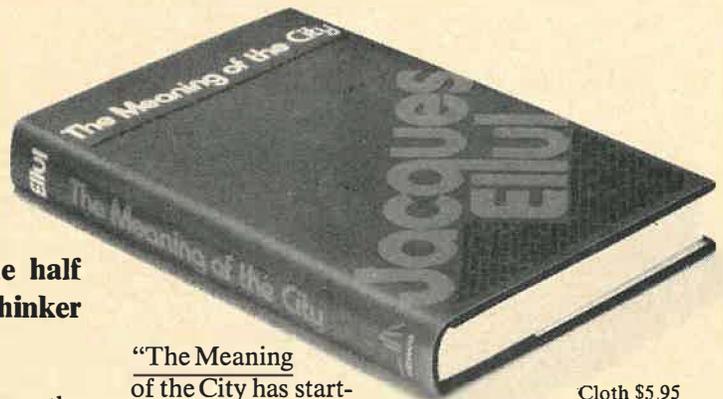


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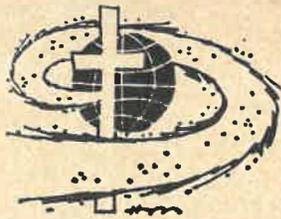


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The Meaning of the City • Jacques Ellul

Around



& About

— With the Editor —

Here are some ponderabilia for this and all seasons: (1) "It is disconcerting that there has been a marked increase in hypocrisy in this century. Many a Victorian who broke the seventh commandment would have condemned any public attack on standards which he himself found too exacting. Hypocrisy begins not only when men fail to practice what they preach but also when they begin to preach what they practice. Victorian writers who went to bed with a mistress did not feel it necessary to persuade themselves and others that fornication was enlightened and adultery progressive." (**Arnold Lunn and Garth Lean**, *The New Morality*.)

(2) "Jesus was not a Christian; he was a Jew. He did not preach a new faith, but taught men to do the will of God; and in his opinion, as also in that of the Jews, the will of God was to be found in the Law of Moses and in the other books of Scripture." (**Julius Wellhausen**, *Einleitung in die drei ersten Evangelien*, Berlin, 1905.)

(3) "At this point the march of invention brought a new factor upon the scene. Iron was dug and forged. Men armed with iron entered Britain from the Continent and killed the men of bronze. At this point we can plainly recognize across the vanished millenniums a fellow-being. A biped capable of slaying another with iron is evidently to modern eyes a man and a brother." (Sir **Winston Churchill**, *A History of the English-Speaking Peoples*.)

(4) "The great truths are too important to be new." (**W. Somerset Maugham**, *The Summing Up*.)

(5) "BIGOT, *n.* One who is obstinately and zealously attached to an opinion that you do not entertain." (**Ambrose Bierce**, *The Devil's Dictionary*.)

(6) "In my thirty-nine years on this earth, the Holy City of Mecca was the first time I had ever stood before the Creator of all and felt like a complete human being." (*The Autobiography of Malcolm X*.)

(7) "I remember being told in my early days as a Christian that what I felt didn't matter, that what *did* matter was the will; a piece of nonsense which any woman could recognize instantly as nonsense." (**Monica Furlong**, *With Love to the Church*.)

It is hard to see how any white American Christian with a conscience can hear Malcolm X, in #6, without contrition.

I confess that I believed, and diligently

taught, the nonsense referred to by Miss Furlong in #7, for many years. Some woman should have put me right.

I can't remember a time when I did not recognize the total truth expressed by Somerset Maugham in #4, but my sanity has been questioned by some very nice people because of it. It isn't too bad being crazy along with Maugham, Edmund Burke, G. K. Chesterton, William Temple, Abraham Lincoln, to name but a few of the many sages who could be quoted to the same effect.

Lunn and Lean deserve to have a Law named after them for what they say in #1. Hereafter let it be known: Hypocrisy begins not only when men fail to practise what they preach but also when they begin to preach what they practise, according to the Law of Lunn and Lean. (Preparers of the next edition of McGuffey please note.)

This week's guest editorialist, the Rev. **Ben L. Somerville II**, is vicar of Calvary Church in Cornelia, Ga.

In *The Non-Violent Cross*, Christian pacifist **James W. Douglass** quotes our Lord's words— ". . . for all who take the sword will perish by the sword" (Mt. 26:52)—as a repudiation by Jesus of the violence of the Zealots. I think he's right; but it occurs to me that this text, quoted by a Christian pacifist, could prove double-edged. Jesus implicitly proclaims not only that this is what happens to those who take the sword but that this is what ought to happen: It is just that they should perish by the sword. So, my question: Does not he who takes the sword against the aggressor execute justice? When a nation takes the sword as a means of conquering and enslaving other nations, if nobody takes up the sword to resist, justice will not be done—since justice requires that the sword-taker perish by the sword. The Christian pacifist who says that under no circumstances whatever, not even to defend itself or other peoples against murderous aggression, may a nation resort to military force, has here an awkward text on his hands, or so it seems to me. If I am wrong, correction is cheerfully solicited.

"If it takes nine months to make a natural baby, would it be very surprising if it took nine years to make a supernatural baby? Tarry thou the Lord's leisure." (**Evelyn Underhill**, *The Fruits of the Spirit*. Longmans, Green.)

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20. Trinity XVII
John Coleridge Patteson, B.M.

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The Living Church

Letters to the Editor

Abortion

The story headed "Abortion: Priest Denounces 'Modern Mater-Familias'" [TLC, July 26] contains an error of fact with regard to the length of pregnancy during which abortion is permitted. Section 1, Chapter 11, Paragraph 25953 of the California Health and Safety Code reads (in part): "In no event shall the termination be approved after the 20th week of pregnancy."

(The Rev.) ROBERT H. ILES
Assistant at St. John's Church

Los Angeles

Executive Council

May I state that the Executive Council of the Episcopal Church does not speak for me and many other Episcopalians? I resent the political objectives and the tactics of these so-called leaders. We are not a church of pacifists and dissenters. We wholeheartedly support the President of United States, the duly elected leader of our country.

May I also express a word of appreciation to the editor for his defense of an honorable Vietnam policy?

GEORGE A. J. FROBERGER

Bangor, Me.

U.S. and Israel

Your editorial "NCC Board Counsels Defeat" [TLC, July 26] implies that our nation should continue to supply arms to the state

of Israel. In doing so, you skim superficially over the moral issues raised by the very existence of that state.

Since space is at a premium in your columns I must refrain from quoting two letters to the editor of *The Christian Science Monitor* for July 18. I beg you and your readers to find them. I refer to the second and third of three letters, captioned, "Palestine." For those who will not look them up (a dangerous omission in an issue so loaded with inhumanity, and potential for WW III), I point out that the thrust of these writers is that the Zionists are not natives but are colonizing foreigners, and operate according to long-standing blueprints for conquest and dominion.

For some reason, not too hidden from those who know the amount of money supplied by Jews to *both* candidates in every presidential campaign, the American president always has a Jew at his side, counseling him on foreign policy. Mr. Kissinger fills that role now. Mr. Rostow did the same for President Johnson. Others did it before Rostow. Why in heaven's name must America have a member of a group professing dual national allegiance in our president's inner sanctum, conditioning him to set America to share in Israel's suicide course?

It will be tragic if we are sucked into WW III because of our uncritical involvement in Israel's aims. It will be even more

tragic than appears on the surface because we will have been sucked in while aiding and abetting the inhumanity Zionists continue to wreak upon the native peoples of Palestine. The issue is not Israel vs. Arab states. The issue is Zionist colonization and imperial expansion vs. the right of one and one half million Palestinians to return to their homes and farms and shops, stolen by the Zionists. Russia has gained advantage fishing in these troubled waters, and will continue to do so as long as we keep them troubled by our patronage of suicide-bent Israel.

(The Rev.) PHILIP THACHER FIFER
Rector of St. Peter's Church
Phoenixville, Pa.

Creative Math

The Rev. Sherman Newton [TLC, July 19] has the total of $10 \times 9 \times 8 \times 7 \times 6 \times 5 \times 4 \times 3 \times 2$ as being 3,628,000, whereas I find it to be 3,628,800. I hope he has the senior warden of his parish take attendance at services or the service record book might well reflect a total less than the actual count!

(The Most Rev.) EDWARD C. PAYNE, D.D.
Bishop of the Independent Catholic Church
Wethersfield, Conn.

Canterbury in Africa

Your brief news story about the visit of the Archbishop of Canterbury to Uganda and South Africa [TLC, July 26] is inaccurate in several respects.

You state, "His will be the first visit ever paid to the province by an Archbishop of Canterbury." If you mean by "province," the "East African Territory of Uganda"

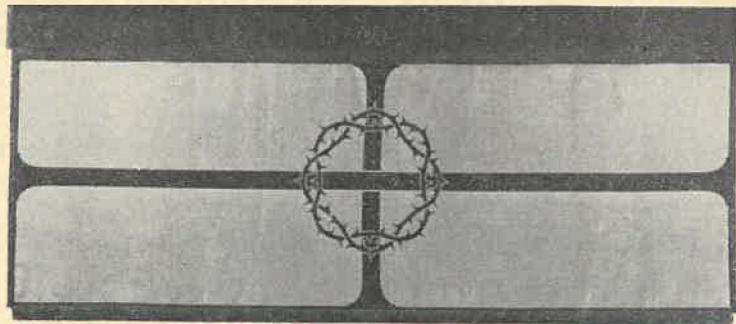
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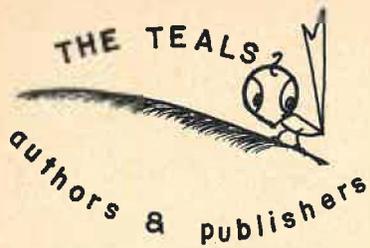


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noted in the preceding and following sentences, then this is not so. The former Archbishop of Canterbury visited Uganda in 1961, at which time he inaugurated the province as an independent entity. I remember the visit well as I was then serving as a missionary of our church at Mbale, Uganda, and the archbishop during his tour dedicated the Mbale cathedral cornerstone. Nor was that the first visit of an Archbishop of Canterbury, for many people of that parish and diocese spoke with fond memories of his having visited them some years before.

Though Uganda is in East Africa (as the USA is in North America), it is not, nor has it ever been, a "territory." It was, technically speaking, a "Protectorate" of Great Britain from 1896 but became fully independent in 1962.

It is highly significant that the archbishop is to visit the two largest Anglican churches on the continent on the same trip, and that he will follow what I gather is the first visit of an Archbishop of Canterbury to racist South Africa with what will be at least a third visit to fully independent and black-run Uganda. His remarks and reactions on these two occasions should be of considerable interest, and I trust that you will take pains to cover the story adequately in your columns.

Finally, it is not irrelevant to note that the first visit ever by a pope to Africa was made last year by Pope Paul to Uganda.

(The Rev.) J. SEYMOUR FLINN
Greenwich, Conn.

Conscientious Objection

I have just read your editorials in TLC for Aug. 2. I must say that your comment on conscientious objectors is one of the most balanced that I have seen.

It has long been my opinion that good ethical systems derive from good philosophical bases as well as from religious bases even though I believe that the Good News provides the best possible basis for forming an ethical system. Thus conscientious objection ought not be limited to those who profess a belief in a Supreme Being. Also, due account must be taken of the fact that even the uneducated are informed—and their own private ethical approaches to life conditioned—by the religious and philosophical milieu in which they grew.

As a Navy chaplain for the past 6 years and previously a Navy line officer for 13 years I find myself in great sympathy with conscientious objectors who are truly conscientious in their objections to war. There is only one criterion that I have been able to find which will tell me if a man is using conscientious objection as an excuse to get out of an unpleasant situation or if he is

honest in his objection. This is to determine, so far as is possible, whether or not the man is conscientious in all his relationships and in his work. If he is not a conscientious person in all aspects of his life, I can only presume that he is conscientiously opposed to anything that makes him work or brings discomfort to him—and this is not a valid ground for granting a person the status of a conscientious objector to war.

God willing, war will one day be abolished. This will not happen unilaterally, but only when enough men of every nation are converted to the Gospel of Love. Let us heed the "Great Commission" in Matthew.

(The Rev.) GEORGE M. SHELDON
LCDR, CHC, USNR

Orange Park, Fla.

The Brook Kerith

I have read with dismay your favorable review of the book *The Brook Kerith* [TLC, May 24]. "Orthodox Christians must be outraged by it," you say. I am not at all orthodox, in fact one of my dear friends, who is quite orthodox, is often outraged by my ideas. "If they have no imagination," you say. I have a very lively imagination, and I see that it is not only blasphemous, it is demonic. The life work and dedicated passion of Satan is to destroy the redemptive work and power of Jesus Christ, and that is exactly what this book tries to do.

I see in this revolting picture of a pointless Jesus, frittering away an extension of his earth life on lesser things, and *repenting his "messianic self-delusion"*—oh God, forgive us, how stupid and blind can we get?—a complete denial of all he lived and died for, and a negation of all the testimony of disciples and apostles. In fact, almost the whole New Testament becomes ridiculous. "If Jesus be not risen from the dead, then is our faith vain."

"Has a nation changed its gods, even though they are no gods? But my people have changed their glory for that which does not profit. Be appalled, O heavens, at this, be shocked, be utterly desolate, says the Lord, for my people have committed two evils: they have forsaken me, the fountain of living waters, and have hewed out cisterns for themselves, broken cisterns that can hold no water." (Jer. 2:11-13)

JANE B. PATON
Norwich, Conn.

