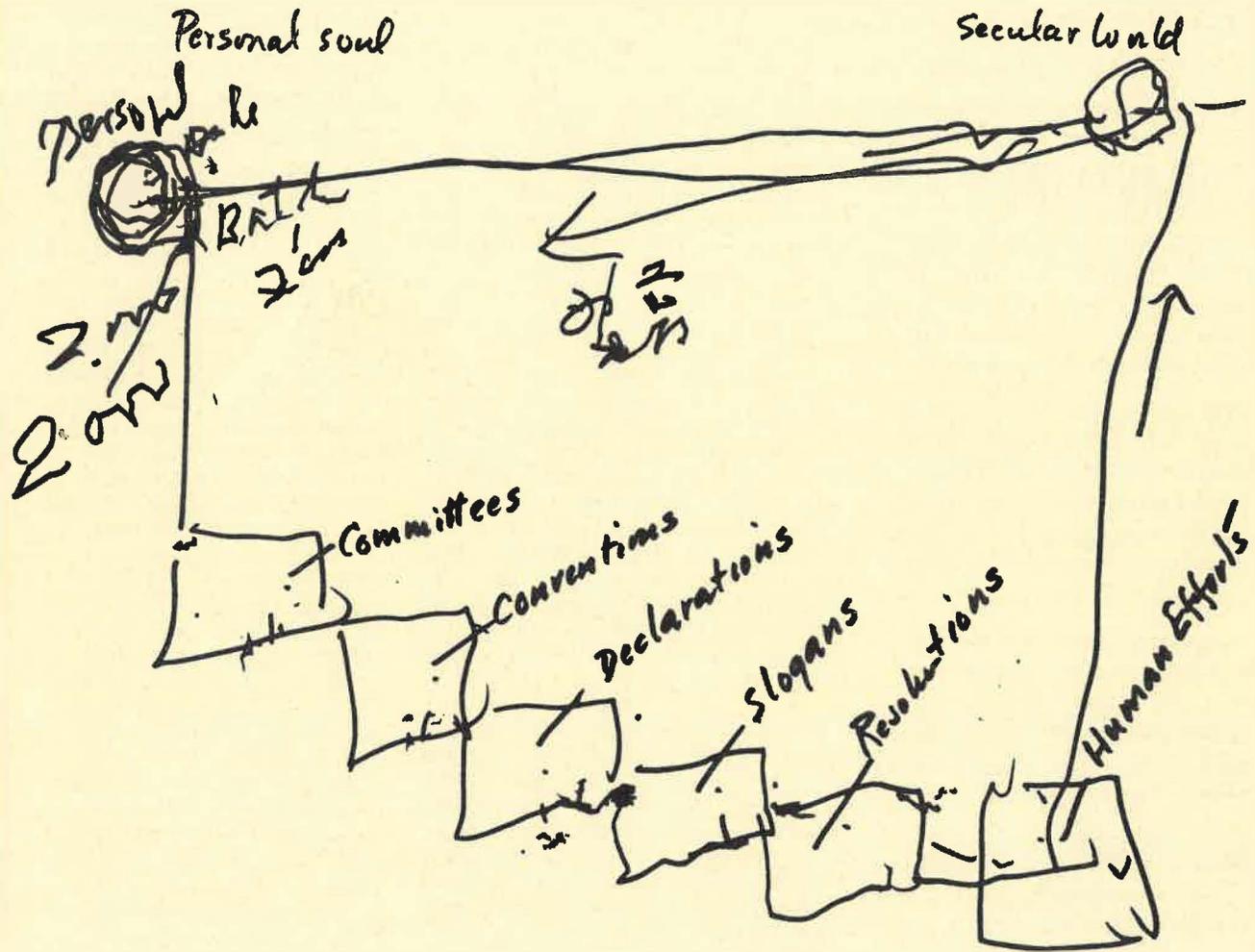


The Living Church



Message from A Saint

[See page 11]

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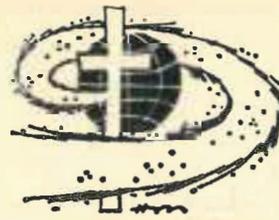
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Around



& About

— With the Editor —

Have you given up trying to fix in your mind a sharp, clear notion of what holiness is—holiness in human life? There's a passage in that great book of a generation ago, John Steinbeck's *The Grapes of Wrath* (Viking), which says something about it that is human enough—and not unbiblical in conception. It runs:

"'I ain't sayin' I'm like Jesus,' the preacher went on. 'But I got tired like Him, an' I got mixed up like Him, without no campin' stuff. Nighttime I'd lay on my wake an' look up at the stars; morning I'd set an' watch the sun come up; midday I'd look out from a hill at the rollin' dry country; evenin' I'd foller the sun down. On'y I couldn't figure what I was prayin' to or for. There was the hills, an' there was me, an' we wasn't separate no more. We was one thing. An' that one thing was holy.

"'An' I got thinkin', on'y it wasn't thinkin', it was deeper down than thinkin'. I got thinkin' how we was holy when we was one thing, an' mankin' was holy when it was one thing. An' it on'y got unholy when one mis'able little fella got the bit in his teeth an' run off his own way, kickin' an' draggin' an' fightin'. Fella like that bust the holiness. But when they're all workin' together, not one fella for another fella, but one fella kind of harnessed to the whole shebang—that's right, that's holy'."

