

About 30 teenagers, some with police records, have been hired to do the work in the churchyard. They will be paid by the Neighborhood Youth Corps. Also contributing to the project is the Rockefeller Brothers Foundation with \$16,000, and the New York State Department of highways which has donated 20 truckloads of cobblestones.

Circumstances that led St. Mark's into this neighborhood project are twofold: an attempt to combat poverty and urban deterioration, and the continuing efforts of the rector to use the church as a catalyst in the revitalization of the neighborhood population. It was necessary to secure approval of the Landmark Preservation Commission for this change in church property because St. Mark's is one of the city's 316 historic landmarks. There is a law which forbids any change or remodeling on the exterior of a landmark building without the authorization of the commission, which gave "enthusiastic approval" to this work.

Some residents of the East Village have complained of the change. However, Hamilton Fish Armstrong, a seventh generation Stuyvesant and a descendant of the original Stuyvesant who owned the bouverie or farm, said he approved heartily of everything that the rector is doing. Mr. Armstrong's grandmother is buried in the churchyard.

Fr. Allen said: "There are many ways to honor the dead, but for me and the anguished people who are my parishioners, I think the best way to honor them is not to die with them but to live: To try to live."

CHURCH AND SOCIETY

Alinsky vs. Pollution

Community organizer Saul Alinsky has won the backing of Garrett Theological Seminary, Evanston, in his "proxies for people" campaign which aims to apply pressure to corporations on social issues. Seminary students, after a two-day fast, recently won agreement of the school's trustees to use the school's 2,000 shares

of Commonwealth Edison stock to press the utility for more pollution control. The trustees also agreed to publish the seminary's stock portfolio. Mr. Alinsky said he inspired both student demands.

Through his Industrial Areas Foundation, Mr. Alinsky is supporting Campaign Against Pollution (CAP), a Chicago group seeking commitments from Commonwealth Edison shareholders. Two other schools, Lake Forest College and the Lutheran School of Theology, have also pledged support to CAP, bringing total commitments to 5,000 shares of the company's 42 million shares outstanding.

Mr. Alinsky hopes to organize shareholders around such issues as air pollution, hiring policies, and armaments production. The plan has received widespread response, according to Mr. Alinsky, though he has not yet set up the machinery to handle proxies. He will be directing attention toward other Chicago companies besides Commonwealth Edison. "I am very much interested in this town," he said. "This is my town."

WCC

Not "Anti-American"

The World Council of Churches is playing an active role in world affairs, but it is not anti-U.S., Dr. W. A. Visser 't Hooft said in Montreal. "It is no secret that the WCC is in accord on the Vietnam war, that it is critical of the U.S. role in the war," he said, adding that the WCC position is also that of some of the U.S. churches within the WCC. Dr. Visser 't Hooft, general secretary of the council from its founding in 1948 to 1966, was in Canada on a month-long tour.

In addition to opposing the Vietnam war, the council also denounced the Nigerian-Biafran war and the Soviet Union's invasion of Czechoslovakia, he said.

While in Montreal, the church leader spoke at McGill University, and met with officials of the Roman Catholic Ecumenical Commission and with various other church leaders. He also lectured to theology students of the University of Montreal.

In Toronto, the ecumenical leader delivered the Gallagher Memorial Lectures which are sponsored by the Ecumenical Institute of Canada as a memorial to the

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late general secretary of the Canadian Council of Churches, the Rev. W. J. Gallagher.

Dr. Visser 't Hooft said the greatest contribution of the Roman Catholic Church to ecumenism has been its self-examination. That self-questioning has energized the "lip service" paid to reform by protestant bodies for whom reform is a fundamental principle, he said. Roman Catholic contributions to the ecumenical movement remained on a purely individual basis until Pope John XXIII, he said. After Vatican II, however, "the question box which had been kept shut exploded with a bang. Roman Catholics asked more radical questions than the Protestants."