The Bubbleheads

I am cheered by the letters from the Rhode Island rector [TLC, Aug. 2] and the miss from Mass. [Aug. 9]. At last a clue on how to get through to those strange

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logic-and-fact-proof folk popularly miscalled "the liberals." They are sensitive!

Beats me how Miss Lewis made out that you said what she said you said about the kids, but you cover nicely in your A&A, same issue. As to the good rector's pain at name-calling, I must agree there is a certain lack of dignity in terms like "Imperialists," "Fascist Pigs," etc. But "bubblehead" is a curiously apt description of those gentle people who embrace all current clichés without the slightest examination of their validity.

Waste is a natural by-product of affluence, but this country the most materialistic nation on earth? That tired old chestnut was coined by those who have never traveled beyond our boundaries, and know no history at all, current or ancient. No other country, ever, has approached the world with the reckless idealism that has guided our foreign policy, even though it so often slops over into a do-goodism that we force down suspicious foreign throats. And this includes the war in Vietnam. And somehow I find a certain lack of logic in the rector's tears for the "young person" who was bewildered at a measure of criticism for "noisy" (and much worse!) disruptions of orderly processes.

How the bubbleheaded "older playmates" are cheating our youth! They offer them "conciliation" and abdication instead of the experience of maturity which is needed to blend with the freshness and drive the young have always provided. The generation gap is what has always kept the world moving along. We are in big, big trouble should it ever cease to exist by reason of a copout by either idealistic youth or experienced maturity.

H. N. KELLEY

Bannockburn, Ill.

Canon Wedel

The late Rev. Dr. Theodore O. Wedel was a man whose life fully personified the Christian faith. He gave himself in service at every level: to the world church through the theological study commissions of the World Council of Churches; to the Episcopal Church in the United States as chairman of the House of Deputies and as Warden of the College of Preachers, which he

The Cover

His vessel, the "John Ashley," pulled alongside one of the many merchant ships in the port of London, the Rev. Frederick Laight gives some books to a seaman. The 75-ton launch was specially built for the Church of England's Missions to Seamen in 1958, and since then has been offering the men who work on ships a wide variety of facilities. The boat, designed and skippered by Mr. Laight, contains a small chapel, a well-stocked library which does not lend but instead gives away books, and a shop where seamen can purchase cigarettes, candy, and personal articles. Sailing the River Thames, the "John Ashley"—named after the man who started Missions to Seamen—provides some of the comforts of home and a place for spiritual renewal for the seamen, some of whom are a long way from their home ports. (Photo from RNS)

made the leading post-graduate study center for the clergy of the nation and a place of hospitality to them; to the Diocese of Washington and to the cathedral as a preacher of extraordinary grace and wisdom; and to multitudes of friends with whom he shared an affectionately winsome wit, warm loyalty, and a deep conscience.

His death [TLC, Aug. 16] is a loss to all: but it is swallowed up in sheer thanksgiving on the part of his inheritors for a life so lovely lived, for the personal gifts so generously shared, and for the witness for Christ borne so faithfully and so gladly.

(The Rev.) JOHN PAUL CARTER
Executive Secretary

The National Assoc. of Episcopal Schools
New York City

Pro Youth

As a young person (but over 30!) who cares very much for his country and for its people of all ages as well as the people of the world, I was highly offended by the remarks of the Executive Council of the Diocese of Connecticut's advice to its parishes "to ignore the suggestion of the Episcopal Church's Executive Council that a voluntary offering be taken in September to support 'student-strike activities'."

I also take issue with the council's statement, which reads, in part: "We call for the church to stop its wooing of the young people of our nation by seeking to appease their fad of the moment, the will-o-the-wisp whims of untried and unproved minds." What a statement of alienation! This kind of thinking or non-thinking is just the kind of thing that continues to widen the "generation gap." Many of these young people are greatly concerned about their world and the mess that they have inherited from the kind of cynicism quoted above. Yes, they strike for peace as I have. They strike for ecology, for poverty and ignorance and for justice here and around the world.

"We call for the church to encourage young people to return to the academic process of learning, so that, at some future time, they will be able to handle intelligently the problems of our nation." That's a regrettable statement, to say the least! Time is running out for us peoples of the earth, and there just might not be any "future" if we don't do something about this madness of arming ourselves to the teeth to "defend" ourselves; if we don't stop the insanity of polluting ourselves to death; if we don't begin to feed and clothe and educate the starving and naked and ignorant of this world! That is the business of God's church and it is also much in the intelligent minds and loving hearts of many of the young of this earth.

Thank God for these kids; I wish I were one of them! The Holy Spirit will blow where it may. May he continue to "direct and rule the hearts" of all peoples, young and old! ". . . Where there is darkness, let me show light. . ."

(The Rev.) JOHN E. BUTT
Curate at St. Barnabas' Church

Bay Village, Ohio

Due Process for Clergy

The article *Due Process for Clergy* [TLC, Aug. 9], by the Rev. John H. Goodrow, has my hearty endorsement and I trust that of many others as well. I do hope and pray

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that General Convention will adopt his timely suggestion that a board of review be set up to insure due process for suspended or deposed clergy. Such an addition to the canons might well mitigate some of the tragic results of the present antiquated, and often uncharitable, system.

May I emphasize one vital matter which is implicit in Fr. Goodrow's article: ordination is indelible. It is conferred by the Holy Spirit through his proper agent, the bishop; therefore, very clearly, it is the Holy Spirit alone who can take it away. After all, to be bishop, priest, or deacon, who can claim to be without sin?

(The Rev.) JOHN S. WILLIAMSON
Oswego, N.Y.

Wisdom at the Top

I commend to you the article by our own Dr. Cynthia Wedel in *The Christian Century* for Aug. 12.

Somebody at the top is finally beginning to hear us common people. Dr. Wedel says, ". . . Have we [the leaders of the church] . . . been insensitive to the average man and woman in the pew? . . . Are we as leaders in the churches today arrogant and contemptuous of the members of the Body of Christ who do not understand or agree with us?"

I hope the entire hierarchy of the Episcopal Church will read the entire article with close attention and thoughtful introspection. While the author has not retreated from her liberal social-activist stance, she obviously has newly discovered that there are those

who are not necessarily ultra-conservative but [to use her words] "good intelligent people . . . in local congregations . . ." who push back when any particular ideology is forced upon them.

(The Rev.) J. ROLAND JOHNSTON
Rector of St. Andrew's Church
Washington CH, Ohio

A Satisfied Customer

Last winter I responded to an ad in TLC. The ad was placed by the American Kirchentag Society and was headlined "Episcopal Jet Flights." The result of my response was that for a minimal sum I joined the society and this June I flew from Toronto to Frankfurt, remained a month in Germany and Austria, and then returned.

I thought you would be interested to know that the organization which sponsored the ad has done a terrific job in organizing and sponsoring these flights to Europe from various points in the country at a very low cost, and I am most pleased that TLC saw fit to run the ad. (There were also flights direct to London and to the Orient, but my prime interest, as a German teacher, was Frankfurt). I only hope that other subscribers to TLC were able to avail themselves of the opportunity offered in the ad.

JAMES F. NORMAN

Lexington, Mich.

Creeds in COCU

Criticism of the statement on the creeds in *A Plan of Union for the Church of Christ Uniting* [TLC, Aug. 16] may be based on a

misunderstanding of the problem faced in attempting to bring together churches which have a long history of accepting and using the two creeds and churches which have not had such a history.

The problem is not about the fundamental doctrines of the Trinity, the Incarnation, the Resurrection, the Second Coming, etc. These are all affirmed without hesitation or equivocation in the chapter on "The Living Faith" and elsewhere. Rather, the problem is mainly the cosmology of the creeds—the three-decker universe with the planet earth in its center.

This "historical conditioning" is no problem for Episcopalians, who read the creeds as they do the New Testament with a well-settled understanding of the difference between a faith statement and the imagery in which it is expressed. Members of churches such as the Disciples have a similar understanding when they are reading the New Testament. But when one comes upon a statement attempting to summarize the New Testament faith—a statement that is new to the person who is expected to use it—he naturally reacts negatively to language that seems to demand a cosmology that he cannot accept. If you're going beyond the scriptures themselves for a statement of faith, why not do it in terms that do not conflict so obviously with contemporary knowledge? This is the question that has to be answered, and this is what the draft plan attempts to do.

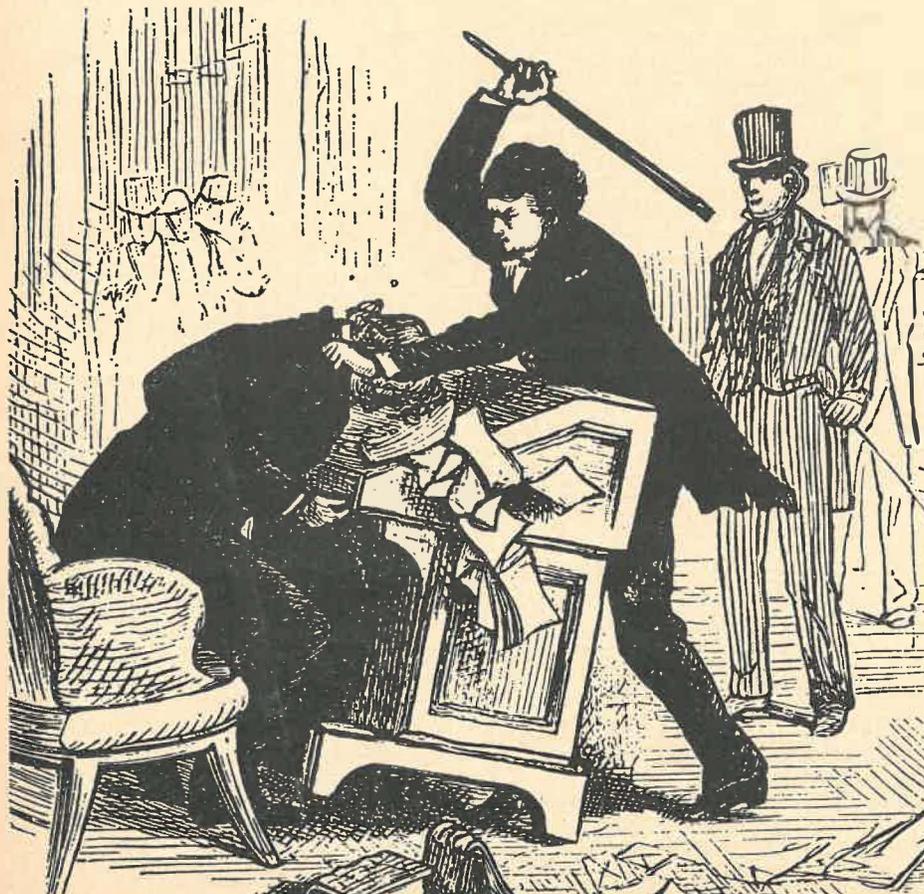
The United Presbyterian Confession of 1967 begins with the Nicene Creed, accompanied by the following footnote: "The 'Nicene' Creed is the first unchallengeably catholic or universal creed deriving from a council of the church. It has remained in force for Eastern Orthodoxy, the Roman Catholic, Lutheran, Anglican, and Reformed Churches, and for various other Protestant Churches as well. Although it is traditionally called 'Nicene,' it did not derive directly from the Council of Nicea (A.D. 325). It is more properly identified as the Constantinopolitan creed of A.D. 381."

The creed will continue "in force" in a united church—certainly in any united church to which Anglicans and Presbyterians belong. (Unlike us, the Presbyterians are not well supplied with such theologians as Bp. Robinson and Drs. Hamilton, Altizer, and van Buren, and will probably be even more firm than we about taking corporate affirmations seriously.)

There is another concern that needs to be expressed about statements of belief—the concern voiced in the Epistle of James: "You believe that God is one; you do well. Even the demons believe—and shudder" (2:19). The creeds teach us to understand the saving actions of God, Father, Son, and Holy Spirit, so that we may have trust in him and commit ourselves fully to him. This can happen only by the gift of God's grace, not by coercion. The creeds are the Gospel—the good news—in microcosm, and must be used in a way which makes clear their character of good news.

The key to an understanding of a great deal in the draft document is its robust affirmation of the tradition of the church (p. 26, paragraphs 6, 7, and 8). What is said about creeds, sacraments, ministry, or any other issue must be construed in harmony with the teaching of the church of the ages.

"Letter to the Editor"



It is the peculiar merit of the Chicago Quadrilateral that it is much clearer than the later versions of Lambeth about this central issue.

PETER DAY, LL.D.
Ecumenical Officer of
The Episcopal Church

New York City

Revised Version

I am deeply grateful for your giving me permission to send as a letter to the editor, a revised version of my poem:

To Pilate:

Truth? It's the word made flesh and bone
Most fully human since by birth divine
Man's mind its temple, and man's heart its throne

Sound prose its bread, pure song its ruby wine.

Proud pagan Pontius! With still soiled hand
You ground the wheat, you crushed the purple grape

But now before your victim—Judge you stand

To die . . . or be forgiven; how can you escape?

For look: the broken body is restored
To bread its leaven, and to wine its yeast
Here stands the table of your Caesar's lord
You think it odd he bids you to the feast?

(The Rev.) WILLIAM B. STIMSON
Mystic, Conn.

The original version appeared in TLC, Mar. 29. Ed.

Who Are Ministers?

I read with interest and considerable agreement the article on COCU by Fr. Stewart [TLC, Aug. 16]. However I feel some clarification should be offered in the matter of what a "minister" is and how one gets to be one.

