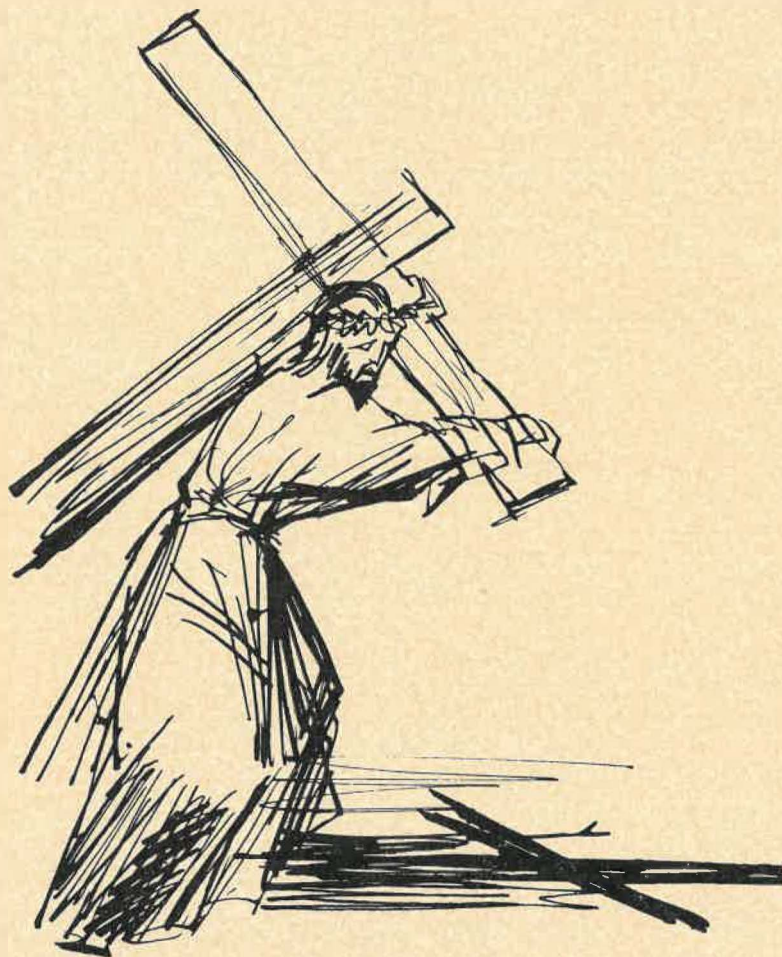


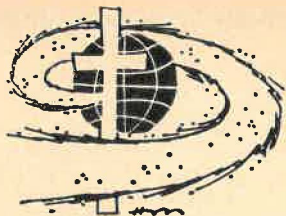
# The Living Church

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**A**LMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

# Around



# & About

— With the Editor —

**I** rise to the defense of **Robert Browning**. At this time of the Christian year that very Christian poet is likely to suffer an old injustice in the pulpit. The preacher, with the Crucified on his mind and intent upon saying that life in this world for which Christ died is real, earnest, and tragic, ritually denounces shallow and pollyannish optimism. This is quite in order. What is not in order is to chastise Browning in this connection for his lines: "God's in his heaven/All's right with the world!"

All's not right with this shabby trick. The words are not Browning's but Pippa's, in Browning's *Pippa Passes*. A man who can say that Browning said it is capable of saying that Milton, rather than Milton's Satan, said "Evil, be thou my good!" Any man capable of such an outrage against the noble dead is himself in Belial's gripe.

If we must talk about Browning's view of God and the world, a reading of *Pippa Passes* will give us something to talk about. Pippa on her yearly holiday wanders through the town singing and wondering which of four highly favored people she would rather be: Ottima, Phene, Luigi, or the Monsignor. Browning takes us behind the scenes of all these lives to show us the ugly and sinful truths which Pippa does not suspect; e.g., Ottima and her lover have just murdered her husband. But Pippa's singing, floating in through the windows looking in upon these fouled up lives, has redemptive impact upon them all.

**G. K. Chesterton** understood Browning well. He thought that Pippa's words about God in his heaven and all being right with the world directly contradicted Browning's own hope, which, as Chesterton inferred it, rested upon both the incompleteness of man and the incompleteness of God. However that may be, it is certain that Browning would never have said that because God's in his heaven all's right with *human life*. Innocent Pippa herself didn't say that. She saw the world as bigger than the human part of it, and all preachers of Christianity ought to be all clear on that point.

I defend even Pippa's theology. Because God's in his heaven (i.e., at the seat of all power) all is right with the world as he creates it, wills it to be, as it ultimately is, and as it shall be in the end. To be sure, the human sector of creation crucifies Christ; but Christ himself has some hope for even that most perverse part of the world because he says that if

he is lifted up he will draw all men to himself.

Holy Week preachers who want a great poet to flog publicly for his ungodly optimism should take somebody other than Browning. They may in fact find some very usable and quotable expressions of Christian realism in—of all things—*Pippa Passes*.

An incisive epigram on the everlasting Passion of God (*sic*) is this Yiddish proverb: "If God lived on earth men would break his windows." Isn't that what happened in the Passion of Christ? **Alfred North Whitehead** taught us that we meet God first as the Void, then as the Enemy, and only after going through those stages can we meet him as the Companion. Christ was murdered by men who encountered in him God the Enemy. They saw, or felt, him as the Devil-God. This vision of him may have been intuitive and psychic rather than rationalized, but no matter. The currently fashionable theory about how the "Establishment" did away with him as a dangerous socio-political revolutionary is patently absurd to anybody who will thoughtfully examine the situation. Who can seriously propose that Pilate quaked with fear of a revolution led by this poor visionary tramp preacher?

And not only his enemies, but his friends, felt this divine threat in him. His beloved Simon Peter, having seen a miracle of his divine power, fell down before him and shuddered, "Go away and leave me alone, Master! For I am a sinful man."

All serious resistance to Christ to this day is of this same motivation: He appears as God the Enemy to those who have not yet been reconciled to him as God the Companion. But isn't there more of sheer indifference to him in our world today, than of serious resistance? It seems so. However, if other people are like me, one way they express serious resistance to anybody or anything is by the cultivation of a bored indifference or a flippant contempt. I have caught myself in that act countless times. To many of us it's the thing that comes most naturally when we don't want to get into a real sweat about that which challenges us.

God does live on earth and men still break his windows, and then run. But the sequel—still in process—to the Good Friday "confrontation" reveals that God doesn't just sit in his house and take it. Alleluia!

# The Living Church

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## THE CALENDAR

March

22. Lent VI  
James De Koven, P.
23. Monday before Easter  
Gregory the Illuminator, B.
24. Tuesday before Easter
25. Wednesday before Easter
26. Maundy Thursday
27. Good Friday
28. Easter Even
29. Easter Day  
John Keble, P.

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

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# Letters to the Editor

## GCSP

You may remember, as I do, the short-lived experiment of the Episcopal Church some years ago in underwriting a nationwide radio program called "Great Scenes from Great Plays." When it was found to be unsuccessful, it was quickly withdrawn.

I hope that, likewise, our church leadership will listen to the many complaints of the General Convention Special Program and soon withdraw it, especially as a part of the official program of the national church. It seems to me that we desperately need now to get on with the kind of massive missionary program of spreading the Gospel at home and abroad that our members as a whole can conscientiously and enthusiastically support, and leave the more controversial experiments to individual members and groups of like-minded people who may think them helpful.

Apropos of this, I agree with Paul G. Johnson's letter [TLC, Jan. 11] in which he quotes the Rev. Robert C. Harvey's guest editorial [TLC, Nov. 23] in saying, "For the church officially to overpower some in favor of others is stupid strategy—even when done democratically and legally." In my opinion, the rights and wishes of those who have objected have not been given due consideration.

(The Rev.) WATIES REES HAYNSWORTH  
Rector of Christ-St. Paul's Church  
Adams Run, S.C.

In your report of the Executive Council's debate on the \$40,000 grant to the Alianza Federal de Mercedes [TLC, Jan. 4], you promised a "full ventilation" of the case in forthcoming issues. It occurs to me that what the church mainly needs, between now and the Houston convention, is a full ventilation or evaluation of the General Convention Special Program's overall accomplishments, or lack thereof, during its 2½ years of existence.

We read of some hundreds of grants, ranging from \$5,000 to \$50,000, to a great variety of organizations, few of which most church people will ever have heard of before. How thoroughly were they investigated? By whom? If IFCO put them in touch with the Episcopal program, was there additional investigation by our people? To what extent was there consultation with Christian social relations people in the diocese concerned? How precise was the definition of the purposes for which the money was to be used? Is information now available as to how the money was actually spent? Is somebody evaluating what was actually accomplished by each grant?

Of course, there was a good deal of talk when the Special Program was first conceived, of the money's being given to applicant organizations on a "no-strings-attached" basis. But administratively this will have been found to be impossible, the first "string," of course, being the "no violence" requirement; the second being an evaluation by someone at 815 as to which applicant organization should have priority over others; a third being the necessity to defend

certain grants against local critics, not to mention the increasing necessity in latter months to defend the program as a whole.