Reflecting over his years with the WCC, he said that in 1948, he did not expect that by 1970, all the Eastern Orthodox Churches would be in the council, or that an official relationship with the Roman Catholic Church through joint working groups would exist. He expressed regret, however, that the non-Roman Churches had not reached a greater measure of intercommunion and recognition of each other's ministries. Further disappointment for Dr. Visser 't Hooft is found in the evangelical church bodies' refraining from joining the WCC. He speculated that the entry of the Pentecostal Church of Brazil and the Christian Reformed Churches of the Netherlands into the council might produce a breakthrough.

Expressing the opinion that Pope Paul will be unable to retain his position of sole authority in the Roman Catholic Church, Dr. Visser 't Hooft said the trend toward collegiality is so strong that "it will be impossible to halt it."

UNITED CHURCH OF CHRIST

Draft Card Accepted

U.S. Attorney David J. Cannon said that it was likely that an agency of the United Church of Christ violated federal statutes if, as reported, it accepted the draft card of Stephen Larson, 22, of Milwaukee. The UCC's council for Christian social action that met during the church's mid-winter assembly in Milwaukee, voted 14-8 to accept the draft card as "an expression of conscience . . . (an) act of protest and non-cooperation against the Vietnam war."

Lewis I. Maddocks of New York City, director of the council, said that the card had been mailed to the Justice Department in Washington. Mr. Cannon, who is U.S. Attorney for Wisconsin's eastern district, said that if the card was mailed to Washington it would be returned either to him or to the Milwaukee FBI office. He said he had no plans to investigate.

Two members of the council protested the acceptance of the card.

The UCC's board for homeland ministries voted to give \$3,000 to the National

Council of Churches' Emergency Ministry Concerning U.S. Draft-Age Emigrants to Canada. The program aims to assist families of draft protesters and resisters who have fled from this country, to advise draft-age men on the Selective Service law, and to send funds to the Canadian Council of Churches which will provide for some of the basic needs of men who took refuge from the draft by going to Canada.

The board also voted a \$2,500 grant to War Control Planners of Chappaqua, N.Y., an organization that seeks to control the outbreak of war through a system of international inspections.

MISSISSIPPI

Churchmen Bar Segregated Schools

The Diocese of Mississippi went on record in support of a "unified public school system, opposing private schools based on racial segregation, and urging that no congregation . . . allow its property or buildings to be used for racially segregated private schools." Passed by delegates at the diocesan council, the action recognized that "education is totally essential to the development of human beings."

There was no discussion when the motion was proposed. Episcopal opposition to private segregated education came as non-public schools mushroomed in the state because of the U.S. Supreme Court order that segregation be ended immediately. Many Mississippi parents have reacted by organizing private schools, some of which reportedly have been housed in various church properties.

The Rt. Rev. John M. Allin, Bishop of Mississippi, told delegates that church schools should never compete with public education. Instead, he said, they should serve as models of institutions "employing Christian teachers on the basis of competence and admitting students on the basis of need."

Earlier, the Rev. Henry Parker, director of interpretation for the Delta Ministry, addressed the convention. He said that love is "the thing we need more of in a period when there is so much hate. The black folks have learned to hate

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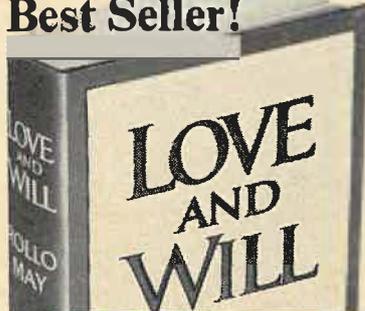
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viciously. They have caught up with white folks in everything, including their hate."

Delegates tabled a resolution which expressed strong disfavor with the action of General Convention II (South Bend) by which \$200,000 is to be given to black economic development. By indirect means the money is expected to reach the organization sponsoring the Black Manifesto. However, the Mississippi convention adopted a resolution calling for an investigation of what transpired at South Bend. The tabled resolution drew a vote of 94-54, a majority of laymen opposing the tabling and a majority of clergy favoring the action.

The council did not adopt a budget but sent to the budget committee for consideration, priorities of mission clergy salaries and diocesan Christian education work.