The author supposed quite accurately that God ordains "ministers." But who are they? An argument can be made that the term "minister" is a generic term used to describe a man or woman who only works on Sundays, lives next door to a church and presumably "runs" the church, whatever that may mean. What we mean when we say "minister" is clergyman, a person whose living is provided by the church so that he or she may do whatever clergy types do. This person is allowed to perform as a clergyman by virtue of something which is variously known as ordination. While we use the words "minister" and "clergyman" interchangeably, they are not in fact interchangeable except in a limited protestant sense.

Our branch of the catholic church makes it clear in the baptismal office that people are made ministers when they are made members of the church, which is to say at their baptisms. His ministry is to confess the faith of Christ crucified and manfully to fight under his banner and to continue his faithful soldier and servant unto his life's end. In confirmation this ministry is sealed with chrism and the laying-on-of-hands as the candidate ratifies his ministerial vows and through faith receives the seven-fold gifts of the Spirit. We would conclude therefore that all baptized and certainly all confirmed men and women are ministers of God and to men.

Again in the baptismal office the officiant, who is usually a priest, prays: "Grant that whosoever is here dedicated to thee by our office and ministry. . . ." I would take "office" to mean the order of priests, and "ministry" to mean the work of a Christian. Ministers and priests are not mutually exclusive, but they are not precisely the same thing.

Our Roman brothers are getting into the habit of referring to ministers rather glibly as the ones who perform the sacraments. We and they already have a word for this kind of "minister," namely bishop. It is from the bishop that the priest derives his particular kind of ministry of presiding at the Eucharist. Unfortunately we have gotten into the habit of referring to priests as "ministers," mostly through a protestant confusion about who are ministers and what are priests. The canons of the church do not help in this regard, nor do generations of misguided priests posing as protestant "ministers."

It is time to get away from "the minister" of a parish church and to recognize ministers of all sorts, namely, the people of God.

(The Rev.) PETER COURTNEY
Vicar of St. Philip's Church
Belmont, N.Y.

Repression from the Left?

I was shocked to read of the revocation of the license of Dr. Carl McIntire's radio stations in Media, Pa. [TLC, Aug. 9]. The stations have been under abusive attack for many months, evidently because of their conservative position. They were entirely cleared of charges of unfairness after an exhaustive inquiry by FCC examiner Irion. One can only wonder what can have caused the FCC to reverse the conclusions of their own investigator.

Though the Left cries "repression!", in actual fact it is the voices of the Right which are being silenced one by one. Soon there will be no choice in the kind of program one may hear.

HOPE M. KIRKPATRICK
Georgetown, Conn.

Self-supporting Clergy

I wish to comment on the statement adopted by the Caucus for Multiplying the Ministry of Christ (TLC, Aug. 9). The substance of this statement is to encourage "the widespread ordination of qualified and responsible leaders as priests and deacons who may remain in their present occupations or professions"—or in other words, a self-supporting clergy.

I recently became rector of a church which was served for the previous 24 years by a self-supporting clergyman, and the following remarks are in no way intended as a reflection upon his ministry, but rather as evidence of the fact that one man cannot adequately hold down two full-time jobs.

First of all, the records in this parish are virtually non-existent. The parish card file was made by my predecessor's predecessor



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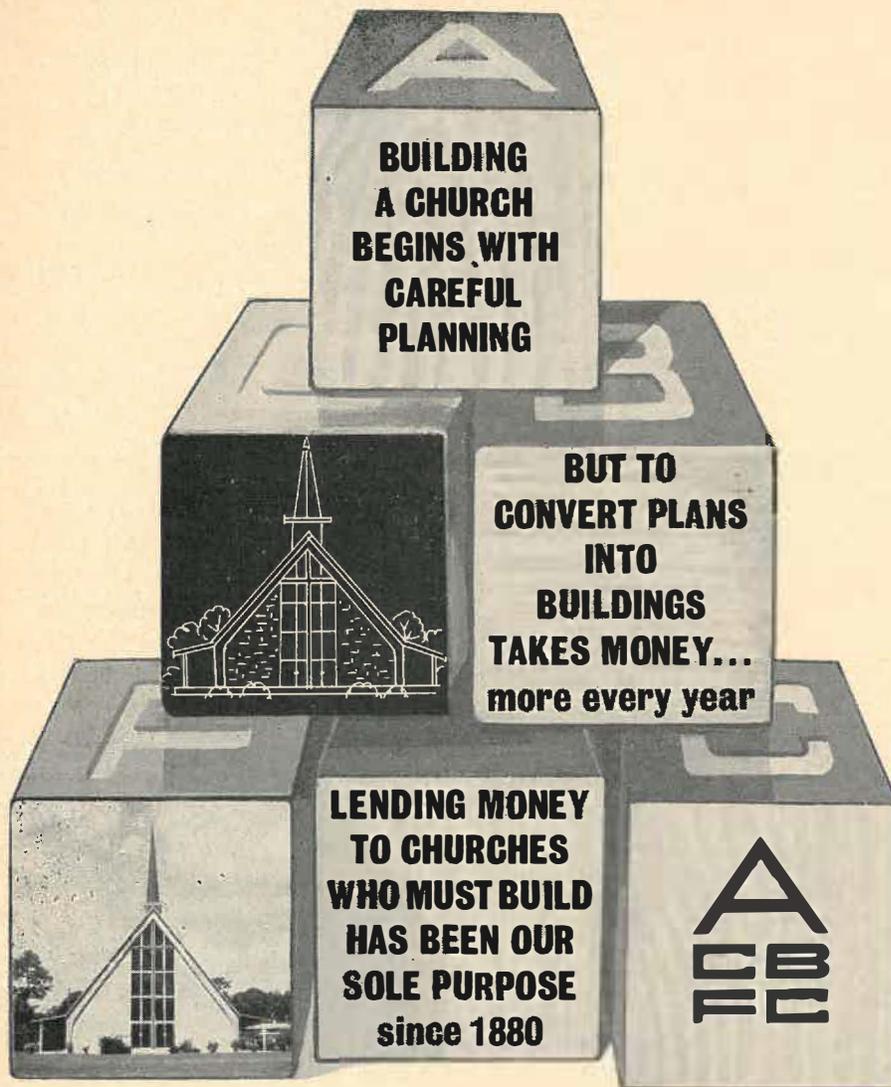
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at least 25 years ago. The Parish Register has no index and does have large gaps in information. There was no up-to-date mailing list or communicant or parish list of any kind when I arrived. I have no idea how many communicants or parish members there are, who they are, or where they are. This church is on the Baltimore-Washington corridor in one of the fastest-growing areas in the country, as suburban development from both Washington and Baltimore impinges upon it. Nonetheless, upon the death of my predecessor (from a heart attack, I might add) it was questionable whether or not the parish could financially continue; the average Sunday attendance was around 50 or so.

The point is simply that one man cannot hold a responsible professional position requiring 40 or more hours per week, and then on top of that adequately fulfill the requirements and demands of the parish ministry. There is insufficient time for the paper work and administrations, for the pastoral work, and for the task of mission. The result is a chaplaincy to a small, static in-group who have the benefit of the presence of a clergyman with none of the responsibility for his support. And worse than that, the result is immeasurable loss of opportunity for the mission of Christ in the world.

I am further disturbed by the remark in the caucus statement with regard to potential self-supporting clergy, that "they represent an extraordinary variety of backgrounds and abilities which are not usually found among seminary graduates." The implication of that statement seems to be that the potentially self-supporting clergy are not willing presently to obtain a seminary education and preparation for the ordained ministry, and in the view of the caucus should not be required to do so. I wonder if those people would be willing to present themselves to a surgeon who worked full time as a lawyer, studied privately in his spare time under a local doctor, and performed operations as a sideline in the evenings and on the weekends?

In my opinion, the church today can ill afford part-time and hastily-trained clergy—glorified lay readers. On the contrary, we need to relieve the parish priest of clerical and custodial chores so that he will have more time for his essential work. And we need to upgrade the quality of theological education, close the back-door diocesan training schools, and offer continuing-education programs to keep the men abreast of current developments in the various fields related to the profession of the clergyman.

(The Rev.) DAVID H. PARDOE
Rector of Trinity Church

Elkridge, Md.

Taxa—Taxes

The Rev. Dr. Hards doubtless knows Greek better than I do [TLC, July 12], but for the information of any of your readers who might wish to explore further in biological fields, in biological usage *taxa* is the plural of *taxon*, a category in classification, while the plural of *taxis*, an oriented movement, is *taxes*.

Your publication continues to provide valuable information and at times inspiration.

(The Rev.) BRADLEY T. SCHEER
Professor of Biology
The University of Oregon

The Living Church

September 13, 1970
Trinity XVI

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WEST TEXAS

The Celia Aftermath

In a letter to his clergy and laity, the Rt. Rev. Harold C. Gosnell, Bishop of West Texas, reporting on his survey of people and properties within his diocese after Hurricane Celia had hit Texas, noted:

(✓) St. Martin's Intercultural Mission, Corpus Christi: School and office buildings completely destroyed; the cafetorium badly damaged; all files, library books, and personal books and effects of the clergy, gone. The church is in "pretty good shape." Most of the parishioners have lost both homes and possessions;

(✓) All Saints', Corpus Christi: Tower blown down into the roof over the nave; wall and roof damage, and water damage;

(✓) Good Shepherd, Corpus Christi: Part of the stained glass blown out as well as several windows in the school building;

(✓) St. Thomas', Corpus Christi: Extensive roof and water damage and some structural damage. The prayer garden is a "jungle";

(✓) St. Christopher's, Portland: Entire front end of church blown in and severe water damage; roof blown off a portion of the rectory, holes blown through siding, and entire house drenched by rain. The church had been dedicated June 28.

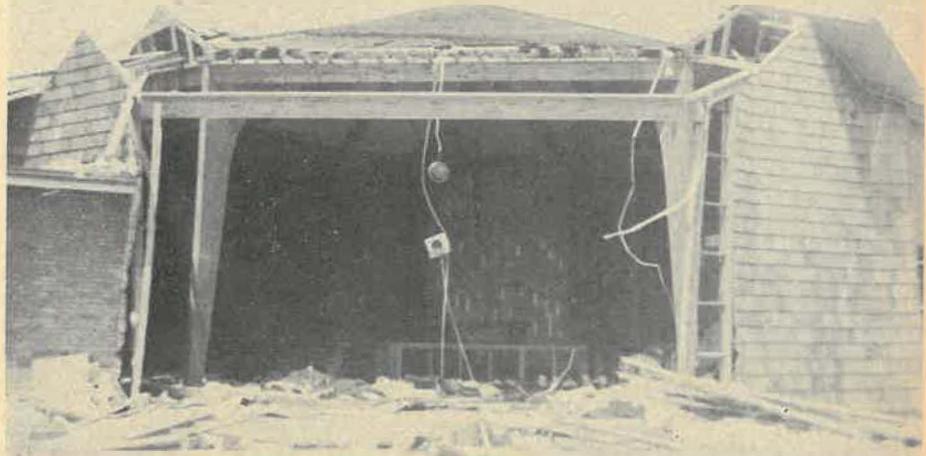
(✓) Trinity by the Sea, Port Aransas: New rectory a complete loss;

(✓) Our Saviour, Aransas Pass: Major roof damage to the parish house and minor roof damage to the church.

There were minor damages to churches in Rockport, Robstown, Sinton, and George West. The Bishop Elliott Conference Center had much tree damage and debris, but both the old and new buildings weathered the storm well.

Bp. Gosnell also said the Diocese of Mississippi had scheduled a specially-designated offering "repaying our friendship of a year ago," and parishes in Lubbock were sending offerings in thanksgiving for West Texas's help at the time of their tornado. Help is also coming from other areas. The bishop has established a disaster fund for the diocese.

The token grant of \$2,000 from the Presiding Bishop's Fund for World Relief, sent to Bp. Gosnell very shortly after the hurricane, was paid "out of the fund's deficit." According to a letter from the Rev. Raymond E. Maxwell, secretary of the fund, the fund is now running far short of its commitments owing to the



ST. CHRISTOPHER'S CHURCH, PORTLAND, TEXAS
Entire front end of church blown in and severe water damage

absence in 1970, of the usual \$200,000 appropriation from the General Church budget. Money may be sent to the Diocese of West Texas through the P.B.'s Fund for World Relief.

On Aug. 9, an ecumenical service was held in the open building of St. Christopher's by the Sea, Portland, with three congregations having Holy Communion together. The Rev. William E. Campbell, vicar, was host. The other congregations taking part were First United Methodist and St. Stephen's Lutheran. Since then the Methodist Church has continued to share what is left of the Episcopal Church building.

It has been stated by weather officials that the eye of Hurricane Celia passed over the Portland, Gregory, Ingleside, and Aransas Pass area at 181 miles per hour.

One of the significant results of the Aug. 3 disaster is that walls and fences are down all over town, Fr. Campbell said, and people are helping each other and meeting neighbors for the first time, and there is a sense of community and oneness.

ENGLAND

Court Rules on "Secrets"

A priest, acting as marriage guidance counselor, must give evidence of marriage secrets if both husband and wife agree, a High Court judge ruled in Lon-

don. If one of the parties were to object, however, the priest would not be bound to disclose details.

The ruling was given by Mr. Justice Baker in a nullity case in which the Rev. Francis J. Handley, a Roman Catholic priest, had asked the judge to set aside a subpoena ordering him to give evidence. The subpoena was served on behalf of a man petitioning for a nullity decree against his wife, alleging non-consummation of marriage.

The High Court was told that Fr. Handley was given information about the marriage—not in the confessional—but in conversations with the couple during his work as counselor of the Roman Catholic Marriage Advisory Council.