We may assume, therefore, that a considerable body of data concerning the organizations granted money through the Special Program is available at 815. How much of this will be shared with delegates to the General Convention? How candid an evaluation can we expect from the program's own administrators? Will we hear about the goofs, as well as the successes? Or—since so little of this has been shared thus far—is it possible that the administrators will take the position that no such evaluation is necessary under the "no-strings-attached" proviso?

One notes that the Executive Council has requested a special commission to evaluate the program. This will be a step in the right direction, provided the commission is able to do a fair amount of on-the-scene investigation. To be of real value, however, the commission's finds should be made available to the church as a whole, as well as to the delegates, at least six weeks in advance of convention. Could we have early assurance from the commission itself that this will be the case?

In view of the foregoing considerations, I should like to suggest that as many of these GCSP projects as possible be evaluated by members of the Christian social relations departments of dioceses in which they are located. In each place where a grant was made, members of the CSR department should arrange for a friendly, "non-threatening" visitation and consultation with the leaders of the organization involved. During such consultations, they should seek not only to review the purposes and strategy of the organizations, but also to gain some insight as to how the programs are working out in practice, and specifically who is benefiting from the programs, and how. The reports of the CSR visitations should be incorporated with official reports to diocesan conventions, and be publicized as widely as possible, with copies, of course, to convention delegates. Whether favorable or unfavorable, copies of these reports should immediately be forwarded to the Executive Council's special evaluation commission. Naturally, I should also hope that THE LIVING CHURCH would carry news reports of these evaluations, as they become available.

It seems to me that local on-the-scene investigations and evaluations such as I have proposed, plus the findings of the Executive Council's special commission, would, if made available soon enough and generally enough, give us the kind of information we need to make an intelligent decision as to the future of the Special Program. Most Episcopalians, I believe, want the church to be "relevant" and "involved," but at present we lack sufficient information to know whether the Special Program is the right approach or not. There is grave concern also in many quarters as to the unity of the church if it is proposed that the Special Program be continued "as is"; but



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adequate information for an intelligent evaluation is not forthcoming. The diocesan CSR reports on local projects which I am suggesting would be valuable additions to the information we need, and might help insure that the Executive Council's special commission would make a thorough report, and have it ready well in advance of convention.

(The Rev.) ROBERT M. BAUR  
Rector of St. Stephen's Church

McKeesport, Pa.

**Tables of Precedence**

For the sake of peace in the church could you do some sort of an article on the proper way to transfer a holy day according to the tables of precedence? We use the Ashby calendar and also the Liturgical Desk Calendar and they certainly don't agree on the date of the Conversion of St. Paul. Ashby gives the 28th and the Desk Calendar gives the 26th. I would feel that the 26th is the right interpretation but I am sure there must be some reason for Ashby's date. I have had a number of questions about this and I think an article would be helpful and timely. It also would be nice to have the authorities agree so that we don't see the rise of a new schism on the calendar.

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

I'd do it myself, but I don't know beans about it. Can anybody help? Ed.

**"Openings Abroad"**

I wonder if Episcopalians in America know of the variety of "openings abroad." Do they know how sorely we need talent? At present, Cuttington College is desperate for:

1. Maintenance superintendent to manage and operate the physical plant, handle electrical and mechanical equipment at a location where the nearest "shop" and "garage" are 100 miles away;

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4. Executive assistant to the president—male or female;

5. Assorted persons of high commitment including secretaries, librarians; others with special skills and interests are always welcome. We are especially interested in those persons who are fully or partially "endowed" with independent income.

Here where Islam and Christianity are in keen competition, we can nearly always find a place for ability and dedication.

CHRISTIAN E. BAKER, Ph.D.  
President of Cuttington College  
Monrovia, Liberia

**Black Manifesto**

The Rev. Solomon N. Jacobs quotes me [TLC, Jan. 25] as having told a luncheon meeting that "The Black Manifesto is against everything, and since the Jews stand for something one must conclude that the manifesto is anti-Semitic." He concludes that this is ridiculous—which I readily admit. I very much regret having said this and I hope that

he, the other guests at the luncheon, and the readers of *THE LIVING CHURCH* will allow me to retract this particular statement.

I explained to the luncheon that I agreed with Bp. Hines in his description of the manifesto as anti-Semitic. But I had left my copy of the document at home (and had not committed it to memory); hence my thoughtless statement.

On re-reading the manifesto, however, I still agree with our Presiding Bishop. The manifesto contains the statement that the "membership" of "synagogues" (not, let it be noted, *some* members, of *some* synagogues) "has profited from and still exploits black people." Further: "The exploitation of colored peoples around the world is aided and abetted by white Christian churches and synagogues." Still further: "If the white Christians and Jews are not willing to meet our demands through peace and good will, then we declare war and we are prepared to fight by whatever means necessary."

Since there are almost no black Jews, this is an unsubstantiated attack upon and threat to an entire ethnic group. It is the same kind of hateful, nonsensical bigotry which motivated Theodore Bikel to resign from SNCC, as he noted that this type of black anti-Semitism "spits on the graves of Schwerner and Goodman" who were martyred in Mississippi while working for civil rights.

I was not aware that Rabbi Lilyveld was disagreeing with me so much as asking a question at the Cleveland luncheon. But regardless of where he may stand, I felt certain that he would not venture to speak for all Jews. There is, for instance, the fact that the American Jewish Committee withdrew from IFCO after that organization's executive director, the Rev. Lucius Walker, not only arranged the conference at which the Black Manifesto was initially presented, but was the first name attached to this obviously violent, patently bigoted, and utterly preposterous document.

So I doubt very much that many Jews would disagree with the Presiding Bishop's conclusion that the manifesto is anti-Semitic. What I think dismays them (as well as a great many Episcopalians) is that Bp. Hines supports the giving of church-raised funds to groups who have openly endorsed this hateful document.

(The Rev.) LESTER KINSOLVING  
Religion Correspondent  
San Francisco Chronicle  
San Francisco

**Mute Remnant?**

Talk about polarization! The championship game "The Super Bowl" [TLC, Feb. 15] between the Liberal Establishment and the Activists has polarized the "Quiet in the Land" right out of the ecclesiastical ball game. We long resisted efforts of the Liberal Establishment to take the church completely away from us; after SGC II it seemed that there was no longer a church to take away. Could it be that our team is the Faithful Remnant?

HELEN HOBBS  
South Bend, Ind.

It may well be that the Quiet in the Land = The Silent Majority = The Faithful Remnant. But it must not remain silent and quiet; the biblical Remnant didn't. Ed.

# The Living Church

March 22, 1970  
Palm Sunday

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## LIBERIA

### Professor Admits Killing

A Nigerian college professor, Dr. Justin Obi, admitted in a Monrovia, Liberia, court that he shot and killed the Rt. Rev. Dillard H. Brown, Jr., Bishop of Liberia, last Nov. 19 [TLC, Dec. 14].

Dr. Obi said he committed the act without malice, stating that Bp. Brown was a "good friend" and a "nice man to me." He told the court that the shooting was a "spontaneous, uncontrollable, medically attestable, medically disoriented, and subconscious reaction." He gave testimony for almost five hours and described how he walked into the bishop's office, first shot Bp. Brown, then Claude Nadar, the bishop's Syrian business manager, then the bishop's secretary, Patricia Newiss, and then a janitor. The secretary and the janitor have recovered from their wounds.

Dr. Obi said that when he entered the church office he saw a flash of light and thought someone was closing in on him. "As I swung around . . . my mind went completely out. The shootings must have occurred then," he said, adding that he was prepared to "accept responsibility for the perfectly innocent reaction to my mental problem."

Dr. Obi formerly taught at Cuttington College, Gbarnga, Liberia.

## GENERAL CONVENTION 1970

### More on Agenda

The Committee on Agenda for the 1970 General Convention has recommended the participation of additional diocesan representatives at the Houston meetings, but, as at South Bend, with no vote.

Some have seen the additional representatives plan as one which gives a voice to groups which do not participate in General Conventions. Others see it as a scheme to "pressure" the church. Something of these two points of view was reflected in the agenda committee's discussions under the chairmanship of Mr. Oscar C. Carr, Jr., and Mrs. A. Travers Ewell.

The Rt. Rev. E. Hamilton West, Bishop of Florida, and the Rt. Rev. Scott Field Bailey, Suffragan of Texas, both pointed out that the bishops of the Episcopal Church had opposed the idea of having additional representatives in a straw vote at South Bend, which showed 64 bishops against and 36 for.

Some of the agenda committee did not want to instruct dioceses on whom to select as additional representatives and would have preferred allowing them complete freedom in that selection. The ethnic group representatives and young people on the committee made it clear that they were not yet ready to trust dioceses completely in making the choice of additional representatives.