Discussion groups at council centered about the pre-council pledges of \$201,000 for the missionary budget compared to \$274,000 expenditures for 1969. Most churches continued their pledges and more came in during the council sessions, but several were reduced drastically, such as one which dropped from \$17,276 to \$5,800, and another from \$10,977 to \$2,786. Many pledges were conditional upon the church's changing its actions on some racial and social matters.

Bp. Allin paid tribute to the Rev. Sampson W. Foster, senior retired priest present, as the only diocesan priest of

Mississippi to publish Greek and Hebrew textbooks, and to the Rev. Charles G. Hamilton, "elder, elder" retired priest attending his 36th Mississippi council meeting.

PRESBYTERIANS

Seceders Keep Properties

By refusing to intervene in two cases involving appeals from the Presbyterian Church, U.S. (Southern) and the Churches of God, the U.S. Supreme Court has allowed seceding congregations to take over church property that normally has been vested in the larger religious bodies. The court refused to act despite the fact that in January 1968, it had overruled Georgia's State Supreme Court which had awarded the Southern Presbyterian Church properties to the congregations.

Since that decision, the Georgia Court had reheard the case and ruled a second time that the property should be awarded to the seceding congregations [TLC, Dec. 22, 1968; May 18, June 15, 1969]. Some observers in Washington claim that the U.S. Supreme Court may have permitted itself to be "overruled" on a "technicality" by a lower judiciary.

In January 1969, Justice William J. Brennan wrote the majority opinion in which the court rejected the Georgia court's view that the properties of the Hull Memorial and Eastern Heights

churches of Savannah should be held by the seceding congregations. The congregations had charged that "liberal pronouncements" of Southern Presbyterian leaders and agencies showed that their church had changed its doctrine, thus they claimed that they were entitled to the property as upholders of true denominational doctrine. In the 1969 case, the U.S. Supreme Court held that civil courts may not base their decisions on religious doctrine.

The case was returned to the Georgia court and the state's highest court quickly upheld its previous decision. If the state's justices could not examine doctrine, it held, it could not enforce the "implied trust" under which the parent body laid claim to the property.

In refusing to intervene in the second appeal, the high court's decision was accompanied by an opinion by Justice Brennan. It suggested that church leaders may find it difficult to protect themselves from seceding congregations.

Some observers see the court's action or lack of it as a threat to liberal church bodies. In the Georgia case, it was apparent that church-sponsored social action was a factor in causing the secession of the conservative Georgia congregations. The observers said it was possible that the development may have considerable effect upon those churches which traditionally (and often supported by the courts) have, by their very structure, been the owners of local congregational properties.

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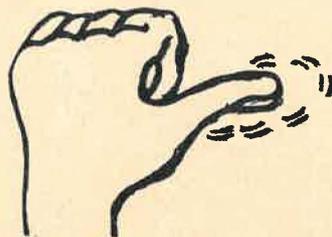
A new, freer approach to Christianity is possible and necessary in Israel, according to Prof. Ernst Akiba Simon, noted Jewish educator. He said that a more relaxed approach was called for now because there is no longer "a serious missionary danger" in Israel and because Jews there, being a majority, "do not suffer from an apologetic complex."

The educator spoke on the occasion of the 40th anniversary of the death of his close friend, Franz Rosenzweig, the great Jewish religious philosopher. He noted that in 1913 Rosenzweig was "very close to baptism," just before he began his dramatic return to Judaism and practical observance of the Jewish law, "though he never became Orthodox in the strict theological sense."

Even after his increasing identification with Judaism—though not with Zionism—Rosenzweig appreciated the validity of Christianity, Prof. Simon emphasized, adding: "It was unbearable to believe that the one God had revealed himself exclusively to the small Jewish nation." The Israeli educator stressed the growing interest in Israel in Rosenzweig's philosophy of "new thinking."

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Book Reviews

DEMOCRACY, DISSENT, AND DISORDER. By Robert E. Drinan. Seabury. Pp. 152. \$4.95.

Reinhold Niebuhr, in the Dec. 31, 1969, issue of *The Christian Century*, on the subject "Toward New Intra-Christian Endeavors," points out the extraordinarily important role Jesuits are playing in affairs today when he writes, "my own response to Catholic ecumenical developments—one that I hope is generally shared by Protestants—is stirred particularly by developments in the Jesuit order."