Justice Baker said courts hold that doctors cannot withhold details of consultations with patients; bankers, details of clients' accounts; nor journalists, sources of information. Discussions between lawyers and clients are privileged, he said, but this can be waived by the client. "In my judgment," he said, "it is not the law of this country that a privilege attaches to a priest or other professional man or any other marriage guidance counselor as such. Such a privilege would be putting the conciliator on a far higher and different plane from the lawyer. Communications between lawyers and clients are privileged, but the privilege is that of the

Continued on page 24



ECS: One work party leaves for the day

Roberta G. Costin

FREEDOM TO SERVE

Episcopal Community Service of San Diego—"a well-established agency doing a job that fits the most liberal definition of 'what the church ought to be doing,' and at the same time accomplishes the tasks that the most conservative churchman has always considered a part of the church's ministry—helping those in need."

THE Chapel of Christ the Liberator, the name proudly, but modestly, proclaimed on the signboard of the converted Quaker meeting house at the corner of 19th and Market Sts., probably holds the key to the philosophy and the work of the Episcopal Community Service of San Diego. The chapel itself sets the tone for all activities that are directed by and emanate from the agency. Above the small altar, towers the cross of Christ the King; yet the room which houses the chapel is a multi-purpose room. Not only a place for prayer but also furnished with conference tables and assorted chairs and sofas, it doubles as a setting for staff or group meetings. Unconventional, yes, but so, in their day, were many of the teachings of our Lord.

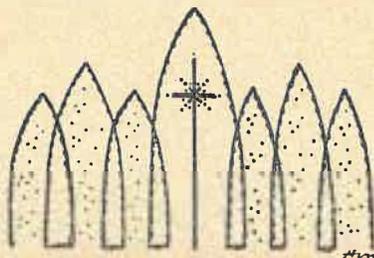
The operations center of Episcopal Community Services consists of the converted meeting house and four adjacent houses, old and in need of renovation, in the Logan Heights area of San Diego. However, the influence of ECS can be felt in such diverse areas as the county geriatric hospital, the county detention facility for boys, and the Adult Rehabilitation Project, which offers respectable employment and a ray of hope to men recently released from correctional institutions. In the words of the Rev. Arthur G. Elcombe, executive director, the purpose of Episcopal Community Services is "to render service in the name of the church." Chap. Elcombe points out that

ECS was set up by the church, yet is free to serve, since its charter explicitly forbids the agency to do those things ordinarily done by a parish church. The commitment is *direct* service to *people*, and the "freedom to serve" permits ECS to raise questions in areas of community concern and provides validity for addressing its activity toward these areas. This freedom also gives a flexibility which is hard to find in today's bureaucratic world. There are no "sacred cows." At any point a program can be dropped or added with the consent of the board of directors. What makes such an agency possible? A church which says "minister and provide service," but does not spell out *how* and *what*. Thus, Episcopal Community Service is many things to many people.

THE agency itself is not new. Prior to 1954 it was called the Episcopal City and County Mission Society and its work was directed on a part-time basis by a curate of St. Paul's, San Diego, and carried out, for the most part, by volunteers. In 1954 the Rev. Ralph D. Bonacker, presently with the Episcopal Mission Society of New York City, was appointed the first

full-time chaplain. The operation was funded by the Diocese of Los Angeles, by the women of the San Diego Convocation, and by individual contribution. ECS was incorporated in 1957, and in 1958 began receiving some support from the United Community Services of San Diego County. Fr. Elcombe has been executive director since 1960. In addition to the executive director, the present staff includes the Rev. Charles R. Zimbelman, who directs the Counseling Services, Mr. Leonard DePew, assistant executive in charge of Neighborhood Services, Mr. James Shaw, director of Adult Rehabilitation Services—locally known as the "Work Project"—and Mrs. Elizabeth Elder, secretary and editor of the Newsletter. Volunteers continue to play an indispensable role in keeping Episcopal Community Services running. Unfortunately, if all who make significant contributions were named, this article would have to be serialized. Some names will, of course, appear in discussion of various activities; may it suffice here to mention only two: Mrs. Louise Bartos, of St. Andrew's, La Mesa, Membership Chairman, and Mrs. Sybil Solleder, St. Philip's, Lemon Grove, Director of Volunteers.

Episcopal Community Services is not a "clergy-directed" operation; it is an interdisciplinary organization of clergymen, social workers, counselors, and psychologists working in partnership with the church, the community, the probation department, and the Department of Correction. Any group working in partnership with professionals should itself be professional. Thus, ECS is not a circle of



Roberta G. Costin is a communicant of St. Andrew's Church, La Mesa, Calif., and a frequent contributor to these pages.



Episcopal Community Service — The Chapel of Christ the Liberator

well-meaning do-gooders, out to help the poor and unfortunate with little or no knowledge of how to be of service. All professional staff members must meet the requirements of their fields and be highly qualified. Those involved in counseling must be members of the American Association of Pastoral Counselors; all social workers must hold the MSW degree. The areas of Episcopal Community Service activity fall into four major categories: chaplaincy, counseling services, rehabilitation services, and neighborhood or social services.

THE chaplaincy program is presently in a period of transition. Formerly, clergymen from the Episcopal Community Service served as the protestant chaplain at such county institutions as juvenile hall and the long-term detention facilities for

both boys and girls, as well as assisting at the geriatric hospital and other county institutions. The county has recently taken over all official institutional chaplaincy activities, although volunteers from ECS still hold lay services at the juvenile detention facilities. During the past year two laymen, Ellsworth Pryor, from St. Paul's, and Bill Prickett, from All Souls', devoted countless hours to working with boys at the "camp." Their contributions included getting up at 5:30 A.M. on Sunday mornings and driving some 30-40 miles to hold services and just "be there" to talk with the boys and, more important, to listen. There were also the women from parishes all over the county who drove out on Sundays to visit with the boys over a "breakfast" of punch and cookies. The Episcopal Church has provided the longest continuing chaplaincy services to the

county geriatric hospital, and it is here that the need for stability of personnel and of scheduling would seem greatest. Most of these patients can look forward to no release but death, and thus, people-to-people ties assume a greater importance. For ten years, as of this month, the Rev. Kenneth Johnson, of St. Philip's, Lemon Grove, has served on a part-time basis as Episcopal chaplain, working two days each month with the patients and celebrating Holy Communion once each month. Mr. Virgil Moffitt, a lay reader from St. Andrew's, La Mesa, has worked with geriatric patients, both at the county hospital and at private nursing homes, for more than three years, conducting services and visiting with the patients. Each "minister" is, of course, assisted by volunteers—laywomen, laymen, and students—who help with the sheer physical problems of getting patients to and from services.

The Church Counseling Services of Episcopal Community Service are available, on a sliding-fee scale, upon referral from the clergy or the court of conciliation. Both individual and group counseling are available. At present the counseling staff is headed by Chap. Zimelman, who is assisted by a psychologist and a psychiatrist, serving as consultants. A full-time chaplain-counselor position now vacant cannot be filled at this time due to a cutback in diocesan funding. An effective new counseling technique has been the use of a video-tape feedback which enables the client to see and hear himself as others see and hear him. Bp. Bloy of Los Angeles provided the video-tape system through a special fund. It would be all too easy to dramatize the value of a competent pastoral counseling service in a state where there is one divorce for every two marriages. As expected, the greatest portion of counselees come to ECS for family and marital counseling. Individuals' crises, apparently of an entirely different nature, many times are rooted in home problems. Perhaps the figures can best speak for themselves. During the past year, 61 clergy-made referrals to the Church Counseling Service, resulting in 1,704½ hours of marriage, family, and "individual" counseling, and 315 hours of group counseling. In addition, a special fund provided help on a limited basis for neighborhood youngsters, aged 10-14. Here again is the old story—the effectiveness, even the continuation, of this portion of the program is jeopardized by lack of funds.

The Rehabilitation Service of Episcopal Community Service—the Work Project—is one of the oldest, and perhaps the best known, facets of the agency operation. This is an area in which ECS has done pioneer work in tackling one of today's most difficult and self-perpetuating social problems. A job with the Work Project is not an end in itself. It is but a stepping stone to give the unskilled or



ECS — "To render service in the name of the church"

semi-skilled parolee a chance to earn some money and to prepare himself to face job-hunting on the "outside" and the almost inevitable rebuffs he will meet before he secures permanent employment. The man comes and ECS provides an opportunity for work. The only stipulations are that the worker have been released from a correctional institution within the past 60 days and that he check in at seven o'clock in the morning prepared to go to work, sober. The parolee is not pressured to attend meetings or counseling sessions; the services are available if he desires them.

Ten years ago the idea of employing "ex-cons" raised the eyebrows of many a parishioner. Today the work-project trucks are well recognized throughout the area. Here is a place Mr. and Mrs. Average Householder can call and get reliable people to do well the kinds of jobs that most people nowadays just aren't interested in doing. Have you tried to hire someone to cut weeds in the hot sun this summer? If you find anyone, you'll have to furnish the tools, hope the job is finished before fall, and that the worker doesn't injure himself and bring suit against you. This writer knows from recent personal experience what an ECS crew will do. The men will arrive on time with the proper tools and do the job efficiently and courteously. They'll even rake up and haul the mess away for you.

Of course, not all who come to the Rehabilitation Service succeed, but the percentage of Rehabilitation-Project men who make it on the outside is significantly higher than the national average. Many men have been paroled because they had the possibility of temporary employment with the Work Project and have proved that man's faith in the ability of his fellowman to re-form his life-style is not a vain hope but a reality. A recent innovation in the Rehabilitation Service has been the paroling of a few men to attend college. Such cases have been supervised by Prof. Mel Murphy, field instructor from San Diego State College in Neighborhood Services.

The fourth arm of Episcopal Community Services is Neighborhood or Social Services. This branch operates in cooperation with the graduate school of social work at San Diego State College. First-year graduate students spend 16 hours per week "on the job"; second-year students, 20. The Neighborhood Services program began with the 1965-66 academic year as a strictly "neighborhood" undertaking. As time passed, the areas of service reached far out into the community. Students initiate their own projects; ECS provides field instruction. Last year's students came from varied backgrounds: four from social work, two from recreation, two Roman Catholic nuns, one from adoption work, and one who had worked on a Kibbutz in Israel. Many social-service agencies, now established



Fr. Elcombe — Executive Director since 1960

and running on their own, began as student projects under the direction of ECS. These include the Crisis Center, the Student Help Center at San Diego State College, and the "Bridge," a new program for housing and assisting runaway youths. Episcopal Community Service has hosted — given space and housekeeping services—to various "new" service groups and continues to do so. Such help is pro-

vided until the groups can "go it on their own." The only stipulations are that group leaders have a sympathetic understanding of the goals of ECS and that their aims and operations be within the law.

What might be termed a fifth arm of Episcopal Community Service is Chap. Elcombe's herculean attempts to provide all parishes within the county with "feedback." He has scheduled a Sunday at each parish when he "takes to the pulpit" and reports to supporting congregations on the activities and needs of ECS.

THIS is, of course, only a thumb-nail sketch of the work of Episcopal Community Service of San Diego as seen by the "woman in the pew." Here is an organization of which any Episcopalian might well be proud—a well-established agency doing a job that fits the most liberal definition of "what the church ought to be doing," and at the same time accomplishes the tasks that the most conservative churchman has always considered a part of the church's ministry—helping those in need. In all of today's hue and cry about funds, use of funds, relevancy, and liberal-vs.-conservative, one cannot afford to overlook the truly Christian contribution of such an agency as ECS. May the church always remain free to serve "all sorts and conditions of men."

Before or After

Revelation: 8

What great clock ticked
that strange half hour?

The noiseless heart of God?
The soundless chanting of angels?
The silent tolling of aeons still to come?

At last the seven
angels were given
trumpets to peal through heaven.
And one was shaking
incense upon the fire and making
thunder across the earth and quaking.

But only One knew
before or after the angels blew:

What great clock ticked
that strange half hour.

James E. Warren, Jr.

ADVENT WREATH PRAYERS

From

St. Andrew's Junior Church School, Valparaiso, Ind.

ADVENT I

(1) **I**N the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

(2) *Leader:* Show me thy ways, O Lord.

Pupils: And teach me thy paths.

Jesus, the Saviour, has come. He came in ages past, and he comes still to tell us about God his Father, and to help us become his friends.

(3) Let us pray.

Almighty God, give us your help, that we may throw out of our hearts all things wrong and dark, that when Jesus comes again at the Last Day, we may rise to heaven with him. *Amen.*

(Light white candle and 1 purple candle)

(4) Let us pray again.

O Blessed Jesus, the Light of all men: Bless these candles which we light in honor of your presence here, and your coming again. And so light up our hearts with the fire of your love, that we may receive you with joy and gladness and hold you close. *Amen.*

*Long the nations waited, through the troubled night,
Looking, longing, yearning for the promised Light.
Brightly dawned the Advent of the new-born King,
Joyously the watchers heard the Angels sing!*

(5) *Leader:* Maranatha!

Pupils: Even so come, Lord Jesus!

ADVENT II

Numbers (1), (2).

Jesus, the Saviour, has come. He comes still; and we find him in the Holy Word which God the Father has sent forth. God's Word is Jesus himself, and God's Word is his Holy Bible.

(Light white candle and 2 purple candles)

Let us pray.

Blessed Lord, who sent forth Jesus in the Word of Holy Scripture: Grant that we may read our Bible to learn more of thee, and to find here our blessed hope of everlasting life. *Amen.*

Let us pray again.

Number (3).