In the end, the consensus of the committee seemed to be that the spirit of the resolution could best be followed by the selection of additional representatives using a formula slightly different from that used for South Bend. The South Bend convention had used one woman as an additional representative because there was no Triennial meeting, normally held in conjunction with General Convention. Since Triennial will be held this year, it was felt that women will be well represented, and the agenda committee voted to recommend the selection of additional representatives in three categories:

(✓) At least one member of an ethnic minority;

(✓) At least one young person;

(✓) At least one, "who on the basis of his or her involvement in the issues to be identified by the agenda committee, is judged by the diocese or district to be especially qualified to deal with these issues."

## RELIGIOUS ORDERS

### Arson Caused Abbey's Fire

Arson was ruled the cause of a \$20,000 fire that destroyed the barn and 4,000 bales of hay belonging to St. Gregory's Abbey, Three Rivers, Mich. Since then, two teenage boys have been charged with setting the fire. The boys have histories of arson and burglary.

The barn contained hay and straw for the abbey's 105 head of steer purchased just the week before the fire. About half of the loss is covered by insurance and arrangement has been made to buy hay to carry the feeding program into spring and the "new grass season."

Abbott Benedict Reid reports that he does not want to accept "this burning as a disaster but rather we are doing our best to make it a blessing." With the insurance money and gifts from friends, he hopes the abbey will recover its loss.

## UPPER SOUTH CAROLINA

### Bishop Supported

Fireworks flared at a diocesan convention over the issue of parishes withholding funds because of disagreement with national church policies. The Rt. Rev. John A. Pinckney was sustained by a vote of 140-32 in his stand that the Diocese of



#### A NEW DEAN FOR DELAWARE

Preparing in the sacristy prior to his installation as the sixth dean of the Cathedral Church of St. John in Wilmington, Del., the Very Rev. John Clarke Sanders (center) chats with his bishop, the Rt. Rev. William H. Mead, diocesan of Delaware (right), and the Rev. G. H. Jack Woodard of the staff of the Executive Council. (RNS)

Upper South Carolina would accept no funds for its 1970 operational budget "with conditions attached."

In his annual address to the diocesan convention, Bp. Pinckney said that the unrest in the church is "mainly over the program our national church is taking in the area of social action." He noted that dissatisfaction is not local or diocesan but throughout the Episcopal Church. He said he does not feel South Carolinians basically disagree with the church's involvement in social affairs but question the total emphasis in one direction as well as certain facets of the national church program.

#### **CHURCH OF ENGLAND**

### **Number of Seminaries to Be Reduced**

A drastic cut, perhaps by as much as one-third—from 21 to 14—in the number of Church of England seminaries is considered likely to follow an overwhelming vote by the Church Assembly at its spring session.

The prospect was held out when the assembly, after a six-hour debate, approved a proposal from the Advisory Council for the Church's Ministry that the theological colleges be reorganized because of the diminishing number of ordinands. In taking its action, the assembly instructed the council to submit a plan for the regrouping of seminaries to the House of Bishops "without delay."

The council's report declared: "As is well known, between 1955 and 1965 the Church of England was blessed with a boom of ordination candidates. From 1961 to 1964 inclusive, the number of men ordained deacon each year exceeded the figure of 600, a total not reached in any previous year since 1914, and not reached, either, between 1901 and 1908. The boom has been followed by a slump, in that the number of candidates recommended for training fell drastically from 737 in 1963 to 472 in 1965, and stood at 431 in 1968. The average rate of decline from 1964 to 1968 has been 8½% per annum. The general trend is now parallel to that in the majority of churches in Great Britain and Northern Europe, which the previous boom was not."

### **Non-White Clergy Needed**

The Church of England "quickly" needs more non-white clergy and bishops from Anglican Churches overseas, according to Michael De-La-Noy, press officer to the Archbishop of Canterbury. He made the point in an internationally broadcast "dialogue sermon" in St. John's Church, Hove, England, where he was asked what changes he would like to see in the Church of England in the next decade.

In detailed reply he said: "We need

two things, and we need them quickly. We need a theologically educated laity, who do not need to sit around waiting all day for a lead from bishops, and we need to appoint, in the Church of England, parish priests, archdeacons, deans, and bishops from the Anglican Churches overseas, especially from those countries which in recent years have supplied the majority of our Commonwealth immigrants.

"There will soon be a grown-up generation of colored boys in England who came to this country as immigrants and who are now English citizens. The Church of England should also be making speedy provision to encourage some of these immigrant lads to enter our theological colleges, else we shall be missing the same sort of opportunity that we missed during the Victorian industrial revolution, and we shall again reap the same result—an unhappy isolation from the society of our time."

Mr. De-La-Noy is the first full-time press officer ever named to assist an Archbishop of Canterbury.

### **Bill to End "Deathbed Marriage Measure"**

A bill somewhat jocularly described as the "deathbed marriage measure" would remove a privilege that for hundreds of years has been reserved for members of the Church of England. This has meant that an Anglican who wished a marriage ceremony performed in his home had that privilege guaranteed under British law. Free Churchmen, Roman Catholics, Orthodox, and others could not. Advocates of the bill before Parliament—there are few announced opponents—say passage would end a discrimination against non-Anglicans that has existed 437 years.

Most bills before Parliament seem to have titles running into two paragraphs; this one is fairly brief: The Licensing of Marriages on Unlicensed Premises Bill. It is not a Wilson government measure but passage is expected. It has breezed through two readings and but for some unexpected development (a quickly-called general election) it should become law.

Because the legislation eradicates a "discrimination" from British law, a Roman Catholic member of Parliament, Norman St. John Stevens, said he hoped it would convince Roman Catholic authorities to revise canon law on mixed marriages between Anglicans and Roman Catholics which "works such injustice on Anglicans."

#### **JERUSALEM ARCHBISHOPRIC**

### **Scholar Consecrated**

A well-known expert on Islam, the Rev. Canon Albert Kenneth Cragg, was consecrated assistant bishop in the Arch-

bishopric of Jerusalem by the Most Rev. George Appleton, in ceremonies highlighted by an ecumenical recessional.

Bp. Cragg, who specializes in Islamic-Christian relations and is the author of *Call of the Minaret*, is expected to assist in the pastoral care of the English-speaking congregation and assume responsibility for fostering Moslem-Christian dialogue.

Assisting the archbishop at the consecration in St. George's Cathedral were the Rt. Rev. Najeeb Cuba'in of Jordan, Syria, and Lebanon, and the Rt. Rev. Hassan Deqani Tafti of Teheran.

The recessional of the service, the first of any Christian body since the 1967 war, was attended by Anglican clergy from various surrounding countries including Cyprus. And in an ecumenical move, Roman Catholic, Greek Orthodox, Armenian, and Coptic prelates, and Lutheran, Baptist, and Presbyterian leaders joined with representatives of the Roman Catholic Benedictine, Franciscan, and White Fathers to honor the new Anglican bishop.

Bp. Cragg, a former professor at the American University of Beirut, has written widely on Islam and its interpretations for the Christian world. He has been in the forefront of the movement for enhancing Moslem-Christian relations through dialogue and study.

#### **NICARAGUA**

### **Priest Has Ecumenical Ministry**

St. Francis' Church and the Union Church, Managua, Nicaragua, have shared the same building for the past four years and they now share the same pastor. The Rev. John M. Keith, a former Baptist minister, was ordained an Episcopal priest and will have charge of both congregations.

The new priest was associate minister of Temple Baptist Church in Durham, N.C., for three years prior to going to Union Church where he has been the past four years. He said his interest in the Episcopal Church dates back to his years at Harvard Divinity School where many of his seminary friends were Episcopalians.

The Bishop of Nicaragua, the Rt. Rev. G. Edward Haynsworth, who officiated at the ordination service, said that with the ordination of Mr. Keith, "we come to the culmination of an ecumenical venture in which we have all shared with faith and expectation. As pastor of both Union Church and St. Francis' his joint ministry, as we have come to call it, will surely be a means of bringing Christians of different traditions closer together for the benefit of us all."

The two congregations are not merging, though for the past two years they have held joint services quarterly and on

Thanksgiving, Easter, and Christmas. There is a joint Sunday school and a common youth group and a single Boy Scout troop.

St. Francis' Church which was established in 1966, growing out of All Saints' Church, serves about 50 families, half of whom are English-speaking Nicaraguans.

## PENNSYLVANIA

### **BEDC "Visits" Quaker Meeting**

Members of the Philadelphia Black Economic Development Conference (BEDC) took over the microphone at a Quaker meeting devoted to a discussion of a response to the Black Manifesto. Twenty-six blacks underscored their demand for \$5.5 million in "reparations" from the Philadelphia Yearly Meeting of the Society of Friends.