Democracy, Dissent, and Disorder by the Jesuit scholar, Robert F. Drinan, dean of the Boston College Law School, is an especially stirring development. It is one of those rare books which speaks poignantly to the current historical situation. Dean Drinan gives a piercing analysis of the main issues of our time, including the black revolution, crime and juvenile delinquency, erosion of family stability, student unrest, the poor, war and dissent, drug addiction, and law and order, showing the profound legal, moral, and social implications and suggesting some practical guides for working out solutions. He concludes his study saying: "Churchmen, religionists, humanists, and all who believe in human freedom should recognize that the bell has tolled and that it has tolled for all of us. It reminds us—perhaps for the last time—that, in the words of John F. Kennedy, 'those who make peaceful revolution impossible make violent revolution inevitable.'"

(*The Very Rev.*) MALCOLM W. ECKEL
Christ Cathedral, Springfield, Mass.

THE GREAT ELM TREE: Heritage of the Diocese of Lexington. By Frances Keller Swinford and Rebecca Smith Lee. Faith House Press. Pp. xii, 456. \$9.50.

Those interested in the early days of the Episcopal Church on the American frontier, will read *The Great Elm Tree* with joy and appreciation. It is well written and microscopically researched, containing a mine of information that is not readily available. After having been rector of Christ Church, Lexington, for ten years, and having something to do with preparing the history for its sesquicentennial, I was amazed at the almost endless amount of new and interesting information about not only Christ Church, Lexington, but all the other parishes covering the entire State of Kentucky.

Most books of this nature are tedious to the extreme, but both Frances Keller Swinford and Rebecca Smith Lee write exceedingly well, and while from time to time we get a shocker or two, since they tell it like it happened, we still get prob-

ably for the first time an honest panoramic survey of the trials and tribulations of attempting to anchor the church in Kentucky from that first public service of worship held in Kentucky by an Anglican clergyman on May 28, 1775, at Boonesboro beneath the spreading branches of a great elm tree. The many personalities, both lay and clerical, involved in the drama of those early days come alive and instead of a long string of names we have glimpses of real people.

My only disappointment in the book is that it had to end so soon, just at the point where the Diocese of Lexington begins a new chapter of the church in Kentucky, since I am sure the last hundred years have been even more exciting than the previous ones. Could it be that Frances and Rebecca have already thought of this and are hard at work on volume two?

I recommend this for all persons interested in the history of the church in Kentucky.

(*The Rev.*) JAMES W. KENNEDY, D.D.
Editor of Forward Movement Publications

THE SAINTS WHO NEVER WERE. By Lancelot Sheppard. Pfaum Press. Pp. xi, 170. \$5.95.

At the innocent credulities exposed in *The Saints Who Never Were* any thoughtful Christian reader may smile, but he can feel only sorrow and righteous anger over what he will also learn there about deliberate frauds perpetrated by religious orders to enhance their own images and about such ecclesiastical suppression of research as has sometimes bedevilled the Société des Bollandistes. Lancelot Sheppard's book ranges beyond non-existent saints to doubtful "persons, places, and things" too readily assimilated into Roman Catholic tradition. His strongest complaint, rightly, is that commemorations of such untruths, even in the new liturgy, continue to imply the church's solemn approbation.

It is rather a pity that this worthwhile book, which should encourage a proper Christian passion for scholarship, is itself marred by sketchy documentation and careless proofreading.

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The Rev. Kenneth W. Costin, Headmaster
Box L, Hannah More Academy
Reisterstown, Maryland 21136

Continued on page 28

SCHOOLS

FOR GIRLS (Cont'd)

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When Writing Schools
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THE LIVING CHURCH

Abp. Joseph Raya's introductory essay on Orthodox spirituality a most illuminating orientation to the liturgical content of the book. It is in fact as good an essay on this subject as I have ever read.

The translation is into good English that is still good liturgical language. One example—the beginning of *Gloria in excelsis*, to the Orthodox The "Lesser Doxology": "Glory to God in the highest, on earth peace, and good will to men. / We sing to You, we bless You, we worship You, we give thanks to You for the splendor of your glory."