There are those who say that the Episcopal Church should be re-structured. Why shouldn't everything—even musical history—be re-structured? Our learned friend Canon Enrico Molnar does a bit of it in this issue, concerning the Mozart who might have been. His essay is rich in what Pooh Bah called corroborative detail, added to impart artistic verisimilitude to an otherwise bald and unconvincing narrative. *Tolle, lege.*

It takes so little to make an editor happy; like this letter from a subscriber about to renew:

"You are informed, I was reading *THE LIVING CHURCH* before you was born and maybe before your father was born. I don't know how old you are, when you first took that job I thought you were in your early twenties. You are doing much better now. You have my address wrong."

Daniel Patrick Moynihan gave a remarkable valedictory talk to his Cabinet colleagues as he left his government job

to return to the Harvard faculty. In the course of it he said this:

"In a curious, persistent way our problem as a nation arises from a surplus of moral energy. Few peoples have displayed so intense a determination to define the most mundane matters in terms of the most exalted principles, to see in any difficulty an ethical failing, to deem any success a form of temptation and, as if to ensure the perpetuation of the impulse, to take a painful pleasure in it all. Our great weakness is the habit of reducing the most complex issues to the most simplistic moralisms. About communism. About capitalism. About crime. About corruption. About liquor. About pot. About race horses. About the SST. Name it."

It is an old American habit which Tocqueville noted a century and a half ago. Moynihan calls it "moralism" and says that it "drives out thought." I wish that this very perceptive and articulate man had gone on to state the distinction which he has in mind between morality and moralism. His complaint is not that we are an excessively moral people—he would probably lament that we are not—but that we are excessively moralistic. Moralism is, in his words, "the habit of reducing the most complex issues to the most simplistic moralisms." I would add the observation that the American churches set the national pace for such moralizing with their official resolutions and position statements and papers on complex issues.

But how does one rise from moralism to morality? Or sink from morality to moralism? Mr. Moynihan himself has gained his eminence as a boldly moral politician in dealing with problems of poverty and public welfare. He doesn't tell us how he manages to be moral without being moralistic. His many critics would quickly add that he does not manage it, that when he speaks of moralism he speaks as an expert in it himself.

When he says that "our problem as a nation arises from a surplus of moral energy" he falls, I'm afraid, from his usual felicity of thought and expression. I don't see how a nation or person could have too much moral energy, though I can see how one could have great moral zeal without knowledge. Maybe that's what he means.

I, for one, could use a pair of good sharp definitions: one for morality, the other for moralism.

The Living Church

Volume 162 Established 1878 Number 4

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and Welfare of the Church of God.*

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St. Timothy
- 25. The Conversion of St. Paul, Ap.
- 26. Polycarp, B.M.
- 27. John Chrysostom, B.
- 31. Epiphany IV

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

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RHODE ISLAND

Stringfellow, Towne Charge "Repression"

William Stringfellow and Anthony Towne [TLC, Jan. 17] indicted for harboring the Rev. Daniel Berrigan, S.J., when he was a fugitive from the law, said they would not have been charged "but for the pervasiveness of the spirit of repression which has lately overtaken the nation." The two men, so charged, held a press conference at their home on Block Island, R.I. They have pleaded innocent to the charge, saying at the press conference that they did "relieve, receive, comfort, and assist" their friend, Fr. Berrigan. They denied that they did anything to "harbor" or "conceal" him or "hinder" his arrest.

Mr. Stringfellow has frequently pointed to what he feels is "growing repression" in America. He and Mr. Towne said that in light of attitudes of repression that "whatever happens to us will in truth be happening to all Americans."

The statement was worded as a Christian greeting to Fr. Berrigan and his brother, the Rev. Philip Berrigan, S.S.J., who are held in a federal prison in Danbury, Conn. During the press conference, two pre-Revolutionary War flags flew over the house. One was the Liberty Tree flag bearing the motto, "An Appeal to Heaven," and the other was the "Don't Tread on Me" ensign.

ECUMENICAL RELATIONS

Anglican-RC Dialogue Spurred

One of the Church of England's leading lay theologians joined two Roman Catholic authorities when, in London, he expressed hope that a new stage of the current world dialogue between the churches might begin in less than five years' time.

Dr. Eric L. Mascall, professor of historical theology at London University's King's College, expressed the view in an exclusive interview with the weekly Roman Catholic review, *The Tablet*, about what the journal called the "pope's important offer." This was a reference to Pope Paul's address at the time of the canonization of 40 English and Welsh martyrs on Oct. 25, when he made striking references to the Anglican Church, called it the "ever-beloved sister" of the

Roman Catholic Church, and looked ahead to the day when these sisters would be able to "embrace" each other "in the one authentic communion of the family of Christ."

In his interview in London, Dr. Mascall, who is well known in the Anglican Church, said Pope Paul's words suggested union of the two churches and not absorption of one by the other, and added: "Whether or not this is a specific offer, it is, I think, quite unparalleled and to be followed up most eagerly."

The Tablet interviewer then recalled a suggestion made in Britain during January 1970 by Jan Cardinal Willebrands, head of the Vatican's unity secretariat, that there might be another five years of theological discussion between the two churches. After this the dialogue could be expected to enter upon a new stage. This suggestion was more recently echoed by the Most Rev. Basil C. Butler, Auxiliary Bishop of Westminster, a leading member of the permanent Anglican-Roman Catholic Commission, which is conducting the dialogues.

When Dr. Mascall was asked if the five-year time table seemed realistic, he replied: "Yes, this seems to me to be realistic. Certainly we must face all the problems and not gloss over differences. But I should hope that we might well find the 'new stage' in dialogue beginning in less than five years." He also said that the immediate step now, as it seems to him, would be for the joint commission and the similar local Roman-Anglican consultations, "to welcome the pope's move and to explore its implications, while asking for clarification of any doubtful points."