"This is not a takeover," said Mrs. Jane Cosby, a BEDC member and Yearly Meeting employee. "It is a visit . . . a final attempt to communicate. BEDC will exist and it will function . . . alone if we have to." Mrs. Cosby, who is an aunt of comedian Bill Cosby, introduced the Rev. Paul Washington, an Episcopalian. "When BEDC came into being," he said, "I thought our friends would understand. I was surprised to find their approach was paternalistic, naive, and that they were being children. BEDC is saying it is not the good works we are concerned about, but your debt. You have inherited a system which works to your advantage and to our disadvantage."

Those interrupting the Quaker meeting stayed about 45 minutes. The Friends had before them a proposal that \$100,000 be given in 1970 for the poor. Though it would be a response to the manifesto, the recommendation did not mention the BEDC.

## INDIA

### **No Bar to Ordination of Women**

A Church of South India (CSI) theological commission has reported that it finds "nothing biblically against" the ordination of women as ministers. Bp. M. M. John of Central Travancore made the announcement following a meeting of 15 theologians in Madras. The finding does not mean, he said, that the church ought to accept the favorable view.

The Church of South India took the more positive side of the issue but acceptance of its report was far from assured. If adopted, it would have far-reaching effects on future negotiations for church union in India. CSI is a merger of Episcopal, Methodist, Presbyterian, and other churches. Conversations with several Lutheran bodies are now taking place. Ordination of women could affect those

talks, since women clergy are not universally acceptable to Lutherans. German Lutherans permit women clergy usually in non-pastoral posts. U.S. Lutherans do not ordain women.

Exclusion of women ministers is, moreover, seen as a major hurdle for the eventual joining of CSI with the Church of North India (CNI), expected to be established soon, after decades of negotiations. Women clergy function now in some North India churches but all, said Bp. John, are Westerners. The South India prelate did not believe women in his church would like the idea—"because our environments are different."

Bp. John said the CSI is anxious for union with the Church of North India but noted that negotiations could not begin until after the latter is formally launched. The bishop also stated that the Anglican Churches in Australia and Central Africa are seeking communion with the Church of South India. He said CSI is willing to make such arrangements.

## ROMAN CATHOLICS

### **Urge Ordination of 5 Anglican Priests**

India's Roman Catholic bishops have decided to recommend to Rome that five Anglican priests be ordained as Roman priests. The Anglicans of the Diocese of Nandyal in Andhra, India, joined the Roman Catholic Church last summer, reportedly because of theological difficulties in joining either the Church of South India (CSI) or the proposed Church of North India (CNI).

Leader of the Anglican five, the Rev. N. Benjamin, listed the main difficulties which, he said, precluded their joining either the CSI or the CNI: non-recognition by both joint groups of the sacrificial aspects of the Mass; optionalizing of infant baptism; and non-preservation of the apostolic succession in the priesthood.

Last fall the Anglican Bishop of Nandyal, the Rt. Rev. Ernest John, described the five priests as men who were not "highly trained." He said their English is limited and maintained that they had not attended a theological seminary. "They were trained privately . . . by a member of the Cowley Community assisted by a few of my senior priests," the bishop said. "Their training was only for one year and their knowledge of theology and ecclesiology is limited" [TLC, Oct. 26].

The CSI was formed in 1947, through union of Anglicans, Methodists, Presbyterians, and Congregationalists. At the time of its formation, the Diocese of Nandyal was the sole unit of participating churches in South India that declined to join.

The CNI will be inaugurated Nov. 27, with a membership reported to be some 1,300,000 in 27 dioceses making it one

of the largest non-Roman church groups in Asia. Participating bodies include the Anglican, United Church of North India, United Methodist (American), British Methodist, Baptist, United Brethren, and Christian (Disciples).

### **Theologians Ask Dialogue on Celibacy**

Eighty-four Roman Catholic professors of theology, including the famed Hans Küng, issued a manifesto urging bishops of Austria, West Germany, and Switzerland to undertake a "business-like dialogue" with the Vatican on the question of priestly celibacy. Pointing out that the church faces not only in Holland but also in Germany, Austria, and Switzerland, a "really difficult situation which could lead to schism," the theologians declared, "We cannot and will not see such a development without acting."

The manifesto, drafted by liberal theologians at Tübingen University in West Germany, insisted that church unity is "much more important" than the "disciplinary law" of celibacy, and appealed to their bishops to express solidarity with the Dutch bishops who have been asking for a dialogue with Rome on the celibacy issue.

"We call on our bishops," the document said, "not to leave the Dutch bishops, as well as the bishops and churchmen in the entire world who face similar difficulties, alone in their cares. The situation is also much more threatening in its current sharpness beyond Holland than can be imagined at first glance. We call on our bishops to intercede in the spirit of the Second Vatican Council for the long-overdue and frequently demanded business-like dialogue in Rome. There is no reasonable ground for refusing a clarifying dialogue."

According to reports, one of the organizers of the manifesto, Fr. Küng, said he and his colleagues felt the Vatican had created an impossible situation by "refusing the dialogue that has become absolutely necessary."

Meanwhile, the bishops in the most populous West German state, North Rhine-Westphalia, issued a statement supporting Pope Paul's stand upholding celibacy in the Latin Rite, and recalled that in December, West German bishops had likewise supported the law of mandatory celibacy.

### **"Kennedy" Church Has Financial Problems**

The Roman Catholic Church of St. Francis Xavier, Hyannisport, Mass., where the J. P. Kennedy family has worshipped for three generations, is feeling the pinch of dwindling finances. Msgr. William Thompson, pastor, says the parish checking account contains less than \$600, not enough to keep the heating

plant in operation without going into debt. In his annual financial report released in February, he said the emergency fund balance of \$6,500 had been spent.

The pastor explained that the average weekly collection was down \$400 and asked the 1,400 year-around families to raise their weekly donations to \$2. He said that although the church attracts 12,000 for weekly masses during the height of the tourist season, the average donation then is only 25 cents.

## RC Diocese Wins Tax Decision

A landmark decision by Superior Court Judge Marilyn Riddell will return \$50,000 collected last year in property taxes on parsonages and rectories of churches throughout Maricopa County, Ariz. In 1969, County Assessor Kenneth R. Kunes contended that these parsonages and rectories were taxable and sent out tax statements to the churches.

A suit filed last fall in behalf of the Most Rev. Francis J. Green, Roman Catholic Bishop of Tucson, now split to include the Diocese of Phoenix of which Maricopa County is now a part, contended that the properties were exempt under Arizona law. This law states: Churches and other buildings used for religious worship with their furniture and equipment, and the land and improvements appurtenant thereto and used therewith . . . shall be exempt from taxation. The assessor had argued that the properties had been illegally exempted in the past because rectories and parsonages were not places of religious worship.

In her ruling, Judge Riddell said that rectories are not "other buildings used for religious worship" but are "improvements appurtenant thereto and used therewith" within the meaning of the statute.

The Roman Catholic Church in winning the suit will receive rebates of \$13,937. The assessor said he would order the return of \$50,000 to churches throughout the county and also stated he does not intend to appeal the decision. Commercial properties owned by churches will continue to be taxed, he said. Many of these were tax-exempt before Mr. Kunes took office in January 1969.

## ABORTION

### New Mexico Abortions On Rise

New Mexico's legalized abortion law has resulted in an increase in the number of abortions performed in Albuquerque. At Presbyterian Hospital, the state's largest, about 120 legal abortions were performed in the last six months.

The new law, which went into effect last June, permits an abortion in a licensed hospital if two doctors agree the pregnancy threatens "grave impairment

of the physical or mental health" of the mother or if the fetus is likely to be damaged. A pregnancy resulting from rape or incest also may be aborted.

The law was passed with the backing of the New Mexico Council of Churches. The Roman Catholic Archdiocese of Santa Fe is a member of the Council. However, the Most Rev. James P. Davis, archbishop, dissented from the Council's stand.

No hospital is required to admit a patient for an abortion and no hospital employee can be disciplined for refusing to take part in an abortion. Seven hospitals in New Mexico are operated by Roman Catholic orders. Requests from out-of-state women are not encouraged, hospital administrators in Albuquerque noted.

Bataan Memorial Hospital's chief obstetrician and gynecologist, Dr. Melvin Bivens, said that the majority of abortions approved have been for medical reasons rather than for reasons of mental health.

## Washington Legislature Passes Bill

A measure to liberalize abortion laws in the State of Washington has been approved by the legislature for submission to voters in the November general election. The measure was endorsed by the state Council of Churches but opposed by the state's Roman Catholic hierarchy.

The abortion legislation was substantially the same as a proposal which died in the senate rules committee a year ago. It would put upon the pregnant woman the decision whether the pregnancy should be interrupted and would free licensed physicians from the criminal abortion law in such circumstances. The measure, as amended, requires a 90-day residency in the state, parental consent for unmarried girls under 18, and consent of the husband when the wife is living with him. A fourth amendment restricts the termination of pregnancies to the first 16 weeks of pregnancy.

## MELKITES

### Lebanon Bars Prelate

The Most Rev. Joseph Raya of Galilee was denied entrance into Lebanon at the Ras El Nakura border checkpoint by Lebanese border authorities and advised to go to Cyprus and apply there for a visa to Lebanon.