I find in the Orthodox liturgy many treasures which need not be used strictly liturgically at all, and which express devotion in words and images not available to us in our Western tradition. Thus, in the Dirges of the Burial on "Great and Holy Friday" such verses as this: "The most handsome of men is seen today without beauty! / The Lord Jesus Christ is laid today in the tomb / To give back to all men the splendor of God." We who "think Western" and speak English in our worship do not initiate devotion of this kind; and to borrow it from our Eastern brethren is to be enriched.

C. E. S.

◆
PROPHET OF THE BLACK NATION. By Hiley H. Ward. Pilgrim Press. Pp. xviii, 222. \$5.95.

The Rev. Albert B. Cleage, Jr., is the pastor of Detroit's Shrine of the Black Madonna and a central figure in the discussion of "black theology" as well as in the National Committee of Black Churchmen. Just a few weeks ago he was the leading contender against Episcopalian Cynthia Wedel in the balloting for the presidency of the National Council of Churches. (He lost that fight, but probably will turn that defeat to advantage in the days ahead.)

Hiley Ward is a newspaper reporter in Detroit and has woven a tightly-knit tapestry depicting a many-faceted portrait of Cleage against the tempestuous background of our own recent history. Much of *Prophet of the Black Nation's* fascination for this reviewer is found in the revealing journalistic style of the writer, to say nothing of the excerpts from Cleage's sermons and the interviews in depth reprinted here.

Whether or not you think Albert Cleage is a true prophet of the black nation, this book ought to be read by all who seek to understand black militancy within the institutional church today.

(The Rev.) FRANK V. H. CARTHY
Christ Church, New Brunswick, N.J.

◆
THE SPIRIT AND POWER OF CHRISTIAN SECULARITY. Edit. by A. L. Schlitzer. University of Notre Dame Press. Pp. 216. \$10.

The Spirit and Power of Christian Secularity includes the addresses and subsequent discussions at the Notre Dame

SCHOOLS

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THE LIVING CHURCH

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colloquium of 1967. The subject of the colloquium was secularity, and the major papers were given by Professors Cooke, Dupré, Marty, Runyon, Schillebeeckx, and W. C. Smith. The quality is very high throughout, and the rather fuzzy, ideological dismissals of religion in the name of secularization are given some rather devastating criticism. However, we do not find a retreat to pre-secular modes of thinking, as has been the case with Dr. Eric Mascall's reaffirmation of supernaturalism. Rather, we have some hard-thinking-out of theological problems.

It is noteworthy that the colloquium is inter-confessional, and the theological positions taken in no way reflect ecclesiastical identities. Smith, a Protestant, seems far more involved with religion than Schillebeeckx, a Roman Catholic. Perhaps the best part of the book lies in the critical dialogue after each address, dialogue from some of this country's leading theologians on a question of vital importance for the re-orientation of Christian thinking in the 1970s.

(The Rev.) WILLIAM P. ZION, Ph.D.
Bishop's University, Lennoxville, Quebec

CONSCIOUSNESS OF BATTLE. By Mary McDermott Shideler. Eerdmans. Pp. 198. \$5.95.

Consciousness of Battle is not an easy book to read. Words come easily and smoothly to the author, and she uses too many. But the reader who has the patience to stay with it will be rewarded. The main thesis is that theology is not simply apologetic but the result of "the intense and continuous interplay between

experience and reflection," and that the basic motivation for theologizing is the passionate desire to make sense out of human life.

The treatment is frankly autobiographical and this will communicate clearly to readers who recognize the signs, warnings, fallen rock, and broken bridges along the road Mary Shideler has travelled. If this is theology for the lay person, it is for the educated lay person. For those who shy away from theology, the list of books at the end might be the place to begin. They will find the list reassuring and interesting.

(The Very Rev.) HENRY N. HANCOCK, D.D.
St. Mark's Cathedral, Minneapolis

CONSCIENCE AND RESPONSIBILITY. By Eric Mount, Jr. John Knox Press. Pp. 191. \$4.95.