Questioned whether the pope's proposal would in any way cause embarrassment between the Church of England and the protestant churches, especially in view of the current scheme for Anglican-Methodist reunion, Dr. Mascall replied, "I think one should follow up possibilities of unity wherever they offer themselves. Some of those in which Anglicans are involved are, I admit, questionable. But I think if union with Rome appeared to be a really live option, Anglicans could be less tempted than they are at present to compromise catholic principles for the sake of quick union with Protestants. And this would mean that Protestants themselves might be drawn to more catholic types of union. The proposal would in the long run be punitive, not divisive."

Prof. Mascall also did not think the present "established" status of the Church of England would be a major hindrance

towards unity between Anglican and other churches. Saying the future of the "establishment" in England is uncertain, anyway, he added, "I doubt whether it is likely to be a real impediment to Christian unity; indeed, I am sometimes rather disquieted by the eagerness shown by some non-Anglicans at the prospect of belonging to an established church."

JUDAISM

Rabbi Says Jews Fear Ecumenical Movement

Rabbi Marc Tanenbaum, a Jewish leader in interreligious work, said in Houston that many Jews now view the growing ecumenical movement among Christians as a "threat to the pluralist makeup of America."

Speaking before the executive committee of the American Jewish Committee, Rabbi Tanenbaum reported that some Jews "and possibly other minority groups are beginning to view with alarm ecumenical groups . . . because they smack of Christian triumphalism, a club mentality, and a concept of a whole society as an exclusivist Christian society." He cited such groups as the Texas Conference of Churches and the Consultation on Church Union (COCU) as examples of an ecumenism which worries some Jews. "The new Texas ecumenical body was created primarily to coordinate work in social action programs, but no sooner was it organized than the ecumenists began bumping into Jews who were active in most community social-action programs," he said. He also said he feels the oversight was unintentional.

The Texas Conference of Churches has now asked some Jewish ecumenical specialists to meet with them, Rabbi Tanenbaum stated. The group will attempt "to find some formula that will enable them to preserve the primacy of the Christian unity goal and still find some viable relationship with Jews that isn't condescending," he reported.

Of the COCU plan, Rabbi Tanenbaum said that in COCU's 104-page book, only five lines dealt with the Jewish community. And it was only as recent as last November that COCU representatives established contact with Jews, he claimed.

He also explained that Jews would not want to join such movements because they are based on a concept of Jesus as the Divine Christ, "but we do want to be consulted." The apprehension with which Jews view Christian ecumenism,

he said, "is the real sleeper in religious trends right now, and has been little talked about." Even contacts between Christians and Jews attempted by the Texas Conference of Churches have been apparently "an embarrassment for everyone," he contended.

"Until the time of the ecumenical movement in the 1950's, there was the triple melting-pot theory in the U.S. of coexistence between Catholics, Protestants, and Jews," he said. "Now it seems to Jews the triple melting-pot theory may be crumbling and that the dominant way of being American is being Christian. This is being reflected in hundreds of state and local Christian ecumenical groups," he stated.

The rabbi also criticized President Nixon's practice of holding Sunday religious services in the White House, adding that the "setting up of a White House religion is unfortunate and misguided. Those who are involved in such attempts to use religious symbolism and institutions as an adjunct to a political administration have learned nothing from the tragic history of Nazi Germany and what has happened when religion is made the handmaiden of political and ideological movements," he said. "Even with the best purposes, it is corrupt for religion to be used to validate a political administration. If Nixon wants an authentic religious experience, there are plenty of churches and synagogues around the White House," the rabbi concluded.

CRIME AND PUNISHMENT

Change in "Victimless Crime" Treatment Urged

Persons who commit socially disapproved acts which do not harm others should not come under the criminal justice system, according to a position taken by the National Council on Crime and Delinquency (NCCD). While not condoning socially disapproved conduct such as gambling, homosexuality involving consenting adults, and drug addiction, the voluntary agency's trustees said that society should devise ways to refer such offenders to service and treatment facilities.

Removal of non-criminal problems from criminal justice was endorsed by the council's board of trustees in October and announced on Nov. 20. In disclosing the decision, Council President Carl M. Loeb, Jr., said that the present practice of arresting, prosecuting, and jailing those charged with "victimless crime" has succeeded only in clogging the system so that offenders cannot be dealt with properly and appropriately. Dr. Loeb further claimed that jailed non-criminal offenders are usually released without significant improvement and in some cases have become criminalized as a result of imprisonment.

A background statement said that most cases in criminal courts consist of "violations of moral norms, of instances of annoying behavior rather than a dangerous crime. Almost half of all arrests are on charges of drunkenness, disorderly conduct, vagrancy, gambling, and minor sexual violations."

The NCCD listed six specific reasons why it felt such offenses should be dealt with outside of criminal jurisprudence:

(✓) The court system is cluttered and many charges are finally dismissed anyway;

(✓) Police efforts are drained away from cases involving more genuine danger to the public;

(✓) Enforcement of victimless crime is a "notorious source of police corruption";

(✓) Prosecution of offenders of victimless crime leads to a "serious degeneration of public respect for law. . . . Many segments of the community resent intrusion on their personal activities, and recognize that the poor and minority groups are particularly victimized";

(✓) Enforcement may lead to disaster for families, as when persons are imprisoned for homosexuality or marijuana use;

(✓) Harassment and prosecution of those "guilty" of victimless crimes often leads to their involvement in truly aggressive crimes involving victims, as in the cases of drug addicts.