The Ras El Nakura checkpoint is used regularly by church leaders from Israel and Lebanon in their visits back and forth to their religious communities and superiors. Sources in Jerusalem stated that the prelate, the Melkite Rite Archbishop of Haifa, Akka, Nazareth, and All Galilee, had intended to go to Beirut to discuss with Lebanese authorities the recent commando attack from Lebanon on the

Christian Arab border village of Jish. It is believed that Arab government authorities were angry at the archbishop's Christmas message to his community "to be loyal towards Israel."

Though Abp. Raya is himself an Arab, he has insisted in the past, "I'm Israeli. My people are Israeli. We are proud to be Israelies in Israel."

## CANADA

### Lenten Drive for Developing Nations

Leaders of four religious bodies in Canada were joined by former Prime Minister Lester Pearson in launching a lenten campaign to raise \$3 million for developing countries. The drive, operated by the Coalition for Development, was begun at Christ Church Cathedral [Anglican] in Ottawa, where a "starvation lunch" of soup and dry bread was served.

In attendance were the Most Rev. Howard Clark, Primate of All Canada; the Most Rev. Aurele Plourde, president of the Roman Catholic Canadian hierarchy; the Rev. E. H. Johnson, moderator of the Presbyterian Church; and the Dr. Robert B. McClure, moderator of the United Church of Canada.

At a press conference, the former prime minister noted that rich, industrial nations spent \$144 billion last year on arms. "How can they believe they cannot afford the few billions to put the developing countries on the way to self-sustained growth?" he asked. "We have the means. Have we the will?"

### CCC Raises \$5,000 for Draft Resisters

The Canadian Council of Churches (CCC) has raised more than \$5,000 to assist some 60,000 U.S. draft deserters and resisters now living in Canada. Among the main contributors were the Mennonite Church and individual Anglican and Methodist congregations.

Concerned groups in America and the National Council of Churches in the U.S. have also contributed funds, as well as individuals from both countries.

Canon Maurice Wilkinson, associate secretary of the CCC, said most of the expatriate Americans need careful guidance on whether to become landed immigrants and eventually become Canadian citizens. The CCC is working through organizations that deal directly with the U.S. group.

## ORTHODOX

### Bishops Weigh Issues

The Standing Conference of Canonical Orthodox Bishops in the Americas has met to consider issues posed by the action of the Moscow Patriarchate in granting



independence to the Russian Orthodox Greek Catholic Church in America, known as Metropolia.

The conference, headed by Greek Orthodox Archbishop Iakovos, comprises most of the 13 ethnic Orthodox churches in the U.S., including the Greek, Russian, Romanian, Bulgarian, and Syrian. The Rev. Paul Schneirla of the Syrian Church, who is general secretary of the conference, said that no decision was made concerning the Metropolia, but that those present hoped the new situation could be grasped as an opportunity to create unity in American orthodoxy.

Ecumenical Patriarch Athenagoras of Constantinople has written Moscow Patriarch Alexei to oppose the Russian church's action in making the Metropolia independent (autocephalous). Although the Church of Constantinople does not claim administrative authority over all Orthodoxy, Patriarch Athenagoras wrote that the future of the jurisdictions in America must be settled in a Pan-Orthodox manner, with general agreement among those "mother" churches having American dioceses.

#### COUNCIL OF CHURCHES

### Fresno CC Disbands

The Fresno, Calif., Council of Churches, which once had 60 members, has died after two years of controversy and no permanent staff. Only 15 church representatives voted on the motion to disband. In the fall of 1968, the executive director and a full-time secretary were dismissed following many objections to the council's stand favoring the table grapes boycott and other social issues.

Mrs. Don Albright, who had been acting part-time director for 14 months, said invitations to the recent meeting had been sent to 49 churches. Nineteen persons appeared and four refused to vote. "If the death of the council of churches means a broader religious organization will be formed, I think this is a positive move," she said. "But if there is no voice for the religious community I think this is very sad."

The council had endorsed the boycott led by César Chávez of the United Farm Workers Organizing Committee and had come out strongly for integration. It also established a much-troubled coffee house. In 1968 its budget was \$7,000. Since then contributions from churches and individuals had dwindled to almost nothing.

Mrs. Albright attributed the demise to "polarizations of ideas on what the council should do. It was a conservative-liberal battle. Also, the council was too loosely structured and lines of communication were not open directly to the member churches. . . . Anytime someone goes into controversial areas, there are bound to be upsets. People really resist change. If it is done quickly, this leads to greater disagreement," she said.

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## NEWS in BRIEF

■ In Allamuchy, N.J., the Rev. William H. McGregory, a United Presbyterian minister, has been installed as pastor of a congregation recognized by four religious bodies — United Presbyterian, United Methodist, United Church of Christ, and the Episcopal Church.

■ The Massachusetts Commission on Christian Unity has issued a set of guidelines for couples striving for "ecumenical" happiness in "mixed" marriages. Among those jurisdictions endorsing the guidelines are the Roman Catholic Archdiocese of Boston and the Dioceses of Springfield, Worcester, and Fall River. Chairman of the commission is the Rev. Thomas P. Howard, a United Church of Christ minister, and members of the commission's executive board include Mrs. Charles Morgan of the Diocese of Western Massachusetts of the Episcopal Church.

■ The Bishop Pike Garden in the Katamon quarter of Jerusalem was dedicated by Mrs. Diane Pike, widow of the bishop, who died in the Judean desert last September [TLC, Oct. 5]. Mrs. Pike, who is in Israel to continue her husband's research into the origins of Christianity, also planted the first saplings in the Bishop Pike forest in the Jewish National Fund Development Region of Yatir between Hebron and Beersheba.

■ Roman Catholics and Anglicans in France have formed a joint working committee to "consider all aspects" of questions posed by current relations between the churches in that country. The committee, formed at the invitation of the Commission on Unity of the French Episcopal Conference, met for the first time in late January.

■ Anglican-Lutheran theological conversations will begin with an examination of the theme, "Authority and Freedom," Sept. 7-11, in Oxford, under joint chairmanship of Anglican Bp. Ronald Williams and Lutheran Abp. Gunnar Hultgren, former primate of the Church of Sweden. The Rt. Rev. Richard Emrich of Michigan and the Rev. J. W. Rodgers of the Virginia Seminary are the two American churchmen on the Anglican team of theologians.

■ The Diocese of Nebraska was unable to elect a bishop coadjutor at its recent special election convention, and after 14 ballots the Rt. Rev. Russell T. Rauscher, Bishop of Nebraska, adjourned the election indefinitely. No date for another election has been set.

■ The Rt. Rev. Gerald Francis Burrill, Bishop of Chicago since 1954, has announced his retirement effective Sept. 29,

1971, at which time he expects to move to Florida. He will be succeeded by the Rt. Rev. James W. Montgomery, Coadjutor of Chicago.

■ According to press accounts from Athens, an Orthodox priest, the Rev. Demetrius Liontas, who served the village parish of Verniki, Epirus, for 90 years, marked his 123d birthday Jan. 28. He is described as being in "perfect mental and physical condition." Reportedly he often travels on foot to the neighboring town of Paramythia to visit relatives who include an 80-year-old daughter and more than 70 grand- and great-grandchildren.

■ The Church of the Nazarene, a "cooperating denomination" with delegates serving on a number of units in the National Council of Churches, has requested that the NCC remove the name of the Church of the Nazarene from all NCC lists and literature. The general board of the Nazarene Church felt that any benefits derived from working with the NCC were outweighed by "unsavory publicity" arising from the relationship.

■ Festival 1000 is the name given to the celebrations taking place from April through November in Earls Barton, Northampton, England, commemorating the 1000th anniversary of the building of the Saxon tower of All Saints' Church. The Bishop of Peterborough, the Rt. Rev. Cyril Eastaugh, will officiate at the opening service of Thanksgiving. During the festival, there will be a performance of Benjamin Britten's *Noye's Fludde*, art exhibits, ballet, *son et lumière*, a carnival, and lectures.

■ The Very Rev. F. R. Gartrell, dean of Ottawa and rector of Christ Church Cathedral, Ottawa, was elected Bishop of British Columbia on the 9th ballot. The dean, 55, will succeed the Rt. Rev. John O. Anderson, who died last November. Bp. Anderson had also been dean of Ottawa.

■ Young Christians throughout Europe will gather in Ottobeuren, West Germany, June 18-24, for the first in a series of conferences to develop their program for a "new united Europe." They will meet in connection with the International Festival of Music and Arts, and sessions will be in the Ottobeuren Abbey, center of the Benedictine community. A second youth conference will be held at Coventry Cathedral, England, July 4-10. For many years Coventry and Ottobeuren have engaged in keeping alive interest in the common factors of European culture, history, and values—rather than the political and economic differences which are causing the present rift.

# CONVENTIONS

## Atlanta

Chief items of business before the two-day annual meeting of the council of the Diocese of Atlanta, were the church program budget, the diocesan assessment budget, elections, and a series of resolutions. Of the resolutions only one proved controversial, that being one dealing with the General Convention Special Program.