*O Word that goest forth on high, from God's own depths eternally,
And in these latter days was born for succour to a world forlorn:
Pour Light upon us from above, and fire our hearts with ardent love,
That as we hear thy truth to-day, all wrong desires may burn away!*

Number (5).

ADVENT III

Numbers (1), (2).

Jesus, the Saviour, has come. He comes still, in the strength and power of his Holy Sacraments. He comes through his chosen priests, and cleanses the hearts of his friends.

(Light white candle and 3 purple candles)

Let us pray.

O Lord Jesus Christ, as you sent John Baptist to prepare people for your first coming to earth, so now bless our clergy, thy ministers; that they may help us turn from wilfulness to obedience, and be ready to meet you when you come to judge the world. *Amen.*

Let us pray again.

Number (3).

*On Jordan's bank, John Baptist's cry announces that the Lord is nigh;
Awake and hearken, for he brings glad tidings of the King of kings.
Then cleansed be every heart from sin, make straight the way of God within,
And let each heart prepare a home where such a mighty Guest may come!*

Number (5).

ADVENT IV

Numbers (1), (2).

Jesus, the Saviour, has come. He comes still: at Christmas, and every day of the year. Jesus is coming again at the Last Day to bring us to Heaven.

(Light white candle and 4 purple candles)

Let us pray.

O Lord, come with power to our hearts: Come and strengthen us in temptation; Come and deliver us from all wrong-doing; and come to bless again Jesus's birthday, Christmas Day!

Let us pray again.

Number (3).

*The King shall come when morning dawns, and light triumphant breaks;
When beauty gilds the eastern hills and life to joy awakes.
Not as of old — a little Child — to bear, and fight, and die,
But crowned with glory like the sun that lights the morning sky.
The King shall come when morning dawns and light and beauty brings:
Hail, Christ the Lord! Thy people pray 'Come quickly! King of kings!'*

Number (5).

• • •

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Book of Common Prayer, 98.



Prayer Groups — "Learning to know and love God."

ONE PRAYER GROUP

BY ANN T. DWYER

AFTER several happy parish experiences in the course of my husband's ministry we landed, a few years ago, in a parish in another diocese. To our surprise and dismay we found that we just could not please that vestry. I got into a spiritual upheaval and did a lot of praying like "Lord, please help me to love so-and-so," with my soul getting into an increasingly nasty state. I did a lot of fretting about Christian love and during one such discourse a friend of mine said, "Oh, why not forget about all that theory?" (Theory!) Of course you can't forget it if you are going to take Christianity seriously, but for all my fussing I wasn't making much headway.

Then God very kindly sent me a neighbor (a Protestant) who wanted a prayer group. I was happy to join her and before long we had a large group—mostly Presbyterians—and through a thrilling, but agonizing process I learned a lot about Christian love. In trying to understand and love the "difficult" people I had to get to know myself better, especially as to why the difficult ones should find me unlovable. My pride suffered some severe

blows which, as we all know, was the best thing that could possibly happen to it. And don't think it wasn't humbling to learn so much about Christianity from Protestants.

About a year ago when we had been in Waterloo for six months, I was approached by a woman in our parish and asked if I would start a prayer group. I said "no" but that if she got a group together I would join it. I am prone to spiritual pride along with all the other kinds and was pretty certain that if I started it and if it were "my" group it would be doomed to failure. I figured that if God wanted a prayer group in the parish He would arrange it and I would then be free to join it.

After A. had chatted with my husband about it and had received encouragement from him, she collected six more women, and me, and within two weeks we had our first meeting. Since I was the only one there with any prayer group experience they looked to me for guidance which I was happy to give them. I felt that that was safe enough. Very gingerly I led them in the direction of my previous prayer group, and by golly, it seemed to be just what the majority were looking for, and the others were willing to go along. Since then we have met every Tuesday morning, including Christmas Eve. Now *that* shows a real interest!

The group stays small and we do wish we had a few new members, but we are convinced that when God wants us to have more members he will send them.

WE meet as close to 9:30 A.M. as possible, get a cup of coffee or tea if there is any provided, and then talk—always trying to keep the talking within the framework of:

- Learning to know and to love God;
- Learning to know and to do his will;
- Learning to pray more effectively;
- Surrendering ourselves to him completely;
- Learning to trust him.

In letting God change us and our lives it is necessary that we talk about our problems and our joys, looking for true Christian expression and solutions, but we try not to let the sessions deteriorate into a mutual misery association. We try to avoid denominational discussions because it is healthier to concentrate on the Christianity we have in common. Any arguing, even well-intentioned arguing, should be avoided. It's more important to love someone than to convince him of a point. We try not to get hung up on all the exciting issues of the day—social conflict, moon shots, controversial books and personalities—because as stimulating as they may be it is a waste of a precious two hours. The important thing during prayer group

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time is to establish a more vital relationship between God and ourselves. The result is likely to be, and should be, a fresher and more Christian attitude toward all the topical issues. In our present prayer group we have no babysitting problem, but in the former group the mothers of small children shared the cost of a babysitter and the children were left at one of their homes—not where the prayer group was held. We felt that it was well to avoid as much distraction as possible.

About a half hour before we go home at 11:30 we pray informally (no set prayers) while seated comfortably, although one could kneel or even lie down if one preferred. It wouldn't really matter. We intercede for people, we thank God for specific blessings, and ask his help for other specific situations. We take turns praying, although if it seems suitable we will interject thoughts into other people's prayers, or take a couple more turns if there is more we want to pray about. Sometimes it strikes me like having a "conference telephone call" with the Holy Spirit. When everyone seems to have said all she cares to say someone will start the Lord's Prayer.

It is all quite informal. We dress as we please depending on how we feel or where we may be going after the meeting. People may contribute to the conversation or they can come for months without saying a word either in conversation or prayer. It doesn't matter. They are accepted and loved exactly as they are. If there is any rule at all it may be that we never discuss other people's problems out of prayer group. It does take a strong leader, or several of them, to keep the conversation from straying away from God and focusing our attention upon ourselves. One hopes this will be done firmly but lovingly.

We rely heavily on books such as Brother Lawrence's *Practice of the Presence of God* and Fenelon's *Christian Perfection*. They are catholic, of course, and "safe." But then there are those other wonderful books: *My Utmost for His Highest* by Oswald Chambers, *The Christian Secret of a Happy Life* by Hannah Whitall Smith, and the books by Agnes Sanford and Glenn Clark. It is this last group of books that give us, in their down-to-earth way, the courage to expect God to change us so that we might reach for the ideals of Brother Lawrence and Fenelon. We have nothing so formal as reports on these books, but after we have read them at home there are often things we want to share. Some of us use *My Utmost for His Highest* for daily readings and we often read some of the daily homilies during prayer group. Chambers is not always easy to understand, but he does put Christianity on the line.

As a result of all this I can look back over the last three years and think of all the changes I've seen. Several unhappy

mother/or mother-in-law/daughter relationships have become loving ones. One marriage was rather dramatically saved and many have been improved. A mental breakdown was avoided. Two husbands of prayer group members asked to be baptized, and these were men who had detested everything connected with the church. C. gained an inner calmness with the result that her tension-caused ailment of 12 year's standing has cleared up. Two women were able to give up smoking without any strain. D. is finding new confidence and happiness in her almost constant awareness of God's presence. Her husband is learning to smile and enjoy life for the first time in 40 years of marriage.

Many of these women have a lovely spiritual simplicity. But others of us are less simple and we seem to have a more difficult time. One may be a victim of some deep-seated bad habits . . . like being possessed by his possessions. Another may find it next to impossible to be honest with God and is shocked to be told that if you are angry with God you should tell him so. (If you can't be honest with God whom can you be honest with?) Many people balk at the idea of doing *nothing* for God's sake. That is to say, remaining quiet and being useless to all outward appearances while God is changing you into an effective tool.

There have been some healings, of course, but somehow the physical healings never amaze me as much as the healing of personalities. I am one of the happy ones in that respect. I have much more patience and calmness and so much less anger in me now. God has been changing my very instincts.

There is another, newer prayer group in the parish too. It meets in the evening and there are five of us. Three Episcopalians and two Methodists. Man, those two Methodists know something about a personal Saviour!

So, there are only about 12 of us out of a parish of 400, plus a few others who

wish they could attend but who, for various reasons, can't. Most of the parishioners have not heard about the prayer groups, and many of the people who have heard about them are repelled by them. They sound either frightening (people feel they have to be almost perfect in order to join—which is foolish), or distasteful in a holier-than-thou way, or just utterly boring.

One thing that I have learned in the last three years is that one shouldn't try to "sell" God. We hope that the people in the prayer groups will, in some quiet way, and with God's love, become contagious so that people will "catch" him. We don't think that we can expect to become a "swinging parish" and are not at all sure we want to, but we do wish we could become a holy one. We have not announced the groups as parish functions because we don't want anyone to feel that he "should" attend—besides we would like to see it spread beyond the parish. Recently we put an invitation in the parish newsletter giving an invitation and stating that we study "more effective prayer and Christian living."

Agnes Sanford wrote a book called *The Second Mrs. Wu* in which she tells of a Chinese convert who was so naive that he went around healing people just like the Bible says we should do. I have at last, at age 42, and with God's grace, become naive enough to expect miracles and changes. And may I add that I think that most Episcopal literature is so much glop? The same old stuff . . . lots of theology, multitudes of quotations from the Prayer Book, the same old clichés about the sacraments, and scholarly-sounding rules for meditating. As an orthodox, catholic-leaning Episcopalian, I know the value of the Prayer Book and the sacraments. But our authors seldom have the courage to tell us about the things one can read in some of the protestant books like "expecting God to live up to his promises" and "expecting miracles." I've seen a lot of lovely miracles in the last three years.

Mixed Pair

Two rubber gloves, smooth,
But with no body
Lie tossed side by side
One red, one white—
The red seeing to grasp the white,
Wondrously giving life to death.

It cannot be?

Reaching out,
I throw white across red:
Lifeblood knows the tension of death.
That seems right.
But a red finger points, defiant,
To the present moment
And the future.

William Turner Levy

A CHART OF DRUGS

Reprinted from *Tidings* (The Diocese of Long Island)

Drug Used	Symptoms	Look For	Dangers
Glue Sniffing	Violence; drunk appearance; dreamy or blank expression.	Tubes of glue; glue smears; large paper bags; handkerchiefs.	Lung/brain/liver damage; death through suffocation or choking; anemia.
Heroin, Morphine, Codeine	Stupor; drowsiness; needle marks on body; watery eyes; loss of appetite; blood stain on shirt sleeve; running nose.	Needle or hypodermic syringe; cotton; tourniquet-string; rope; belt; burnt bottle caps or spoons; glassine envelopes.	Death from overdose; addiction; liver and other infections due to unsterile needles.
Cough Medicine containing Codeine and Opium	Drunk appearance; lack of coordination; confusion; excessive itching.	Empty bottle of cough medicine.	Addiction.
Marijuana ("Pot," "Grass")	Sleepiness; wandering mind; enlarged pupils; lack of coordination; craving for sweets; increased appetite.	Strong odor of burnt leaves; small seeds in pocket lining; cigarette paper; discolored fingers.	Inducement to take stronger narcotics; psychological dependence.
Hallucinogens: (LSD, DMT)	Severe hallucinations; feelings of detachment; incoherent speech; cold hands, feet; vomiting; laughing, crying.	Cube sugar with discoloration in center; strong body odor; small tube of liquid.	Suicidal tendencies; unpredictable behavior; chronic exposure causes brain damage.
Stimulants: Amphetamines ("Pep Pills," "Ups")	Aggressive behavior; giggling; silliness; rapid speech; confused thinking; no appetite; extreme fatigue; dry mouth; shakiness; insomnia.	Pills or capsules of various colors; chain smoking.	Death from overdose; hallucinations; psychosis.
Sedatives, Barbiturates ("Goof Balls," "Downs")	Drowsiness; stupor; dullness; slurred speech; drunk appearance; vomiting.	Pills or capsules of varying colors.	Death or unconsciousness from overdose; addiction; convulsions in withdrawal.



The Secret Minutes of Jerusalem

By PROFESSOR ANONYMOUS

EDITOR'S NOTE: The author prefers to remain anonymous because of the unusual circumstances under which he came into possession of the manuscript he here translates and discusses. Written on papyrus, it was apparently recovered from the circular file discarded by St. Luke, when writing the fifteenth chapter of the Book of Acts. It seems to have been spirited into Egypt for safekeeping, and then forgotten or lost for many centuries. Recently it was among the papyri woven into Thor Heyerdahl's craft, *Ra II*, which has just completed its historic voyage to Barbados. There it was recovered, in some strange fashion, by Professor Anonymous, who was spending his sabbatical on the beach. Dried out, it was smuggled to the United States by the professor, who concealed it in a bag of marijuana. The professor has declined payment for his article, stating that he would be content with his profits from sale of the marijuana, some of which he may have been smoking while writing it.

THE Council of Jerusalem, described in the fifteenth chapter of the Book of Acts, has been rightly hailed as a turning point in the history of the early church, marking as it did the admission of Gen-

tiles to the Christian community without the requirement of circumcision. However, my researches have indicated that the decision was really a compromise, reluctantly accepted by the Establishment in the face of far more radical demands which, if adopted, might have changed the whole tenor of history, and perhaps have made the church, with all its corruptions, unnecessary. I base this conclusion on the missing verses of Acts 15, which were a part of the original minutes of the Council of Jerusalem, and were probably intended to follow verse 5, as now accepted. I shall therefore number them verses 5a, 5b, etc., in the rather free translation that I shall render herewith.