Earlier, the council proposed that narcotics addicts, alcoholics, and possessors of marijuana not be categorized as criminals. The council also asked that decisions on abortions be left to a woman and her physician. It urged the U.S. to

remove offenders of victimless crimes from criminal justice before huge sums are committed to new criminal justice facilities.

WCC

Draft-Evader Aid Clarified

A statement issued from the U.S. office of the World Council of Churches in New York City, said the WCC's appeal for aid to American draft evaders in Canada makes no judgment regarding the rightness of the evaders' position nor is it intended to encourage draft evasion. Earlier, the WCC asked member churches for \$70,000 annually to support a three-year program aiding American men now in Canada. The funds would supplement programs already begun by the Canadian Council of Churches.

The statement said, in part: "The WCC views the Canadian need in exactly the same terms it has applied over the past two decades to other refugee situations." It cited Hungary, Nigeria, and Vietnam as situations where "people are in great need because of international turbulence."

"Christians who have the means to do so are expected to respond to that need, without inquiring into the political thinking of the refugee," the statement said. "The ministry to young men in Canada is not designed to sanctify draft evasion," according to the statement. However, the U.S. office admits that "some in the member churches, and some WCC staff members in their private views would do so with regard to this particular war."

Noting that the WCC is not a U.S.



CHURCH WINDOWS RECEIVE AWARD

The Design of Excellence that All Souls Church, Oklahoma City, Okla., received from the Oklahoma City Arts Council was based on the church's French Mosaic windows which tell the story of the Holy Gospel, the Prayer Book, the Beatitudes and the Diocese of Oklahoma. Shown here is window 1, The Holy Gospel. The 12 windows, executed through the Payne Stained Glass Associates of Paterson, N.J., are of glass one inch thick and chipped to give brilliancy through the facets. The artist was Pierre Milous of Chartres, France, where the pictures were made.

body, the statement contends that when member churches in one area of the world ask for help from the world body of Christians to which they belong, "that body must have very good reasons for saying no to such a request."

The appeal for aid will draw upon no general budget funds of the WCC. Money will come only from member churches which specifically decide to contribute.

Dr. Eugene Carson Blake, the WCC's chief officer, said the council's appeal for money to assist the 30,000 young men who have become military deserters or draft resisters in Canada, is similar to help given any other political refugees.

The call to the 235 member churches of the World Council to provide funds for the Canadian program was made on Dec. 7 [TLC, Jan. 17], but Dr. Blake held a press conference in New York City, Dec. 23 to interpret the matter, because, he said, the American press had made many inquiries about the meaning and nature of the programs.

Dr. Blake said that two-thirds of the total \$210,000 (for the three-year support), if the churches give it, will go to aid centers throughout Canada. These centers provide emergency food, clothing, and lodging for U.S. draft resisters, and assist the young men in job hunting and becoming official immigrants. The other one-third of the money will go for pastoral counseling among the men. Many have already received such counseling, he said, and some have decided to return to the United States. He also said the WCC is not telling people they ought to desert or fail to appear for military induction.

On the issue of whether the council is encouraging the breaking of U.S. law, Dr. Blake replied by asking whether funds to rehabilitate drug addicts induces people to take narcotics.

"Is crime encouraged when we put chaplains in prisons?" he asked. "Persons in prison are in trouble. So are the young men in Canada."

ENGLAND

Ex-Canterbury Aide Withdraws Book

In an unexpected decision, Michael De-La-Noy, dismissed aide of the Archbishop of Canterbury, announced from his home in Brighton, England, that he is withdrawing a "sensational" book on the Church of England, originally scheduled for publication next month. But the book may still be published because Mr. De-La-Noy says the publishers won't allow him to withdraw the book other than by payment of compensation and he is unable to do this.

The book, *A Day in the Life of God*, the publisher announced, "may well turn out to be the most remarkable book ever published about the Church of England" and that it makes a number of sweeping

charges including one that two diocesan bishops are "on the bottle."

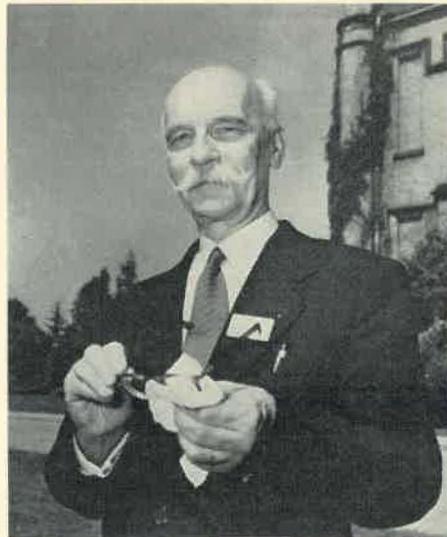
In his statement made in Brighton, Mr. De-La-Noy said he wrote the book immediately after his dismissal last July as Dr. Ramsey's personal press aide, in the belief that the dismissal was symptomatic of much that is wrong with the "Establishment" and that an account of the events and the personalities involved would be justified if it led to improvements in Church of England administration.

He added: "I have now come to think that publication of this particular book would in fact encourage very little creative progress, and might indeed be more likely to cause distress, and to recall without sufficient purpose, unhappy memories of past mistakes. Consequently I have asked my publishers to allow me to withdraw the book, but they have declined to do so other than on payment by way of compensation of a sum of money to which I was unable to agree. If the book is now published it will be against my wishes, and all royalties received by me from its sale will be donated to charity."

CHURCH AND STATE

Dean Rusk Speaks on "Peace Pronouncements"

Dr. Dean Rusk, who was assailed by many churchmen during his eight years as U.S. Secretary of State, believes it is appropriate for churches to speak out for peace—if they are doing so on the basis of commitment to total world peace.