To follow the author through *Conscience and Responsibility* is to engage in a study of the teaching of many eminent exponents of various schools of Christian ethics, moral theology, and kindred areas. It surveys barriers to a definition of conscience, arrives at a definition of conscience, and then considers conscience in its relation to authority, sin and salvation, Christ and community, and ends with a consideration of conscience in context and content.

Eric Mount, a member of the faculty of Center College, has done his work very well. He has made a keen analysis and has come up with some splendid and compelling conclusions which are timely and vital. We are pleased to recommend this delightful book to (a) Clergy and

those who are engaged in counseling; (b) Conscientious objectors; (c) Everyone.

(The Rt. Rev.) EARL M. HONAMAN, D.D.
Suffragan Bishop of Harrisburg (ret.)

BLACK AWAKENING IN CAPITALIST AMERICA. By Robert L. Allen. Doubleday. Pp. 251. \$5.95.

"It is the central thesis of this study that Black America is now being transformed from a colonial nation, into a neo colonial nation; a nation none the less, subject to the will and domination of white America" (p. 12).

"The militant nationalist Black middle class in this country have become the intermediary, the broker between the white rulers and the black ruled. . . . Blacks are capable of exploiting one another just as easily as whites. . . . The New York Coalition; makes a good example because its activities are more subtle than many other corporate efforts to penetrate and control the ghettos" (p. 186).

While in *Black Awakening in Capitalist America* there is nothing new, Robert Allen with scholarship and interpretive skill, collects, collates, synthesizes, and weaves into a pattern, the many divergent strains of the civil rights movement. While the author castigates black ministers, the church, the middle class, the two major political parties, the news media, the cultural arts, and the capitalistic system, he fails to present viable alternatives.

"At this writing (January 1969), the signs are not altogether clear, but certainly the black student revolt is one of the most hopeful indications that Black

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

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CHURCH GIFT SHOPS—Articles for resale: Plaques, Prayer Cards, Jewelry. St. Philip's Society, West Stockbridge, Mass. 01266.

FOUNDATIONS OF FAITH. The book that brings spiritual fulfillment and guidance to many troubled and confused people. \$3.00 postpaid. Reverend F. Nugent Cox, 600 Fairmont Street, Greensboro, N.C. 27401.

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

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis. 54935.

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LOOKING for correspondence with a priest who also could serve as choir director-organist. Reply Box G-716.*

PRIEST, retired, to serve in small Ohio church. Salary, plus allowances, use of rectory. Write G. E. Massie, Clerk, P. O. Box 213, Put-in-Bay, Ohio 43456.

March 15, 1970

POSITIONS WANTED

BIBLE, Christ-centered priest, 40, married, seeks change. 16 years experience, 9th year present work. Prayer-Book Pastor. Reply Box S-714.*

PRIEST, 21 years experience in parochial ministry, desires teaching in secondary English. Has New York Certification. Also interested in correspondence with Vestries seeking a Rector. Reply Box L-712.*

PRIEST, 36, pastor, enthusiastic Churchman, and European wife (linguist) seek challenging opportunity, preferably in East, beginning September. Dossier on request. Reply Box B-715.*

SECRETARY; guardian for Briton returning home. Daughter; Mother; of English nobility. Please contact Rosgather, 829 Pine St., Compton, Calif. (638-3547).

YOUNG priest, 34, seeking curacy. Much experience. Resumé upon request. Also willing to serve as organist. Reply Box W-704.*

SUMMER EXCHANGE

PRIEST, 29, single, desires use of rectory or vicarage in New England or Midwest states for the month of July. Will exchange terms. The Rev. Harold W. Payne, 1211-E Green Oaks Lane, Charlotte, N.C. 28205.

SUMMER STUDIES ABROAD

SCHOOL CHAPLAIN will tutor boys in mathematics during six week tour of Britain. Reply Box J-713.*

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THE LIVING CHURCH

America possesses both the determination and intellectual resources effectively to combat and resist corporate imperialism" (p. 221).

This book is worth reading as a compendium document on our life and times over the last two decades.