But first a word about the background. As related at the beginning of the chapter, Paul and Barnabas had been preaching in Antioch, where the followers of Christ were first called Christians. They wanted to convert the Gentiles, and make them Christians by baptism, without requiring that they first be Judaized by circumcision. As indicated in Acts 15:1, they were opposed by certain conservatives who were teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." This much is recorded by Luke, but Paul and Barnabas apparently received other criticisms from the more enlightened or lib-

eral side, as will be made clear in the "lost" verses that I shall relate. So, after "no small dissension and debate," Paul and Barnabas went up to Jerusalem to put the matter before the (executive) council, and some representatives of both Antiochian parties apparently also went to Jerusalem and appeared before the council. Among these, as will be seen, were representatives of the youth, the dispossessed, and other minority groups.

The conservatives got in the first licks, as recorded by Luke: "Some believers who had belonged to the party of the Pharisees rose up, and said, 'It is necessary to circumcize them, and to charge them to keep the law of Moses'" (Acts 15:5). But then came the turn of the liberals, with their progressive and far-reaching program, which Luke did not see fit to include in the final version of his minutes. As will be seen, these were so far in advance of their day that they were not accepted by the Establishment until nearly twenty centuries later, and as far away as South Bend, Ind., and Greenwich, Conn. So let us turn now to the omitted verses:

5a: *Then rose up some who belonged to the party of the dispossessed, and said, "It is necessary not to convert the Gentiles, but to pay them reparations and give them money wherewith to establish a*

power base, that they may determine for themselves without thongs what they should do. Let them do their thing without inhibitions, save that the only violence they do should be counter-violence against those who oppress them."

5b: And the youth rose up also, and said: "Let us, too, have power in the council, for already many students are on strike, even in the Sanhedrin itself. Moreover, we would have political power, so that we may unseat the Roman senators and others who would draft us and send us to foreign lands to fight their battles."

5c: And others, who were Greeks, said: "We are an oppressed minority, and demand the full rights of Roman citizenship, though without its onerous obligations."

5d: And when James, who was presiding, attempted to rule these dissidents out of order, they made great cry against the Establishment, and seized the podium for themselves. Then the spokesmen for

the three minorities presented a common set of non-negotiable demands, among which were the following:

5e: "We call for the total withdrawal of all Roman forces from northwest Europe now, and an end to the war. We call upon the Emperor and the Roman Senate to take every initiative for world peace, by recalling the legions from Gaul and from occupied Jerusalem, and by ceasing harassment of the barbarians both within and without our boundaries.

5f: "Support efforts of students and other young people to renew the democratic process, by striking against their teachers and by political and anti-social activities. And we recommend a voluntary offering to be taken up throughout all the churches for the support of student strike activities, including their political-education campaigns, and that said offering be administered by Paul, Barnabas, and other staff of this council.

5g: "Support the current Georgia

march. . . ." (Note: Here the manuscript is torn and somewhat unclear. Georgia was at that time an independent kingdom in the Trans-Caucasus, with its capital at Mtshket. Later it was overrun by the Persians and others, and not until the 20th century was it liberated by its distinguished son Josef Stalin and incorporated into the Union of Soviet Socialist Republics. Whether the "march" referred to was in anticipation of these events cannot be determined from the manuscript.)

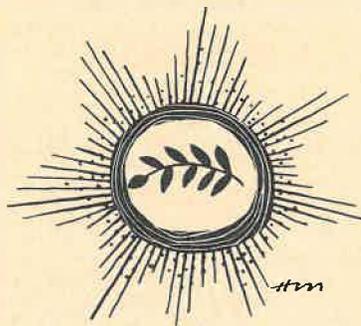
There may have been other demands of a like nature, though the damaged manuscript does not indicate them. Probably one of them concerned the New Morality, for when the council rejected the demands (James having recovered the podium), the pastoral letter adopted, specifically enjoined the Antiochians to "abstain . . . from unchastity" (or, as the New English Version puts it, "Fornication"), as recorded in Acts 15:29.

AFTER the reading of the demands, and the recovery of the podium by the presiding bishop, we continue with the received text: 6: "The apostles and the elders were gathered together to consider this matter. . . ."

It was then that Peter got up and made his famous speech, in which he turned attention from the issue of "power to the powerless," back to the narrower question of making Christians out of Gentile pagans. And he based his remarks on the typical Establishmentarian appeal to the past, and the specious plea that "by my mouth the Gentiles should hear the word of God and believe," adding, "Now therefore why do you make trial of God by putting a yoke upon the neck of the disciples which neither our fathers nor we have been able to bear?" (Acts 15:7,9).

We all know the result. The council ruled in favor of Paul and Barnabas, and sent them back to their mission field armed with a pastoral letter that said nothing about the minority demands—and sent Judas and Silas along with them to see that the policies of the Establishment were carried out. With what outcome? Paul was eventually arrested and executed, Roman imperialism increased and finally swallowed up the church, and the oppression of minorities continues to this day.

How foolish of the disciples to reject these legitimate demands of those who would reform the world, but without accepting the narrow Christian doctrine and morality! Fortunately, in our day, councils of the church are more enlightened, and there is hope for the future, if not of Christianity, at least of enlightened paganism. But how different the course of history might have been if the Council of Jerusalem had acted more intelligently, or at least if Luke hadn't been such a square as to omit these important passages from his minutes of the council meeting!



Re: Psalm 90

Comes now that sweet September of the soul
When all the easing mists of time
Round off the angles of reality
And let me set cacophony to rhyme;

To rhyme—but shall I sing of months or years?
Or shall I sing of time at all?
A thousand years as yesterday when past,
And yesterday holds every day in thrall;

A thousand years but as a watch at night,
What then my tattered shred of time?
I cry for grace to know forever God,
To set His ever harmony to rhyme!

Samuel J. Miller

EDITORIALS

That's Where The Money Went

DO you remember the following items of recent Episcopal Church history? A year ago, the Special General Convention at South Bend bowed to the abusive demand of some black militants that a special fund of \$200,000 be raised for aid to black community-development projects. The convention acceded, but shrank from committing this fund to the Black Economic Development Conference (BEDC), which promulgated the notoriously violent and insurrectionary Black Manifesto. The convention specified that the money should go to the BEDC only if it could be established that that body conforms to the church's criterion of non-violence. This was to be determined by the church's Executive Council.

The bishops and deputies at South Bend who had participated in this decision realized that they would run into storms of flak when they got home, for their constituents had been reading in the newspapers about what was going on in South Bend. They had to persuade the home folks that what they had read in the papers wasn't really true. So there developed a kind of official version of the convention, quite spontaneously and *ad hoc*. According to this version, the majority who voted for this special fund did not do so because they were bullied and pressured into it but simply as an act of trust in the black brothers at South Bend who presumably spoke for the whole community of the black poor. There was no need for the good folk of the church to worry, ran this version: the convention had made an act of trust in those black brothers, now all Episcopalians must make an act of trust in the wisdom and integrity of the Executive Council which would decide about BEDC and the non-violence criterion.

The council went through the motions of inspecting the BEDC, and pronounced it clean and all clear. What about the Black Manifesto? It was just harmless rhetoric. After that decision, and the council's subsequent absolution of the Alianza group in New Mexico, one must wonder what a band of authentic thugs would have to do if they wanted to convince the councillors of their sincere devotion to violence. Kidnap and sand-bag them, maybe?

But back to history: BEDC was absolved and got the money. The first thing it did was to establish the Black Star Press in Detroit. Among the first fruits of that press is a document entitled *A Call To Be*, written by the Rev. Calvin B. Marshall III, chairman of the BEDC. There was much talk about how BEDC would take a more pacific direction once Mr. Marshall became its chairman. He was reported to be a clergyman who wants to work with rather than against churches. Here is a specimen from *A Call To Be* of Mr. Marshall's fraternal sentiments:

"Take note of so-called christian church in America, you who claim to be the bride of Christ, but who (*sic*) in fact is little more than a whorish bitch committing adultery with the racist, unjust political and economic structures of this nation that you too will go down to your death. . . . We call upon you again . . . to break

with that system. We call upon all individual white Christians to ignore the soulless institutional church structures and to give of your resources in order that we will bring about the economic freedom and social justice called for in the Black Manifesto."

Mr. Marshall notes the circuitous way in which "one major white denomination found a way of getting a comparatively meager sum of money into the hands of the Black Economic Development Conference." He means the Episcopal Church, whose General Convention acted deviously and whose Executive Council made an outrageously bad judgment on the meaning of the word violence in order to bring this to pass. But Mr. Marshall shouldn't complain; they got the money.

If you contributed to the special fund you know, now, where your money went, regardless of any assurances to the contrary. It went to finance gems of brotherly love like *A Call To Be*. The conclusion of this unhappy story is that you and the other contributors to the special fund have been had—and that many of the church's leaders were either willful accomplices or innocent dupes in the deed.

What can be done about it now? Nothing, to undo what is done; but much for the future ministry and mission of the church if Episcopalians make up their minds that henceforth they will give millions for brotherly aid, but not one cent for tribute to bullying opportunists who make a career of ecclesiastical blackmail.

Another Opinion

YOUR editorial "815's New Order" [TLC, May 10] is surprisingly superficial. You seem to express a great deal of fear that the Lord will not get his due credit. We should have so much faith? A Christian is of a "race" of persons who've been touched by the love of God and now reach out to touch others in hope and faith that God will use their touching as a tool for our Lord's work. You say: "A Jew, a Unitarian, or an altruistic humanist or atheist could embrace" the goals set by 815. Our Lord was (is) a Jew — let's not forget this.

Self-determination is a practice of the freedom God has given us to use, not to sit on. Justice is man's way of living righteousness given to him. Peace is a matter of reconciliation and forgiveness. If reconciliation with God is of importance to us then let us live it by feeding, clothing, healing, and helping others to be free. When we help others to be free, reconciliation with God *is*. Our Lord will receive his due and credit.

815 is not perfect. 815 is not going to come down from the top and rule us even if their language appears to suggest so once in awhile. Faith in our Episcopal tradition says that when the hand clenches into a fist we the people will unloose the fingers one by one. Quit beating a dead horse. Remember Alianza? Yes, but also remember several hundred others (GCSP) that were and are good. Perfection we can strive for, but let's not lose our heads if we don't reach it this year. Let's love the Lord and support good works.

BEN L. SOMERVILLE II

NUTTY IDEA



Thames selects, shells, and packages the meatiest, freshest and tastiest pecans. They're great for pies, pralines, fudge, personal and business gifts, or for eating right out of the package . . . no matter what "nutty" ideas you have!

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News of the Church

Continued from page 11

client, not that of the lawyer. In communications between priest and spouses—I am dealing only with cases of conciliation—the privilege is that of the spouse, not that of the priest."

The judge ruled that if either husband or wife objected, the priest could not be compelled to disclose details. If both agreed, however, the priest could be compelled to give evidence. Some observers saw in the ruling a link with the case of the age-old tradition of confessional secrecy.

In 1967, the Archbishop of Canterbury, Dr. Michael Ramsey, urged that confessions to priests be accorded statutory privilege of secrecy. He made his proposal to the Law Reform Committee, a team of lawyers set up by the British government in 1965 to try to sort out some of the tangles of British law, but the committee rejected the proposal. The committee argued that there would be difficulties in defining what was meant by "priest" and "confessions." The committee also felt that it was impracticable for a statute to lay down all circumstances in which doctors could claim privilege, and specifically opposed privilege for marriage guidance counselors.

ORGANIZATIONS

EPF Backs Stringfellow, Towne

A statement supporting William Stringfellow, Anthony Towne, and others who have offered sanctuary to the Rev. Daniel Berrigan was unanimously adopted by a conference of the Episcopal Peace Fellowship held in Washington. The conference had been called to plan the nature of that organization's presence at the 63rd General Convention of the Episcopal Church to be held at Houston in October.

Fr. Berrigan, the Roman Catholic priest convicted for burning draft records in Catonsville, Md. was arrested by the FBI on Aug. 11 at the Block Island, R.I., residence of Stringfellow and Towne, who are Episcopal lay theologians.

The text of the statement follows:

"William Stringfellow and Anthony Towne have long been prophetic leaders within the Episcopal Church. It is not surprising that Daniel Berrigan should be in their home, since they shared with him and with many others a fellowship of hope for which they may now stand in legal jeopardy. But we see in their hospitality a fleshing out of the Gospel message of the ultimate victory of weakness over strength. We are thankful for all those who extended hospitality to Daniel Berrigan, and particularly to William

Stringfellow and Anthony Towne. We unite ourselves with them and with the actions of the Catonsville Nine, who have taught us that to be responsible we must take on the possibility of being fugitives and criminals in the land of our fathers. To Mary Moylan, who alone of the Catonsville Nine remains at large, we offer the harbor of our love, our homes, and our efforts to root out the injustices from which she is still a fugitive."

WAR and PEACE

Nagasaki Survivor Warns of U.S. Militarism

A comparison between the militarism of pre-World War II Japan and the present-day U.S. was made in New York by a survivor of the atomic bomb blast at Nagasaki.

Miss Katsue Ueda was one of six "self-designated peace ambassadors" who came to this country during the observance of Hiroshima-Nagasaki week in early August, the 25th anniversary of the dropping of the bombs on the two Japanese cities. Before WW II, said Miss Ueda, "militarists were very strong in my country and the Christians, being a very small minority, did not dare speak out against the majority. This was not right. In your country today, the militarists are also very strong and I urge you not to repeat our mistake. Christians should be courageous enough to speak out against these horrors." Miss Ueda reported that at least 100 people a year are still dying from radiation effects of the August 1945 atomic blast in Nagasaki.