FRENCH PROTESTANT LEADER DIES

Pastor Marc Boegner, one of the world's foremost ecumenists and a dominant figure in French Protestantism, died in Paris, Dec. 20, at the age of 89. Often described as "The Grand Old Man of French Protestantism," his career spanned the Third, Fourth, and Fifth French Republics. A tireless champion of Christian unity, he was president of the French Protestant Federation from 1929 to 1961, and a president of the World Council of Churches from 1948 to 1954. (Photo from RNS)

Now teaching at the University of Georgia, he was interviewed by two editors of *Presbyterian Survey*, semi-monthly magazine of the Presbyterian Church, U.S. (Southern).

He was asked how he feels about churches and churchmen involving themselves in the peace movement. "I think it is appropriate for the churches to consider the issues and to speak out on them," he replied, "and churches have no obligation as such, to support the government of the U.S., nor to take any particular view that might come from the political process of the country." He stressed, however, that churches should speak on their own commitments. "What I am interested in is whether the churches are in fact, all of them, really basing their views on their own commitments to peace in the world."

Earlier in the interview he expressed doubt that many "peace groups" are genuinely interested in peace since they criticize the United States for involvement in Vietnam and never "call upon Hanoi, Peking, and North Korea to stop what they are doing."

The former Secretary of State expressed a wish that the whole "human family could work on the problems of disease, weather prediction, the safety of a limited supply of air and water, and other problems that have nothing to do with political ideology."

"Are you saying that international politics and international relations have taken on a spiritual dimension?" Survey editors Ben Hartley and John Ard asked.

"Possibly," Dr. Rusk replied. "I wish more people would think of it in those terms."

Asked if he had any advice for the church, Dr. Rusk said he hopes the churches "will provide a forum in which the different generations can be in touch with each other and talk about serious problems with thoughtfulness, imagination, and creativity."

"Limited Attention" Given Church Records

The Internal Revenue Service will give "limited attention" to church financial records in implementing the 1970 tax-reform bill, according to proposed regulations issued in Washington.

Under the new bill, the church must pay tax on income received from business enterprises unrelated to religious purposes. Income from contributions or from endowments supporting religious programs are not affected.

Proposed revisions printed in the Federal Register impose no automatic examination on churches, religious orders, or associations of churches, to determine whether they are engaged in unrelated trade or business. An examination can be made if the Secretary of the Treasury or his delegate "believes that such or

ganization may be so engaged and so notifies the organization in advance of the examination." The examining officers, according to the regulations, can be no lower than a principal regional Internal Revenue officer.

Under the new law, churches and orders remain among the charitable institutions not required to file annual information returns on assets and details of management. Businesses now owned by religious groups are taxable as of Jan. 1, 1975.

PERSONALITIES

Billy Graham Hits WCC Actions

Evangelist Billy Graham criticized the World Council of Churches for actions he said are "totally outside the jurisdiction of the church." He was commenting on the WCC's establishment of a fund opposing racism, with grants going to some agencies in southern Africa which have been accused of using violence against existing governments.

"When the World Council of Churches gave \$200,000 to some militant groups in Africa to carry on violence, the Archbishop of Canterbury criticized the council. Well, I agree with him 100%, but I go further," said Dr. Graham. "This week *The London Telegraph* carried a big story on the fact that the World Council of Churches had just voted \$200,000 to help Americans who desert from the military. This is totally outside the jurisdiction of the church.

"I don't think the American people who pay the overwhelming majority of the money to the World Council to support it are going to want the World Council of Churches giving money for this type of thing. I think more and more people are going to designate their money when they give to a local church—if their denomination belongs to the World Council. . . .

"I believe in social action by the church," Mr. Graham said. "I believe the church has a social responsibility, but not exclusively; and in a lot of churches that's all they're doing. They've become humanistic organizations and they've left the Gospel and the Bible. What we need is balance in the church."

Mr. Graham made his remarks from his home in Montreat, N.C., following the disclosures of the WCC actions.

ORGANIZATIONS

CWS Sends Relief to Pakistan

Ten thousand blankets, 50,000 pounds of clothing, and water purifiers adequate for rendering more than 2.5 million gallons of contaminated water safe for drinking, have been or are still being sent from Church World Service (CWS)

warehouses to East Pakistan cyclone and tidal wave victims. These materials are being dispatched to the East Pakistan Council of Churches.

CWS has also offered financial support, if needed, for a fully-equipped field hospital set up by German protestant churches on the offshore island of Bhola, according to James McCracken, executive director of the agency. Danish churches are supplying medications for the hospital. In disaster areas such as East Pakistan, medium-weight blankets are often used as improvised shelter for the homeless. Sweaters and light-weight clothing were also included in the shipments.

Some weeks ago, according to one report, CWS airlifted to Dacca, 62,000 doses of typhoid vaccine consigned to the Medical Mission Sisters, a Roman Catholic order in fraternal relationship with the Division of Overseas Ministries of the National Council of Churches. The sisters operate a hospital in Dacca.

As of early December, relief supplies sent to East Pakistan by CWS were valued, with handling fees, in excess of \$82,000.

SOUTH AFRICA

Anglicans, RCs to Publish Common Journal

A practical step toward cooperation in South Africa was made in Capetown, when the Roman Catholic journal, *Die Brug*, announced it will be published in 1971, under both Anglican and Roman auspices. The move followed by seven months a meeting of the National Joint Commission of Anglicans and Roman Catholics in Johannesburg, where the proposal was originally considered and deliberated.