(The Rt. Rev.) RICHARD B. MARTIN, D.D.
Suffragan Bishop of Long Island

CRITICAL QUESTS OF JESUS. By Charles C. Anderson. Eerdmans. Pp. 208. \$5.95.

In *Critical Quests of Jesus*, Charles C. Anderson surveys the course of critical studies relating to the life of Christ from Samuel Reimarus (1694-1768)—the first "to form a historical conception of the life of Jesus"—to the present day, concluding with such well-known names as Rudolph Bultmann, Gunther Bornkamm, and other contemporaries (or near-contemporaries) on both sides of the Atlantic.

Anderson, who is chairman of the division of religion and philosophy at Ottawa University, Kan., and who holds the Ph.D. degree in New Testament from the University of Chicago, centers his investigation around six questions and the answers given to these by the various writers and schools which he presents. The questions are: (1) Is it possible to write a biography (history) of Jesus? (2)

What is the place of miracle in the life of Jesus? (3) How should the resurrection of Jesus be interpreted. . . ? (4) What is the nature and place of mythology in the New Testament? (5) What is the historical value of John as compared with the Synoptics? (6) What is the central significance of Jesus?

While specialists may differ with Anderson on this or that point, he appears on the whole to have mastered the field with which he deals. He documents generously but unobtrusively. And he lets the criticism of the different schools and individual writers come from one another. Readers of *Critical Quests of Jesus* will look forward to the "more thorough analysis from his own point of view" that Dr. Robinson promises in a succeeding volume.

(The Rev.) FRANCIS C. LIGHTBOURN
Librarian of the University Club of Chicago

Booknotes

By Karl G. Layer

THE STUDY OF RELIGIONS. By H. D. Lewis and Robert Lawson Slater. Penguin/Pelican. Pp. 221. \$1.25 paper. The results of western reappraisal of three great living traditions—Hinduism, Buddhism, and Islam—are outlined in the first part of this volume. In the second part, trends in philosophy to the study of religions are

related, Hindu and Buddhist concepts of God are examined, and the question of whether such Christians as Paul Tillich have done well, in the spirit of fraternity, to generalize their faith to the point at which it loses its essential Christianity, is examined. This book originally was published under the title *World Religions*.

THE CHALLENGE. By Billy Graham. Doubleday. Pp. x, 173. \$4.50. This is a collection of sermons from Dr. Graham's 1969 Madison Square Garden crusade. As always there is genuine warmth and great vitality in the preaching. And, as has been the case with past volumes from this man, if you like Billy Graham you'll like the book, and if you don't, you probably won't.

MORALS, LAW, AND AUTHORITY. Edit. by J. P. Mackey. Pflaum Press. Pp. xv, 154. \$4.95. This Roman Catholic symposium is more or less a response to *Humanae Vitae*, but it is not simply another book about birth control and such matters. Rather, it is a study of the basis of much recent controversy. The relationship between morality and authority is one of the most critical areas of debate in the R.C. Church at present, and is therefore of at least some interest to members of other religious bodies.

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. Wolferstorff, D.D., r
Sun 7:30, 9, 11; Daily Tues thru Fri

LOS ANGELES, CALIF.

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

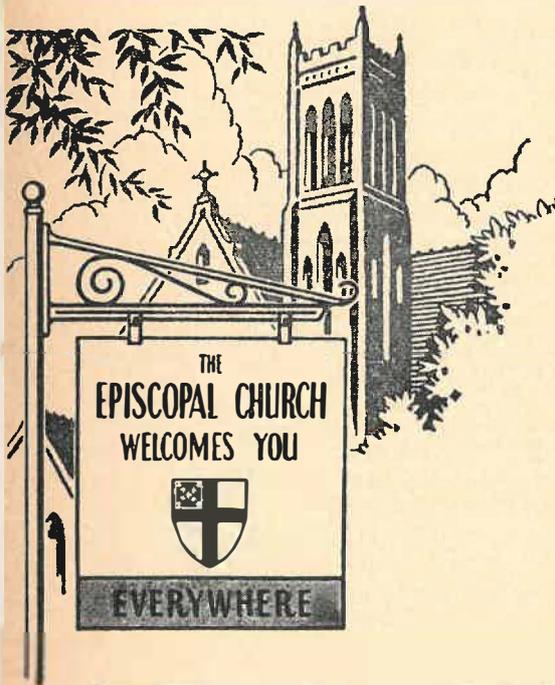
ATLANTA, GA.