The Rev. Louis Tonsmeire moved that the Executive Council be memorialized to amend its own rules "so that grants shall be made only with the approval of the bishops and executive boards of the diocese in which the recipient group is located." If such approval is refused "then a two-thirds affirmative vote by all members" shall be required.

The Rev. Austin Ford, the director of an inner-city establishment called Emmaus House, was the first speaker in a heated debate. Fr. Ford argued that adoption of "such a rule would decapitate the program." Fr. Tonsmeire took the floor defending his proposal stating, "The purpose is not to destroy the program, but to strengthen it." Then a dozen or more speakers came forward to the microphone, lining up, thus expressing a desire to speak. The Rev. Robert Hunter, a black priest, spoke of black people's suspicions. Fr. Tate, an Executive Council member, while admitting "it is not always possible to know all the facts," insisted that "this is the risk that must be taken to do a big job." The Rev. Frank Ross, of All Saints', Atlanta, predicted ominously, "We are almost insuring that what we will be funding will be Uncle Tom groups." The Rev. Robert Beeland of St. Peter's, Rome, responding to the dire predictions stated, "The red flags being waved are only flags." He added, "The purpose of the resolution is to avoid a repetition of the Alianza action here." The Rev. Raby Edwards of Emmanuel, Athens, asserted that we had already expressed our disapproval by failing to pledge the total asking of the Executive Council's quota.

By a vote of 104 to 86 the council asked the Executive Council to restrict their authority. An amendment passed with the original motion provided that if Executive Council failed to act a similar request should be made to the General Convention.

Following a request from the Rt. Rev. Randolph R. Claiborne, diocesan, delivered in his opening address, that local school integration be supported by all communicants, a three-part resolution was presented to the council on the subject. Council adopted unanimously the motion that all communicants should: (1) support public education, (2) abide

by the law and the decisions of the courts, (3) back state and local school boards.

Of special significance among elections: Mrs. Dan DuPree of Emmanuel, Athens, became the first woman in the diocese elected to the standing committee. A black priest and a black layman are among the four clergy and three laymen and one lay woman—Mrs. Seaton Bailey of St. George's, Griffin, is the first woman deputy from the diocese—elected deputies to General Convention.

A canonical change lowered the voting age in parish meetings from 18 to 16 years. A church's program budget of \$477,600 was adopted. This budget includes a pledge of \$108,871 to the Executive Council's budget against an asking of \$173,689. The assessment budget adopted was \$111,596.

## East Carolina

By a vote of 122-1 the 87th annual convention of the Diocese of East Carolina meeting in Kinston, N.C., voted to limit its participation in the General Convention Special Program. Specifically the measure asks that:

(\*) The veto power be given to all bishops over any financial grants made to groups in their respective dioceses;

(\*) The power of the Presiding Bishop be limited so that he could make no emergency grants without the prior approval of the Executive Council;

(\*) No grants be made to separatist institutions;

(\*) No grant be made to any group advocating violence or the overthrow of the government.

A budget of \$268,566.66 was approved—\$70,927.84 less than had been proposed. Greatest reduction was in the giving to the national church—\$50,000 instead of \$74,290.

In other action, convention voted to request General Convention to revise the criteria and methods of making grants to include whites whose poverty requires their inclusion and to provide that dioceses may receive funds to administer for the relief of poverty, such funds to be based on the payment of pledges to the national church. These funds would be requested by the individual dioceses and would be administered by the bishops of said dioceses.

In his annual address, the Rt. Rev. Thomas H. Wright noted the misunderstanding about the church's program prevalent among the laity. "Many of our leaders have been repulsed," he said, "because it seemed to them that the church's initial approach fosters hostility, brinkmanship confrontation, and not intelligent, informed conference among

Christians." He also said, "I think we are missing an avalanche of support from them, which we could have if our approach were changed from expectant hostility to one of expectant cooperation. I believe that many people are eager to assist their church to help poor people to help themselves."

Convention dinner speaker was the Rt. Rev. R. Heber Gooden, Bishop of Panama and the Canal Zone, who spoke of how necessary it is for people to believe something. "All through life we must believe in something. The agnostic is a fantastic believer. He believes that the universe and everything in it came to be from a cloud of prehistoric gas," Bp. Gooden said. "I call this the hot air theory. It is easier for me to believe that the universe came to be from the will of a Sovereign God."

The Rev. Frank Pisani, president of St. Mary's Junior College in Raleigh, spoke on the college as a Christian community. "We must try to be a Christian community in 1970, where young people can meet Christ in their own world—in their generation," he said. "This does not mean watering down the faith to make it palatable to them. It means being open to the Spirit so that the truth can come through."

## Western New York

The total budget passed by the 133rd annual convention of the Diocese of Western New York is somewhat less than that for 1969—\$309,970 for 1970. The 1969 budget was \$337,221. The largest item in the allocation was \$96,110 for the national church, but the figure was \$11,040 below that for last year and \$61,046 lower than the request.

Convention concurred with the Diocese of Virginia in urging the agenda committee for General Convention 1970 to hold all plenary sessions prior to the legislative sessions.

In other action, delegates urged the U.S. Congress to end the draft as soon as possible but failed action that would have called on the President to grant amnesty to conscientious objectors and those who for conscience sake have left the Armed Forces or who have left the country to avoid the draft.

On salary matters, the minimum diocesan clergy salary is to be raised from \$6,000 to \$6,500, and a systematic salary scale was endorsed for the diocesan lay staff.

Despite a plea of support from the retiring diocesan, the Rt. Rev. Lauriston Scaife, delegates defeated a resolution authorizing a diocesan drive for voluntary contributions to the South Bend fund giving \$200,000 for black minority development and \$100,000 for Indian and Eskimo work. Opposition in the diocese came largely because the \$200,000 is

going indirectly to the BEDC which issued the Black Manifesto. A day before the vote was taken, Bp. Scaife, who is retiring June 1, supported the appeal even though he said it caused "dark dissension" and "threatens to divide the church."

In a related action, delegates supported a measure to restrict the time given to hearing minority groups at the forthcoming regular General Convention. Much time at South Bend was given to non-delegate minority spokesmen.

Among reports received was one from the committee on reorganization of the diocese with its suggestion for a change in format of the diocesan convention encouraging wider representation, participation, and discussion.

Bp. Scaife was loudly applauded on what was his last convention address. He is widely known for efforts to advance Anglican-Orthodox unity and is chairman of an Episcopal-Orthodox dialogue group. He will be succeeded by his coadjutor, the Rt. Rev. Harold B. Robinson.

### Louisiana

Ecumenical relations, concern for the program of the national church, and streamlining its own machinery provided the 132nd annual convention of the Diocese of Louisiana with a full agenda as delegates met in St. Martin's School, Metairie.

The opening Eucharist was followed by an address given by the Rt. Rev. Iveson B. Noland. This was his first convention address as the eighth Bishop of Louisiana.

In preparation for business sessions and issues to be presented, delegates met in small groups for discussions. Some 16 resolutions which proposed basic changes in diocesan canon law were presented for action along with other measures.

Major changes passed will give wider geographical representation on the standing committee, *i.e.*, in time no two members will be resident in one convocation of the diocese; will provide for the election of diocesan council members by convocations rather than by diocesan convention; and convocations will have greater responsibility and authority. In other action, the bishop's written permission for a clergyman to move to a new parish within the diocese will now be required.

Responding to requests of a number of parishes, convention has petitioned the Executive Council to enact legislation to amend its own procedures for the funding of General Convention Special Program grants. The convention asked that the rules be amended to require a two-thirds vote of the entire 51 member Executive Council, to override the vote of the local bishop in whose jurisdiction the grant is being made. Present rules require only a simple majority vote of those pres-

ent. Most of the controversial grants made under the present procedure have resulted from the Executive Council's overriding the advice of the local bishops.

Convention also affirmed its conviction that Episcopal schools shall be open to students of all races and urged administrations of all schools affiliated with the church in the diocese to give equal consideration to all applicants.

In the field of ecumenical relations, convention voted to become a charter member of the Louisiana Inter-Church Conference to be composed of all major Christian judicatories in the state.

Sessions closed with a celebration of Holy Eucharist with Bp. Noland celebrating and the Rt. Rev. Reginald H. Gooden, Bishop of Panama and the Canal Zone, preaching.

### Washington

At the 75th convention of the Diocese of Washington, the Rt. Rev. William F. Creighton called for an end to racism. "A major intent in all we do must be to deal correctively with this problem," he said. He also called for a deeper involvement in work among blacks and with young people. "In a city where most of the people are blacks, intelligent churchmen are not going to continue to focus most of their ministry on whites . . . nor does it make any more sense to orient most of the church's life toward adults in a nation in which half the population is under 25."