In the December issue of *Die Brug*, readers were told that "this is not a revolutionary step, but a continued search for that which makes us all one as Christians. This is a process which is gaining momentum, which is based on trust, and arouses more and more trust as it grows."

The journal described the publishing agreement as an "expression of the spirit of the times . . . not a spirit which is so easily criticized, but a spirit of good." Noting that the cooperation will enable more people to make contact with their fellow Christians, *Die Brug* emphasized that the two churches are not joining.

In an article in the same issue, treating questions of cooperation between the two religious bodies, it was pointed out that unity exists "at the deepest level," but that this is not yet visible at the institutional level. It was also noted that some believe interchurch communion is desirable at times to express this deeper unity and others hold that this should not take place until this deeper unity is realized at the institutional level.

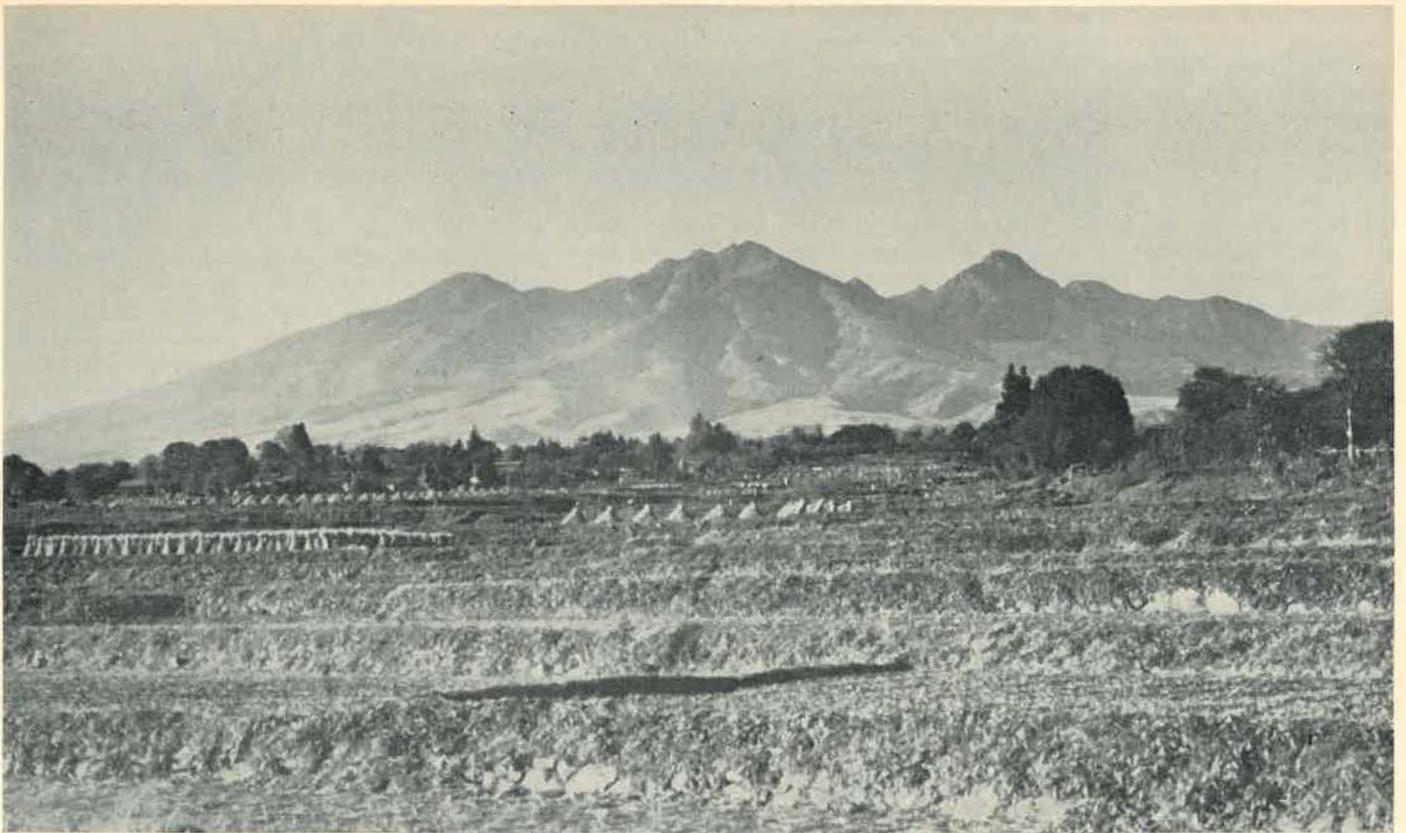
Briefly. . .

■ A study by a Johns Hopkins University medical researcher has revealed that the risk of a fatal heart disease for men who attended church infrequently is almost twice as high as for those who attend once a week or more. Dr. George Comstock noted that piety also appears to be statistically related to a dozen other important diseases—including cancer, cirrhosis, tuberculosis, and respiratory maladies—"and may be as significant as cigarette smoking." Any number of explanations including style of life, may be given for the piety-disease relationship, he said. And added that whatever the explanation, "going to church is a very favorable input."

■ The Diocese of Waiapu has chosen the Rev. Paul A. Reeves, 38, as its next bishop—the first New Zealand bishop of Maori extraction, other than prelates specifically appointed to serve Maori Anglicans. He holds advanced degrees from Wellington's Victoria University and from Oxford University. He is a man of wide experience—a journalist who is at present on the board of the newspaper of the New Zealand Methodist Church; he has been a curate at Lowestoft and Lewisham, both in England; later he was a rural vicar in New Zealand; and then he became a lecturer in church history at St. John's College, Auckland. At present he is director of Christian education in Auckland. His consecration will take place in March.