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

(Continued on next page)



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

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. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmor Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 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. Vaillont, Th.D., Ph.D.
Sun 11. All services and sermons in French.

March 15, 1970

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

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); 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; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

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 before 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL

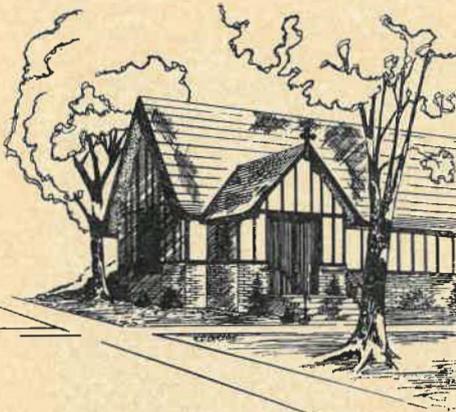
333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

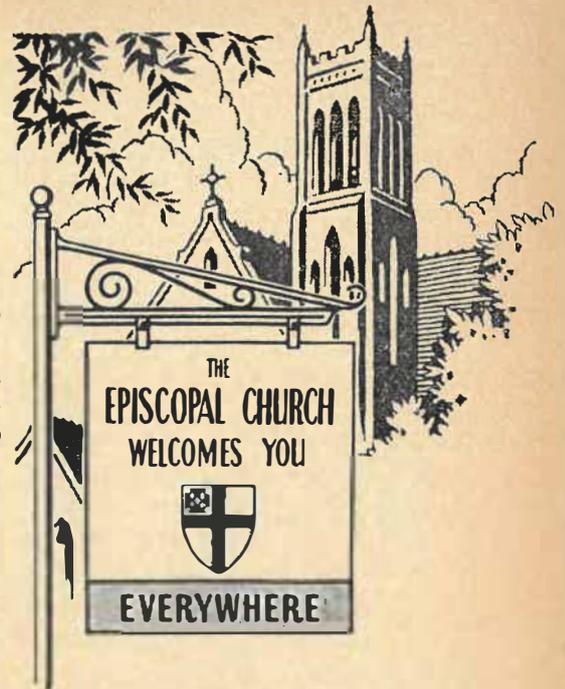
48 Henry Street
The Rev. Carlos J. Caguait, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st Sun 7:30 & 10:30 (bi-lingual); weekdays and HD as scheduled

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. JOHN'S CHURCH
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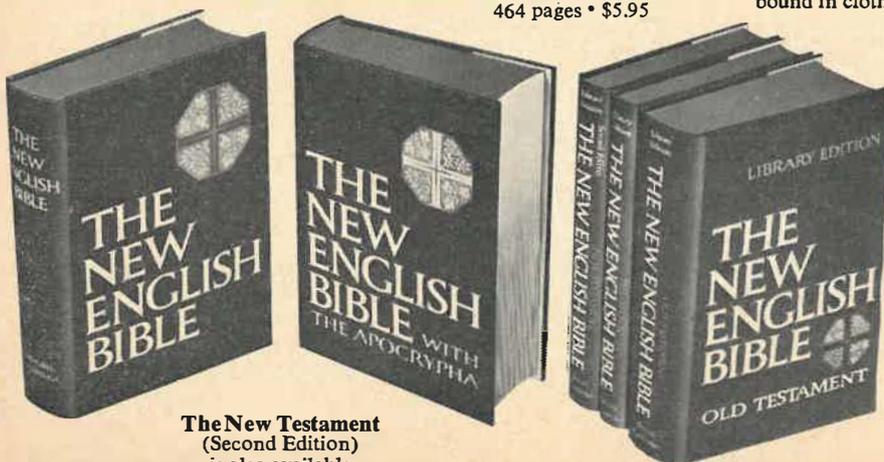
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