In business sessions, four resolutions submitted by the black caucus were carried. The convention was asked to:

(✓) Support general recommendations of the inter-racial task force set up at last year's convention to study and deal with racism in the diocese;

(✓) Encourage clergy and laity to reconsider their social affiliations in regard to membership in discriminatory organizations and take every step to remove the offense to their fellow churchmen;

(✓) Support Sen. Edward Brooke's resolution to Congress that the birth date of Martin Luther King, Jr., be declared a national holiday;

(✓) Request the bishop to initiate, by February 1971, the required procedure for the election of a suffragan to be elected from among the black clergy.

The last resolution committed the convention in principle to the election of a black suffragan to succeed the Rt. Rev. Paul Moore, Jr., but has no binding power on the bishop to act on it. Bp. Creighton had stated earlier that he had no intention to ask for a suffragan this year. In the heated discussion on the resolution which passed by only a narrow margin, several expressed the view that the specification that the suffragan be black is itself racist, and that "in the light of what we have been given by Bp.

Moore, we should select the person best qualified, regardless of race or color."

Bp. Moore gave his farewell address to convention. He is Coadjutor-elect of New York. A pectoral cross of steel was presented to him as a parting gift.

Budgets of \$745,862 for the church's program and \$285,700 for diocesan funding were adopted. Last year's successful missionary development fund for \$3 million had at convention time netted \$534,000 on the pledges which are payable over a three-year period, with all campaign costs paid.

### Los Angeles

The Cathedral of St. Paul, belonging to the Diocese of Los Angeles, received its "death notice" when the 75th annual convention of the diocese approved in principle the lease of the property to commercial interests. A resolution stated that "a portion of the proceeds received from such a transaction will be used to maintain a continuing and effective ministry to the central commercial and business community for our city (Los Angeles)."

In other actions, delegates approved a move toward splitting the diocese between Los Angeles and San Diego. A study is to be made on the matter.

After a four-hour debate delegates voted 412-341 to donate \$30,000 in voluntary contributions to the National Committee of Black Churchmen for economic development. In other financial matters, a \$1,337,255 budget, about \$150,000 less than the 1969 budget, was approved.

Convention endorsed formation of an Economic Development Corp., which would raise \$750,000 by subscription and other means for "high-risk but high-social-value" loans to private enterprises in deprived areas. The corporation is expected to become self-sustaining.

Proposed resolutions to restrict payments designed for the National Council of Churches and to limit the "social and political activity" of clergymen were rejected after some debate.

The Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, said that the lease of the cathedral property could have an expected minimum income of about \$280,000 annually. He also said that a new chapel with a seating capacity of 400 might be built in the vicinity of Good Samaritan Hospital. The cathedral, with a seating capacity of 1,200, is rarely filled. The bishop said that large diocesan gatherings might be held at St. John's Church on Adams St., or St. James' on Wilshire Blvd.

A hearty standing ovation was paid to the Rt. Rev. Robert B. Gooden, 95, retired Suffragan of Los Angeles, who is the oldest active bishop in the Episcopal Church. He served as suffragan from 1930 through 47 and as acting bishop, 1947-48.

# NAILS

OLD, YES . . .

They were as old as the dreams of the first of the Tribes,  
Who had once perhaps used them  
To bind wooden walls into  
Home.

WORN, YES . . .

They were dark-worn as the tar-stinking boards  
They would soon perhaps bind as a  
Cross.

CHANGED, YES . . .

They were new-marked, deep in their six-sided heads,  
With the seal of their master,  
Augustus.

And when the hand raised them up to nail

The Hand

And the Hand

And the Feet,

It hesitated;

The hammer descended not,

Thinking ahead. It asked,

“Who does this thing we do?

Who claims it?”

And the hammer and the hand were silent,

While the Hand and the Hand and the Feet

Quivered a doubtful second from their ordained

Climax.

Then the nails, pitted by time

And tired of a thousand tasks and a

Promise Denied—

And with no real choice in all events,

The hammer aforethoughtedly descending—

Said, “I

Accept this, I

Acknowledge this, it

Is my deed.”

The hammer smote and the nails jumped

Inward,

And the Hand embraced a nail close to its palm

And the Hand embraced a nail close to its palm

And the Feet pulled a nail deep into their

Pine-board-supported substance.

*And this, my children, is why nowadays no right-thinking,  
Anglo-Saxon, Revised-Standard-Version nail would even dream  
of allowing a six-sided nail move into the same box with it.*

Andrew Wetmore

# EDITORIALS

## The Cross and "Trial Use"

**M**OST churches throughout Christendom will not be crowded with worshipers this Good Friday. No forecast can be safer and surer than this one. The reasons are the same ones that account for the decline of worship at all seasons, with one more added: Modern man's special aversion to the Cross of Christ. The Cross has always been a scandal. Even before the moment of Calvary, Christ's friends found the thought of a crucified Saviour intolerable. What is special about the modern man's aversion to it is his feeling that, surely, God can come up with some better way than this. Modern man believes that he is man so "come of age" that if he sees God doing a bad job of managing something he, God's grown-up son, may now step in and do it better.

The Way of the Cross is inefficient; it doesn't get results; also, it is painful and unjust. Christ let the wickedness and stupidity of the world crucify him; he practiced his own precept of meeting hatred with love to his own bloody end. The world still respects him for his courage and his devotion to what he thought was God's way; but it increasingly doubts that he was well guided in this matter and it is convinced that his way is ineffective against the strongholds of evil. The modern mind would say, for example, that when poor and oppressed folk are fighting for their place under God's sun they must find some more effective weapon than loving their enemies.

A few reflections are in order, and two in particular about Christian history. Modern man assumes that Christ's Way has had nearly 2000 years of widespread trial use—with less than sensational salvific results. As Chesterton put it, this assumption is exceedingly fallacious: Christianity has not been tried and found wanting, it has been found hard and has not been tried.

What about the alternatives to Christ's Way? These would be ways of making the world more like what God and all people with good hearts and sound minds would want it to be. World salvation by education—reform politics—self-realization religion—the welfare state—social revolution: these are a few alternatives that come to mind. These have all been tried, over and over again, on a scale vastly greater than the "trial use" of Christ's Way. If the world today is a sad spectacle to people who once had high hopes for it, the cause may be an overdose of something in the past, but this can hardly have been an overdose of the Way of the Cross.

Many people who were signed with the Cross at their baptism will not be in church on Good Friday to kneel at the feet of the Crucified to learn of him—not because they have turned against him but because they feel that, as long as he speaks to them from his Cross, he has nothing to teach them that they can use. Have we anything to say to them, in addition to the reflections above on trial usage of Christ's Way and the alternatives? Only this: that there have been dark ages in times past, when the regnant barbarism whispered or bellowed to Christians that it had found a better way of lighting the dark streets of the world than the old hard way of the

Pale Galilean. Those triumphal barbarisms have all gone the way of Nineveh and Tyre. But the Cross of Christ towers over all those wrecks of time; and if his faithful ones do not lose their trust in it as the very Power and Wisdom of God they may see the day when the world around them takes it up for a fair "trial use" at last.

## Moral Outrage — Is It Enough?

**R**EPORTS from post-war Nigeria are confusing, but it is clear enough that the federal Nigerian government is in no hurry to prevent the vanquished from continuing to die of starvation. These people seem marked for extinction. Americans and others who want to feed the hungry are faced with a nice problem of conscience. To take the hawk route, pistol in hand, and to go in there with the food and supplies in defiance of the Lagos administration is morally questionable. But what of the only alternative—the dove route of non-intervention? It would say to the starving: "We're most sympathetic, and the pictures of your babies are heart-rending, but we must respect national boundaries."

Norman Cousins concludes a discussion of the dilemma (*Saturday Review*, Feb. 7) by saying: "The question here is not whether we must shoot our way into the Eastern Region of Nigeria to provide food for the hungry. The issue . . . is whether we are sufficiently moved by what is happening to express the kind of moral outrage that has changed history before and can change it again."

Mr. Cousins here speaks hopefully and a bit wistfully. He does not name a very positive alternative to shooting our way in. Moral outrage can indeed change history, but not all by itself. It does so only when it can play the power game from a position of strength—military, political, or economic. Moral outrage itself is not a weapon. As motivation and afflatus it is the stuff of which victorious crusades are made, but it is no substitute for a good weapon. Mr. Gandhi was great in soul-force and moral outrage, but it was with his boycott that he brought the British exploiters to their knees.

With Mr. Cousins we hope to God there is some way of feeding the starving in Nigeria other than shooting our way in. But what if there isn't? Is it moral to shoot our way in? Put that to a vote of any American church assembly today and the Nays will probably carry it by a strong majority. If the only alternative is to let them starve, how do you vote?

Let all good Christian people, in fact all people, note well that moral outrage is literally useless until you give it the tools to do the job. And tools to be used against such people as will use mass starvation as policy must be tools of effective coercive force. This is one reason why we cannot share the assurance of some of our countrymen and fellow churchmen that America would be a greater force for good in the world if she had less force at her command.

Blessed are the meek, yes; the helpless, no.