■ The former dancing nun, ballerina Tina Bernal, who has helped to bring the performing arts back into the church, performed an Emmanuel Service last month in St. Mary's Chapel of the Bishop's School, La Jolla, Calif. The dancer stresses the fact that her work is not an entertainment which interrupts the service but rather an interpretation of prayer. In her performance at the Bishop's School, the congregation, which consisted of boarding students and their guests, joined the dancer in songs and responses.

■ With some 200 persons still on the waiting list at the time, Trinity Towers, Melbourne, Fla., was opened for occupancy with its 104 one-bedroom and 52 efficiency apartments all rented. Trinity Towers West is now under construction with the completion date set for September. Trinity Towers was one of the earlier high-rise buildings sponsored by a parish church under the 202 program of Housing for the Elderly, and Urban Renewal. The second building application was made under government bill 236. The sponsoring parish for these constructions is the Church of the Holy Trinity, Melbourne, Fla.



"The stamp project offers a way in which every one of us can take an active part in the church's mission."

MISSIONARY WORK

STAMPS FOR JAPAN

By FRANCIS W. HAYES

TEN years ago a letter in THE LIVING CHURCH started a small project for the work of the church in Japan. The Rev. Beverley Tucker, then at St. Michael's Church in Sapporo, Hokkaido, Japan, had written to TLC, and his letter was published, to see whether anyone could help him with a project he had in mind, whereby tuberculosis patients, members of the church, could have a way of finding a little spending money for their needs while in the hospital, as well as giving them something to do to help pass the long deadly hours of their confinement.

His idea was that postage stamps collected and sent to him by interested and willing contributors, both in Japan and the United States, could be soaked from the paper they were on, sorted out, and made ready for sale to stamp dealers, by this small band of patients. What Mr. Tucker wanted was someone in the United States who could cooperate at this end, receive, and sell the stamps for the benefit of his sick parishioners.

The Rev. Francis W. Hayes, Jr. is rector of St. John's Church, Hampton, Va.

Having had such an interest for many years in doing just this kind of work for the church's mission, I answered promptly and the project was underway. An article appeared some two years later in this magazine, written by Mr. Tucker, telling about the progress of the project, what was needed, and showing pictures of his little band of TB patients at work soaking and sorting the stamps. Response to our request for stamps was extremely good, people from all over the church sent stamps to help out.

Stamps that were soaked from their backing paper were carefully dried, and then sorted according to pre-determined classifications, were bundled and packed, and shipped to me. My study at home, where the envelopes and boxes of stamps began to accumulate, looked like nothing less than the habitat of a used paper dealer. Literally, boxes and bags of envelopes littered the place! Being a parish priest did not give me the time to do what a group of Japanese with time on their hands could do, that is, soak and sort, so the piles grew, and grew!

At about the time I was ready to "throw in the towel," an angel appeared in the person of Mr. J. Raymond Kuhn, of Richmond. Retired, after a long and

fruitful life, Mr. Kuhn took an immediate interest and active part in the whole project. He recruited helpers from among his friends, even as he sought out and found new sources of stamps. To him now go all the stamps which need processing, and then they are sent back to me to find the markets which will buy them. These markets are a surprise to many people who do not realize what a demand there often is for used postage stamps all over the world. But, before you try to sell that new stamp you just found on this morning's letter, stop a bit. These stamps are purchased by the 100s, 500s, and 1000s, all alike, by stamp wholesalers. They in turn sell them to firms which make up packets of stamps for retail sale, or to dealers in this country and overseas who can use large quantities of U.S. commemorative stamps, or higher valued regular issues. Disposal of foreign stamps is more difficult, especially with quantities of cheaper grades, while better foreign sales tend to be by the individual stamp. All of this, of course, takes time.

I mention the disposal of these stamps in such detail to emphasize that these postage stamps are sold to stamp dealers who must in turn sell them to retailers,

who in their own turn, sell them to stamp collectors, of whom there are millions all over the world. But, and here is the important part for each one of us to remember, a collector does not want a damaged stamp in his collection. Unless a stamp is so valuable that he could not afford one in good, sound condition, he will rarely consider even a slightly damaged stamp. Hence, we must be very careful in our handling of these small pieces of paper, that they not be harmed.

It was interesting to watch what happened to the first small amounts of money that we were able to send across the Pacific. That group of Christians had become interested in a new mission which was just beginning in the northernmost portion of their home island of Hokkaido; they were concerned about the lack of transportation affecting the work of one of Hokkaido's priests. The first monies we sent, instead of going to their needs in the hospital, were sent to further the work of the church in northern Hokkaido, and towards the purchase of a motorcycle for the priest needing transportation. Gradually over the years the little dribbles of money went into all sorts and kinds of mission work, for which these Christians were concerned. Their own needs were answered apparently as they shared what they had with others.

With the passage of the years the Christian group in that TB hospital ceased to be. Some had died, many others had been cured and returned home. From the group came at least one priest now at work for the church. So the destination of our stamp money was changed. Mr. Tucker was concerned that a new university was being built not too far away in the vicinity of an older school, at neither of which was there any Christian work. The stamp money then began to help furnish and provide for other needs that this new mission required. Not that the money



St. Michael's Church, Sapporo

ever did a great deal, there was never enough for that, but it all helped.