She described her impression of Texas, where she met a wide range of people, from Sunday school children to Governor John Connally. "The children were the most concerned (about the atomic bombs)," she said. "They followed me to my car and said they hoped it would never again happen. Women's groups were amazed by the long-lasting effect of the bomb and indicated that they had not realized that people today are still dying from the effects of radiation." She felt that men's groups, such as the Lions and Kiwanis, "did not hear" what she was saying and were more concerned about how to get out of Vietnam with "honor."

NEWS FEATURE

"Bearings" Headed by Episcopal Priest

"Bearings of New England" is a non-denominational agency which exists to help men and women making a transition from "religious" to "secular" life, or faced with vocational crises. Although Bearings originated as a Roman Catholic program, it soon became ecumenical in scope; and Bearings of New England, headquartered at 419 Boylston St. in

Boston, is directed by an Episcopal priest, the Rev. Alfred T. K. Zadig. The agency, he says, is designed to be "the impartial, professional, friendly shoulder and willing ear" to individuals of all religious persuasions who are wrestling with personal vocation problems. Fr. Zadig became executive director in April. In July he was joined by the Rev. David C. Cargill, also an Episcopal priest, who serves as "consultant to religious orders and staff counsellor."

Although Bearings of New England is ecumenical and totally independent of control by the institutional church, it is "not antagonistic" to the institutional church but sees itself as being "a very definite resource for the visible church," Fr. Zadig said. The Roman Catholic Bishop of Worcester and the Episcopal Bishop of Massachusetts both support the agency by referring people to it and assuming financial responsibility for such referrals.

The national office of Bearings is in New York City, and there are 10 regional offices—seven in the U.S. and the others in Canada, England, and Australia.

Fr. Zadig brought to his duties as executive director of the New England agency a background of varied parish work, social work, and service as confessor to the Episcopal order of the Sisters of St. Anne. Bearings of New England began about a year ago on a volunteer basis. In its first year of existence more than 200 individuals have made use of its services.

VIETNAM

Marines Aid Civilian Victims

Marines of the Marine Air Control Group 18 (MACG-18) have participated in a series of relief projects, designed to assist civilian victims of the Vietnam war, particularly the war orphans. Navy Chaplain (Lt.) William E. Outlaw, Jr., of Pine Bluff, Ark., who serves as liaison of MACG activities, reports that participation by Marines in the group has been "outstanding." Such activities have included:

(*) Donating 1,500 pounds of food and 100 pounds of clothing to the Sacred Heart Roman Catholic Orphanage, Da-nang;

(*) Rebuilding a dormitory in Pha Tuong, destroyed by an explosion;

(*) Donating over 200 pounds of clothing to the China Beach Orphanage and funds for six scholarships at the orphanage school;

(*) Donating 1,650 pounds of food and 300 pounds of clothing to Dr. Stuart Haverson, an Australian medical missionary who operates an orphanage for 80 Montagnard children of the Hrey tribe; and

(*) Helping to rebuild a wall at the Ninh Hoa school in the group's civic-

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action hamlet. Three scholarships to the school were donated by MACG-18's Tactical Air Direction Center.

ROMAN CATHOLICS

"Horror" Voiced at Official's Murder

The Vatican daily, *L'Osservatore Romano*, expressed "horror and sadness" at the murder of Daniel A. Mitrione, chief U.S. police advisor to Uruguay, by left-wing Tupamaros guerrillas.

"The way in which the American official was killed makes it seem inconceivable that persons moved by idealistic aims could have done it," the newspaper said. Pointing out that the "logic of violence" harms the very civil rights that violent actions pretend to be protecting, the Vatican journal said that the use of any and every means of fighting results in making "just causes" into "unjust" ones.

The body of Mr. Mitrione was found Aug. 10, in an automobile parked on a Montevideo street, 11 days after he was kidnapped by urban terrorists in a bid to secure the release of approximately 150 "political" prisoners. On Aug. 7, Mr. Mitrione's captors announced they would execute him at noon on Aug. 9, if the Uruguayan government did not release the prisoners. The government refused to bargain with the guerrillas.

Economist Foresees "Crises, Despair"

Famed Roman Catholic economist Barbara Ward forecasts a world of crises in the next decade, a world of despair, and a seedbed of revolt and outrage and civil wars. Her gloomy predictions are spelled

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out in a book written for the Pontifical Commission on Justice and Peace, of which she is a member. Entitled *The Angry Seventies*, the book grapples with the problems of development in the next ten years, and the contribution the Roman Catholic Church is called on to give to their solution.

Miss Ward sees the dire crises of the 70s as rooted in the expansion of urban areas in developing countries, in advance of any systematic movement toward modernization, as well as in the population explosion. She states that between 1960 and 1980, developing nations will have added to the world's population "more than the total urban population of the developed world today."

Linking the population growth to the lack of sufficient food production in Asia, Africa, and Latin America, Miss Ward foresees "landless men on the fringes of villages and jobless men on the fringes of cities being driven to despair." The gap between a hopeful life and poverty, she says, will continue to grow and "so will the fight for survival."

Miss Ward's book is the first of a series which the Pontifical Commission intends to publish on the great social problems of the day, especially as they show up in Third World countries.

NEWS FEATURE

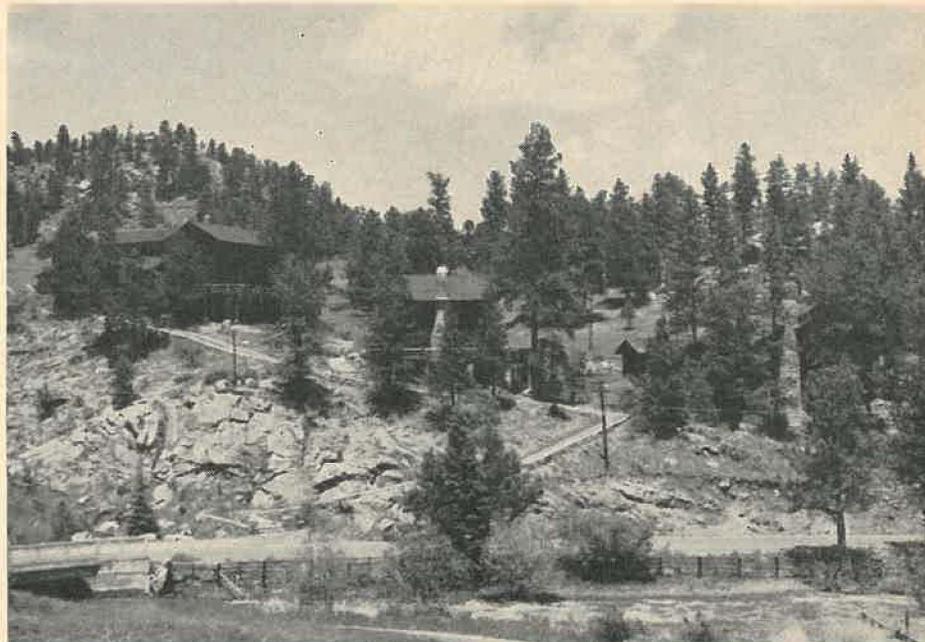
Colorado's Evergreen

High in the mountains above Denver is a secluded spot where great blue spruce trees shade a river and cluster close to rustic buildings. It is called the Evergreen Conference. For those who have experienced the rare combination of inspiration and relaxation which is to be found here, Evergreen Conference is more than a seasonal event. It is a way of life.

At Evergreen this year one ingredient only is missing—the solicitousness of Evergreen's first lady, Anne Douglas, who rather than presiding as official hostess this season, is herself a guest. Mrs. Douglas has retired from administrative responsibility. She will keep her cottage, be in and out of conferences, and at last have time simply to enjoy herself.

Anne Douglas's link with Evergreen is long and colorful. Her husband was the late Canon Charles Winfred Douglas, famous Episcopal hymnologist and founder of Evergreen Conference. Her introduction to the conference came in 1926, when she was secretary to Colorado's then bishop, the Rt. Rev. Irving Peake Johnson. She was sent to Evergreen from Denver to help in the office. It was the beginning of an association which has lasted 44 years. In 1931 she was appointed executive secretary, and since that time has carried the administrative responsibility. In 1946 the conference was incorporated, and Mrs. Douglas was elected president of the board of trustees, serving until she asked to be relieved of that office in 1968, and Harry Tomlinson of Palm Springs, Calif., was elected. Last year she agreed to be secretary-treasurer. Now she will be an honorary trustee only—and often a conference guest. "Since that first year I have spent all my summers in Evergreen," she said. "The only exception was 1942—the year Fr. Douglas and I were in Boston putting the 1940 Hymnal through the press."

Well known to Episcopal women throughout the country, Anne Douglas has been special correspondent for THE LIVING CHURCH at the Triennials of 1961, '64, and '67, and will be again this year. In 1955 she was elected to the Churchwomen's National Executive Board, as it was then called, and was re-elected for



THE EVERGREEN CONFERENCE
More than a seasonal event — it is a way of life

a second three-year term in 1958, when the group became known as the General Division of Woman's Work and the national church. In addition to her offices with the women she assisted Canon Douglas with the manuscript for the Hymnal. She was assistant and researcher for him when he edited *The Hymnal Companion*.

The story of Evergreen Conference is a part of the history of the town itself. Evergreen is one of the oldest villages in the state. The first settler, Thomas C. Bergen from Illinois, called the area "the most beautiful spot my eyes ever rested on." The house he built became a resting place for those headed toward Colorado's rich mining areas. Evergreen became popular with homesteaders and the great blue spruce trees made lumbering an important occupation.

The cornerstone for Evergreen's first Episcopal church was laid by the Rt. Rev. George Maxwell Randall in 1872. In 1896 the Rev. Charles Winfred Douglas arrived in the town, located 30 miles above Denver. He had come west for his health. In Evergreen he met and married Dr. Josepha Williams, daughter of Mary Neosha Williams, a pioneer and devout churchwoman. Fr. Williams, musician-priest, held choir camps in Evergreen as early as 1897.

Early in this century the conference idea became popular with Episcopalians. The development of Evergreen was patterned much after the Wellesley Conference, where Fr. Douglas was a member of the board. From the beginning Evergreen Conference was planned to serve the whole church, and to be available to the Diocese of Colorado as needed. It was never a diocesan institution. The early committee, and later, the board of directors, was composed of men and women from outside the diocese as well as from Colorado. Until 1920 conferences were held at the Mission of the Transfiguration. Long before her death, Dr. Josepha Williams Douglas gave the land adjoining to be used for permanent conference buildings. Later the Community of St. Mary erected their vacation and retreat house, St. Raphael's House.

Evergreen Conference grew. Youth conferences, special days for churchwomen, church school teachers, retreats for women sponsored by St. Mary's, conferences for priests and laymen, and the nationally-known music conferences have made famous this spot begun so long ago. The Rt. Rev. Chilton Powell, Bishop of Oklahoma, member of Evergreen Conference board of trustees, said of Evergreen: "We've been asking ourselves again and again, 'Why is Evergreen different? Why are we different?' Jesus Christ is the ultimate secret of what we have here. He is the Gospel we sing. Jesus Christ is the 'salt' of Winfred Douglas, of Thomas Matthews, of the 1940 Hymnal, of the Durufle Requiem. . . . This is the Gospel, the good news we need, good news we

must share with people suffering frustration . . . we believe we are lifted in this holy place. We respond. . . ."

CHURCH AND MEDIA

NBC to Have New Religion Format

Donald Meany, vice president of NBC News, has stated that four "exceptionally good" one-hour religious features produced in the last season "crystallized the change" in considering programs for this coming season.

Replacing the weekly half-hour religious shows will be Sunday one-hour features which will be produced by the Public Affairs Department in association with the National Council of Churches, the National Catholic Office for Radio and Television, the Jewish Theological Seminary, and the Southern Baptist Radio and Television Commission. Sixteen programs will be telecast in 1971 during the 4-5 P.M. time period. Of these, 12 will be new features with four repeats during the summer.

NBC will also produce three half-hour shows during the year with three religious groups: the World Council of Churches, the American Council of Christian Churches, and the Lutheran Church-Missouri Synod. The series of holiday specials will be continued, with two at Easter, two at Christmas, and one each on Hanukkah, Yom Kipper, and Passover.

METHODISTS

Pastors Influential for Seminarians

More than half of the United Methodist theological students responding to a survey cited the pastor as the most influential factor in their decisions to enter the ministry.

The national survey, conducted by the United Methodist Board of Education's department of ministry, included 2,408 students representing 55 theological schools. The study included only former Methodist students and others enrolled at Methodist seminaries.

The study disclosed that a definite decision to enter seminary was made by 43% of students during college years. More than one-third made the decision by the time they had finished high school, with slightly less than one-third deciding between 15 and 19 years of age. Twenty-one percent became conscious of the ministry as a vocation during college and 10% after they were 25 years old.

On what to do at the conclusion of seminary training, 54% of the respondents plan on pastoral ministries; 12% will teach; 5%, chaplains; 2%, Christian education; 9%, combinations of the above possibilities; and 12%, no comment.

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& HD 7:30; Campus Office: Newman Center

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J. Pease, ass't
Sun 8, 11; Wed 12:05

(Continued on next page)

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(Continued from previous page)

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Crandall, c
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Sun HC 11, 5, EP 6; weekdays as anno

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ST. AUGUSTINE'S 200—24th Ave., S.
The Rev. Robert M. Cooper, chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

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Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
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Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

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Eu, MP, EP daily

Book Reviews

AMOS. By J. L. Mays. Westminster Press.
Pp. 168. \$5.50.