# Book Reviews

**THE THIRTY-SIXTH WAY: The Story of a Young Woman Who Escaped from Red China.** By Lai Ying. Trans., adapted, and edit. by Edward Behr and Sydney Liu. Doubleday. Pp. 204. \$5.95.

An absorbing account of the experiences of a Chinese Christian girl, *The Thirty-Sixth Way* describes her arrest, interrogation, imprisonment, her struggles to conform to Communist China, and finally her escape by foot over pathless mountains and a long swim by sea to Portuguese Macao. This is a detailed answer to the question, "What is life like in China today?" The picture painted here agrees with ascertainable facts and with experience of oriental prison life. It is a triumph of teamwork between the Chinese girl who wrote it, the Chinese man who translated it into English, and the Englishman who edited it with a valuable introduction and an editor's note, tucked in later.

MARY TYNG HIGGINS  
*Trinity Cathedral, Little Rock*

**THE REBELLIONS OF ISRAEL.** By Andrew C. Tunyogi. John Knox Press. Pp. 158. \$4.95.

*The Rebellions of Israel* is an approach to a particular study of the Old Testament which isolates a pattern of historical disobediences in the interest of divine obedience. The divine help which God's people can expect comes in spite of human defiance. As a matter of technicality, Andrew Tunyogi draws a distinc-

tion between the Tetrateuch and the Pentateuch for the purpose of showing how the Post-Exilic historians took advantage for later generations of the rebellion motif of the wilderness experience. It is something peculiar to Israel's faith that a god or gods forgive a series of conscious and deliberate revolts. It is not the same thing as the Deuteronomic framework which displays the view that God punishes the wicked and rewards the good.

There are two verses in Exodus (1:6-7) which summarize more than 400 years of history. Over against these two sentences there is material comprising the books of Exodus, Numbers, and Leviticus devoted to 40 years of history in the wilderness. The reasons for this disproportionate historical literature take into account the peculiarities of writing Bible history, and the discovery of a practical pattern for the didactics of divine grace. The investigation considers the emergence of the rebellion motif in several forms: 1) Reproach with reference to post-conquest fathers; 2) Reproach when reference is made to the wilderness fathers; 3) In another form of the motif the fathers appear as true negative archetypes; 4) The "in-spite-of" form. It is maintained that the Mosaic tradition in the Tetrateuch counteracted the forces of incipient syncretism. The author of the Tetrateuch was responsible for the reintegration of Judaism and for the emergence of its normative form which proved indestructible.

This book is the result of competent scholarship, and is written without the entanglements of vocabularization reserved only for the rightly initiated. It is an excellent prelude for further study and investigation of this heretofore neglected area of biblical thought.

(*The Rev.*) WILLARD A. PAGE, Ph.D.  
*Episcopal Theological Seminary in Kentucky*

**RELIGION AND THE SOVIET STATE: A Dilemma of Power.** Edit. by Max Hayward and William C. Fletcher. Praeger. Pp. 200. \$6.50.

For those who think of Russians as being either atheist, Orthodox, or Baptist, *Religion and the Soviet State* offers a corrective. David Lang (nephew of the late Archbishop Cosmo Lang) shows how influential the Armenian Church is, partly because three-fourths of its membership lives outside the USSR. Geoffrey Wheeler tells of 25-30 million Muslims and of the one-time scheme to make Soviet Central Asia the religio-political center of Islam. Zvi Gitelman explains how the Soviets distinguish between Jewish ethnic origin and religious faith in dealing with 3,000,000 citizens.

Excellent scholarship characterizes these and all other chapters. Gustav Wetter S.J. of the Gregorian Institute on "Marxism vs. Religion"; Jacob Miller (Glasgow), Michael Bourdeaux, and Peter

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EXPERIENCED sexton and vergier, presently located in Manhattan, desires change. Please contact Mr. David Cooper, 2 East 90th Street, New York, N.Y. 10028. References.

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### 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.

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

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Reddaway (London School of Economics), Nikita Struve (Sorbonne) on religious dissent; Richard Marshall (Toronto) and Bohdan Bociurkiv (Ottawa) on current status of religion; Albert Todd (Queens College) and George Kline (Bryn Mawr) on faith as revealed in literature, culture, and politics in the USSR. Max Hayward and William Fletcher are to be congratulated and this book is highly recommended.

PAUL B. ANDERSON, *Th.D.*  
*Editor of Religion in*  
*Communist Dominated Areas*

## Booknotes

By Karl G. Layer

**LETTERS OF A C.O. FROM PRISON.** By Timothy W. L. Zimmer. Judson Press. Pp. 126. \$2.50 paper. Through these letters we see the sensitive spirit of an idealistic young man in conflict with things as they are, seeking to find answers and a better way of life for his country.

**RIVER OF LIGHT.** By Lawrence M. McCafferty. Philosophical Library. Pp. 91. \$4.75. Subtitled "Essays in Oriental Wisdom and the Meaning of Christ," this volume explores currents of art and integral thought which lead to the transcendent in an effort to explore the mystery of man and existence.

# PEOPLE and places

## Seminaries

**Virginia Theological Seminary**—The Rev. Dabney J. Carr III, former executive director of the Evangelical Education Society, Philadelphia, is director for alumni affairs and publications for the seminary. He had also been associate rector of Christ Church, Philadelphia, for the past two years.

## Laitry

**Mrs. Robert W. Webb** is the new chairman of Church World Service, the relief agency of the National Council of Churches. She has been serving as director of Experimental and Specialized Services of the Executive Council of the Episcopal Church.

## Deposition

On January 16, the Bishop of North Carolina acting in accordance with the provisions of Canon 64, Section 8 (d) and with the advice and consent of the Standing Committee, deposed Wilbur Montgomery Sims.

## DEATHS

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

**Helen Kalbus Frear**, 84, widow of the Rev. Canon Edward M. Frear, died Jan. 30, in Kettering Hospital, Dayton, Ohio. Her home was in Stevensville, Pa.

Canon Frear was a founder and for many years rector of St. Andrew's Church, State College, Pa. She is survived by one daughter, Mrs. Charles Grotz, and one son, Hugo, and several grandchildren and great-grandchildren. Services were

held in the Presbyterian Church Wyalsung, Pa., and interment was in the Stevensville Cemetery.

**Grace Knowlton Bingham Gumm**, 91, mother of Chap. (Lt. Col.) Robert K. Gumm, USAF, ret., died Jan. 23, in the Winyah Nursing Home, Georgetown, S.C.

Mrs. Gumm, widow of Norman C. Gumm, was at one time secretary at St. Paul's, Malden, Mass., and later secretary of Christ the King School, Orlando, Fla. Beside her son, she is survived by a daughter-in-law, Mrs. Frances D. Gumm, one granddaughter, one grandson, and three great-grandsons. The Burial Office and Requiem were held in the Church of the Resurrection, Surfside, S.C., where Fr. Gumm is vicar. He read the services. Interment was in Belin Cemetery, Murrells Inlet, S.C.

**Beth Smalling Henning**, wife of the Rev. Canon Donald Henning, rector of St. Michael and All Angels, Dallas, died Jan. 17.

Other survivors include one daughter and three grandchildren. The Burial Office and Requiem were held in St. Michael's.

**Olive E. Rhyme**, 79, communicant of St. John's Church, Portage, Wis., and associate member of the Sisters of the Holy Nativity, died Jan. 18, in Divine Saviour Hospital, Portage.

During her many years of church work she had held positions on the parish, convocation, and diocesan levels. Survivors include one brother, William. A Requiem Mass was celebrated in St. John's Church, Portage, and interment was in Silver Lake Cemetery. Memorials may be made to St. John's.

## LENT CHURCH SERVICES

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

### LA JOLLA, CALIF.

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

### LOS ANGELES, CALIF.

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

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
 The Rev. James Jordan, r  
 Sun Mosses 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 Mosses 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 Mosses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12  
 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

### COCONUT GROVE, MIAMI, FLA.

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

### CORAL GABLES, FLA.

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

### FORT LAUDERDALE, FLA.

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

### FORT MYERS, FLA.

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

### ORLANDO, FLA.

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

### 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 Mosses 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, Evenson; 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; Mot, 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

## LOUISVILLE, KY.

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

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## STONE HARBOR, N.J.

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

## BROOKLYN, N.Y.

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

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

## BUFFALO, N.Y.

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

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

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

## NEW YORK, N.Y.

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

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

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

The Living Church

## 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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

**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. Long, 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. JUDE'S COLLEGIATE CHURCH  
SANDY, ORE.



## COLUMBUS, OHIO

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

## SANDY, ORE.

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

## PHILADELPHIA, PA.

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

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

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

## COLUMBIA, S.C.

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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5; Daily Eu (preceded by Matins); 6:45 (ex Thurs at 6:15); also Wed & HD 10; EP daily 6; C Fri 8-9, Sat. 1-2, 4:30-5:30

## RICHMOND, VA.

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

## MUNCHEN 22, GERMANY

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.