HOSEA. By J. L. Mays. Westminster Press.
Pp. 190. \$6.

ISAIAH 40-66. By Claus Westermann.
Westminster Press. Pp. 429. \$8.50.

The three volumes under review are all in the Westminster Press Old Testament Library series, which sets out to provide fresh and authoritative treatment of important aspects of Old Testament study through commentaries and general surveys. The series has been outstandingly successful and these three books maintain the high standards set by their predecessors.

Dr. J. L. Mays of Union Seminary, Richmond, provides the commentaries on *Amos* and *Hosea*. While not overlooking a wider audience, he specifically has in mind the parish priest and theological student as they work on the interpretation and understanding of scripture. Each book is prefaced by an introduction which takes up the usual questions—historical background, what we know about the prophet, his message, etc. On most disputed points in the text, Dr. Mays is on what I should judge to be the side of the angels. Thus: *Amos* 1:1, the prophet was no simple uncultured rustic; 5:21, he is not against sacrifice as such (though in *Hosea* 6:6 Dr. Mays seems to discern a more radical view); 7:14, *Amos* is not the first of a new breed of prophets, but stood foursquare in the old prophetic succession, drawing on old Israelite traditions. In *Hosea* 1:2, the prophet deliberately married an unchaste woman as an acted parable of God's dealings with Israel.

On other points I have reservations. I am not convinced that *Amos* 9:11 ff. is non-authentic; the book ends as it began, on a liturgical note, and the "fallen booth" of David might very well be a reference to conditions in the North where there had been a non-Davidic kingdom for nearly a couple of centuries when *Amos* spoke. Nor do I see any real reason to cut out "and David their king" in *Hosea* 3:5, if you see the prophet as a Northerner speaking to Northerners, urging them to return to Davidic kingship and to Yahweh, the God of Jerusalem.

Dr. Claus Westermann is an Old Testament professor at Heidelberg. The distinguishing characteristic of his commentary on *Isaiah* 40-66 is its thorough application of form-critical method—something not found in recent English books on the subject. Chapters 40-45 come from a prophet active in Babylon during the Exile, between 587 and 539:

his proclamation is linked in principle with the Exiles' services of worship. A disciple collected and preserved his master's oracles, and provided on his own the nucleus of chapters 56-66 which reflect the experiences of the first Jews to return from Exile. Unlike some recent writers, Dr. Westermann regards the four Servant Songs as a separate strand and a subsequent addition to the work; the first three are indeed by Deutero-Isaiah, but the fourth is later, though added at the same time as the others. I find it hard to accept this, nor do I think that he really comes to grips with the presence of royal ideology in the songs, or the Tammuz theme to which Engnell and Ringgren have drawn attention. This commentary first appeared in German in 1966. The author has been well served by his translator, David Stalker, but the Hebraist will notice some very odd transliterations, e.g., on 53:10.

(The Rev.) J. R. BROWN, D.D.
St. John's College, Winnipeg

THE CHRISTIAN MANIFESTO. By Ernest T. Campbell. Harper & Row. Pp. 114. \$3.95.

Not so strident as the title suggests, *The Christian Manifesto* persuasively critiques the contemporary American Christian scene. In an age calling for cooler rhetoric, Ernest Campbell manages to sustain his point of view successfully without raising the voice of rancour or negativism.

The book takes us on an inspection of contemporary issues, positions, attitudes, and courses of action open to Christians. The author uses this catechism of today's ills to expose the dimension of polarization in the church between those who believe the Gospel has nothing to do with the world and those who say it has only to do with the world. Dr. Campbell examines and contrasts viewpoints typical of fundamentalist and social-activist Christians while pointing out the limitations of each. One is led, though, to suspect the narrow religionist to have the greater sin than the humanist. The ultimate appeal is to a sense of balance which is certainly no new panacea. The reader is treated to restatements of Christian conviction well said to show plainly the pertinence of the Gospel to contemporary man.

The author is pastor of Riverside Church in New York City. His reply to the Black Manifesto and James Forman's demands upon his congregation is included. He wishes to separate reparations from revolution. He will have no truck with revolution, but reparations are at once of biblical validity and practical viability as option for the white Christian

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to expiate in part his sin against his black neighbor. His case for reparations merits attention.

The delight of the book is an un-abashed love for the Christ. There is a good statement of Ascension Christology which pictures the Christ of God who has commerce with the powers of the universe, whose place is at the headquarters of the universe (right hand of God), as one who cannot be "confined to the narrow precincts of the soul" or "the enclosures that contain the sheep," but is Lord of all so that "nothing that takes place anywhere is lacking in reference to Him." The Catholic Christian will miss a dimension of sacramental presence omitted in the expression of the Sovereignty of the Ascended Christ, but we cannot fail to be exhilarated in the Lord of hearts, of the church, of the world, and of history so ably presented.

The Christian Manifesto is eminently worthwhile. It offers to challenge your predisposition about a lot of things and solidify your faith in Christ and Christianity.

(The Rev.) DONALD N. HUNGERFORD
St. John's, Odessa, Texas

Booknotes

By Karl G. Layer

FOR WHITES ONLY. By Robert W. Terry. Eerdmans. Pp. 109. \$1.95 paper. Race problems are more confusing now than ever. White liberals once thought they had the answers, but now they are unsure of the questions. Attempts at integration, federal programs for the ghettos, probate programs for black development, busing, open housing, black capitalism—these and other efforts are increasingly being frustrated not so much by white conservatives as by blacks who detect a subtle but fundamental racism underlying such programs. Dr. Terry attempts to expose the "racism of liberals" as well as of conservatives. As an alternative to racism he proposes a "new white consciousness." Whites cannot be color blind, nor can whites be black. New white consciousness is an awareness of white as a color and of the role of whiteness in racial disunity. Terry also puts it more bluntly: It is an awareness that the race problem is not a black problem but a white one. Racial unrest has its root cause in white attitudes and white-controlled institutions. Terry proceeds on the basis of this analysis to discuss strategies, tactics, and styles by which the new white can bring about the kinds of changes in society that are necessary to eliminate racism and its effects.

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PEOPLE and places

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Bethlehem—Robert H. Coble, intern, Trinity Church, Easton, Pa., address, 101 McCartney St. (18042), and C. Edward South, intern, The Cathedral Church of the Nativity, 321 Wyandotte, Bethlehem, Pa. 18015.

California—(All locations in California except as indicated) Robert D. Clifton, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley (94709); James P. Harbour, assistant, St. Jude the Apostle, Cupertino, address, 637 Bancroft, Santa Clara; David J. Jones, assistant, All Saints', Palo Alto, address, c/o James Jones, 1308 University Ave., Menlo Park; Arthur T. Kennedy, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley (94709); Robert W. Miller, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley (94709); Chester L. Talton, in charge of Good Shepherd, Berkeley, address, 1623 Stewart St.; and Richard Paul Vaggione, assistant, St. Luke's, 18 James Lane, East Hampton, L.I., N.Y. 11937.

Lexington—(All locations in Kentucky except as indicated) John K. Barnes, in charge of St. Hubert's, Clark County; William C. Collins, Sr., in charge of St. John's, 703 E. Main St., Corbin (40701); George E. Gilbertsen, curate, St. Andrew's, 50 Anchor Ave., Oceanside, L.I., N.Y. 11572; Robert C. Kelley; Chauncey L. Shaw III, assistant to the rector of the Church of the Nativity, 81 E. 3rd, Maysville (41056); Jack B. Meyer, vicar of St. Alban's, Normal St., Morehead (40351); and Mathew D. Wilmoth, in charge of St. Thomas', Beattyville (41311).

Mississippi—James Millard Pulliam, assigned to the Tombigbee Mission field, address, Box 54, Aberdeen, Miss. 39730; and Norval Rice Yerger, assigned to the Crystal Springs-Magnolia field, address Box 1001, McComb, Miss. 39648.

New Jersey—(All locations in New Jersey except as indicated) Frank George Adams, assistant, St. Mary's, Burlington, address, 6 Millstone Lane, Willingboro (08046) (he was listed erroneously under Laity, TLC, Aug. 23); James Bates, assistant, St. Stephen's, Beverly, address, 231 Hendrickson Ave. (08010); Charles Albert Bevan, Jr., curate, Grace Church, Plainfield, address, Philadelphia

Divinity School, Philadelphia, Pa.; Richard Alan Bower, curate, St. Luke's, Metuchen, address, Philadelphia Divinity School, Philadelphia, Pa.; Peter A. Landskroener, Ph.D., assistant, St. Bernard's, Bernardsville, address, 118 Seney Dr. (07924); John Edwin Manola, assistant, Trinity Church, Red Bank, address, 7 Deal Lake Ct., Asbury Park (07712); Earl Sherman Pierce, vicar of Annunciation, Lawnside, address, 12 Warwick Rd. (08045); James Hugh Purdy, Philadelphia Divinity School, Philadelphia, Pa.; Walter Frederick Smith III, assistant, St. John's, Somerville, address, Philadelphia Divinity School, Philadelphia, Pa.; and Grant Irving Vandermark, assistant, St. Mary's, Keyport, address, 3 Burtina Place (07735).

North Carolina—Thom Williamson Blair, Jr., graduate student, Divinity School, Duke University, Durham, N.C.; and John Adkins Moulton II, graduate student, Cuddesdon Seminary, Oxford, England.

Rochester—Daniel Fenwick Crowley; David Walter Muir, curate, St. Mark's and St. John's, 1245 Culver Rd., Rochester, N.Y. 14609; and John Richter Van Eenwyck.

West Texas—(All locations in Texas) Edward Claude Abrahamson, assistant, St. Mark's, 307 E. Pecan, San Antonio (78205); Milbrew Davis, assistant, St. Martin's, 4301 Cliff Maus Dr., Corpus Christi (78416); William Estes Morgan, assistant, Christ Church, 301 W. Russell, San Antonio (78212); and Ray Arthur Powell, in charge of the Church of the Annunciation, 301 S. Walnut, Luling (78648).

Western North Carolina—James Gilbert Bingham, in charge of St. Mary's, Quaker Meadows, and St. Stephen's, both in Morganton, N.C., address, Rt. 2, Box 158, Morganton (28655).

Executive Council

The Rev. Clifford Samuelson, associate secretary of the division of domestic missions and coordinator of Indian work for the Executive Council since 1941, retired May 31. He is to be coordinator of the Intercultural Studies Group affiliated with North Conway Institute, Boston. His home is in Greenwich, Conn.

Churches New and Old

St. Andrew's, Big Rapids, Mich., is celebrating the centennial of its founding closing the fetes with a Festival Eucharist on St. Andrew's Day. The original church edifice has been remodeled from time to time but remains basically the same as when it was built. During the past year a parochial mission—St. Bartholomew's—was begun in Baldwin. One of the centennial guest preachers was the Rev. John Mangrum of Tampa, a former parishioner and candidate for Holy Orders from St. Andrew's. Present rector is the Rev. William A. Grigsby.

Seminaries and Colleges

Bloy House is now located on the campus of the School of Theology, Claremont, Calif. Prior to this move, it had been based at the Church of the Angels, Pasadena. Address: Bloy House Theological School, School of Theology at Claremont, 1325 N. College Ave., Claremont, Calif. 91711.

Hartford Seminary Foundation, Hartford, Conn.—The Rev. Wadi Z. Haddad, Ph.D., is assistant professor of Arabic and Islamic studies; the Rev. James F. Hopewell, Ph.D., is professor of religion in contemporary sub-Saharan African society; and the Rev. Richard T. Nolan is assistant professor of philosophy and history at Mattatuck Community College, Waterbury, in addition to being special assistant to the dean and visiting professor in theological studies at Hartford Seminary. Fr. Nolan has been assistant dean of the seminary for some time.

University of the South, Sevanee—Albert S. Gooch, Jr., is admissions director.

Florida Episcopal College, planned to be a part of Stetson University, DeLand—The Rev. Canon Albert C. Morris, former canon to the former Ordinary of South Florida, is administrative assistant to the chancellor of FEC, the Rt. Rev. Henry I. Louttit; the Very Rev. Francis C. Gray, dean of St. Luke's Cathedral, Orlando, is assistant to the acting president of FEC, the Rev. Kenneth M. Sowers.

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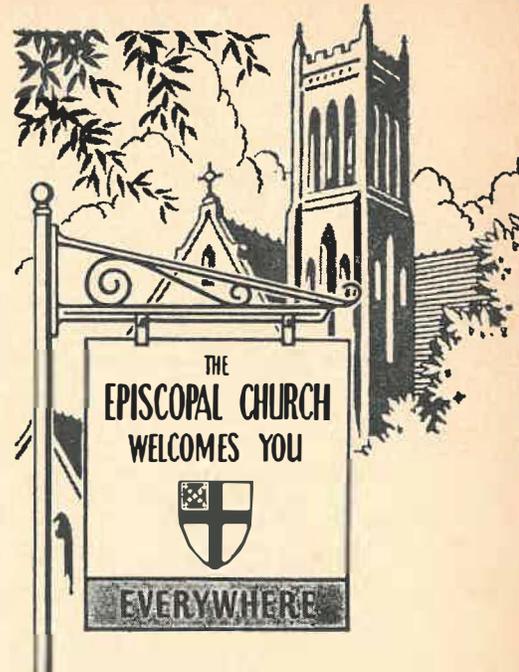
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7:30 to 11:30

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C 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 be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Español 2S monthly, 12 noon. Weekdays & other
services as onno

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

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at 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. Isachsen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

RICHMOND, VA.

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

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.