In the last two years a further change has taken place in the project with the transfer of Mr. Tucker from Sapporo to Kyoto. He is now an instructor at the Bishop Williams Seminary in Kyoto. In the Japanese church the training for the ministry differs greatly from that available to our clergy in this country, since very many of those who do prepare for the priesthood have not the educational background we take for granted. First of all, seminary students, that is, candidates for the ministry, are few. Those who come to the seminary in Kyoto usually have no college preparation, some have not finished high school. Many are older men with families, for whom college is impossible. Most all of the students have extremely limited finances.

The stamp money from our Japanese project is now being channeled into new areas having to do with the training of

the ministry through Bishop Williams Seminary. The money we send will purchase books for the school library, book shelves, books for the students, and when available, may provide some scholarship assistance. The work at the seminary is small, just as the Christian church in Japan is small. Mr. Tucker in his most recent letter said: "This year we had two new students for the first-year class. That's not very many, but there is only one second-year student, so it is a slight gain, and only one graduated, so we now have six students in all. . . ."

NOW in its tenth year the stamp project still has real vitality with great needs it can in its own small way help. As small as it is, it still offers a way in which every one of us can take part, an active part, in the church's mission. All of us receive mail. Many of our letters arrive with the large, attractive commemorative stamps which the U.S. and Canada issue regularly. These are the most useful of all our stamps since they have a ready market. Packages come from time to time with stamps of large denominations, 25¢, 30¢, sometimes, even \$1 or \$5 stamps. All of these higher denomination stamps can be used, in fact, any of our regular postage stamps except the very common 6¢ Roosevelt, and now the 6¢ Eisenhower, and lower values. Airmail stamps are good as are postage-due stamps. But, again, the most common old 8¢ red, and current 10¢ red, airmails cannot be used. Foreign stamps of all kinds are always most welcome. From time to time friends have given us collections no longer wanted, and we can always use these. Packets of stamps, older stamps, should be carefully saved and sent on to us. With the few exceptions noted above, the project has use for almost all postage stamps.

Sending us stamps may sound complicated at first, but a little practice will show it's quite simple. First, never try to peel a stamp off its envelope or package. Few come off intact, most will have some of the back torn off. Instead, tear the envelope around the stamp leaving roughly a quarter of an inch of excess paper all around the stamp. The reason for this is not to tear the stamp, or otherwise damage it. Save all such stamps for us, and when you have a good sized envelope-full, mail it to me at 4013 Chesapeake Ave., Hampton, Va. 23369. To save postage, use third-class mail. You can send up to 15 ounces at this rate very cheaply. Just be sure not to enclose a letter unless separate 6¢ postage for it is paid. Please put your name and address on the package or inside; I do like to know from whom our gifts of stamps come, to thank you.

Your own personal mail and your office mail as well can help some Japanese on towards the priesthood. It is very little to do, but can mean a great deal.



Patients working on the original stamp project

The Mozart Who Might Have Been

By ENRICO S. MOLNAR

ONCE upon a time there lived in Austria a man called Wolfgang Amadeus Mozart. He had come upon the unsuspecting world bursting with melodies that enchanted men, women, and children. For a while he served the Archbishop of Salzburg (who was so churlishly active that he had no time being a Father-in-God to his people), and then settled in Vienna. There he married Constance von Weber who waltzed with him to keep warm when there was no money for coal.

Early in 1783 Mozart met the poet Lorenzo da Ponte at the home of Baron von Wetzlar. Fr. da Ponte proposed to Mozart that they collaborate on an opera, *The Marriage of Figaro*, based on the libretto of *The Barber of Seville* by Paisiello. Mozart agreed. Unfortunately, at that very moment Emperor Joseph II was embroiled in a heroic attempt to restructure and centralize the administration of his vast empire, and to enforce the Patent of Religious Toleration. His mother, the Empress Maria Theresia, had moved men who were failures in their communities and parishes, to administrative posts at her court in Vienna. Joseph II had little patience with officials who "sat endlessly on their behinds and produced redundant copies of everything." He didn't give a hoot about art and he summoned Wolfgang A. Mozart to his Vienna Burghof palace, and said: "Herr Mozart, you are popular with the younger pig-tailed generation. Instead of wasting your time on a ridiculous and flippant *Marriage of Figaro*—it has no redeeming social value—compose political ditties for the furthering of my socio-political programs. Look, *Cherubino alla vittoria* sounds pretty, but if you changed it into "*Josephinismo alla vittoria*," you would give it bite, contemporary relevance. You must work for the Now Generation, for the Now Emperor." So Mozart abandoned *The*

Marriage of Figaro (never to be finished), and helped henceforth to further Joseph's social reforms, until the emperor's death in 1790.

It must be said that during his life Joseph was a dour idealist, with a singular lack of humor. Mozart's temperament was quite the opposite. To relieve himself from the oppressive influence of this artless Habsburg Ikhnaton, Mozart began amusing himself by composing a little serenade, in 1787, to be called *Eine Kleine Nachtmusik*, when completed. Sadly, only a torso remained, after the emperor had reproached him: "Wolfie, you cannot play an Allegro and a Minuet, while my peasants suffer disenfranchised on my aristocrats' lands. Be sensitive to the people's needs instead of diverting yourself with meretricious sentimental Romanzas." And so Mozart obliged and composed a lyrical socio-political melodrama, *Eine Kleine Staatsreligionstoleranzzeigenschaft*."

Anno Domini 1787 Mozart went to Prague to supervise the performance of his *Il Seraglio*. It was accorded an enthusiastic reception. He settled in the Bohemian capital as the guest of the Count of Thun. And he began composing an opera buffa, based on another libretto by Lorenzo da Ponte. It was to be called *Don Giovanni*. On Oct. 28 he sat up all night to write the overture. On Oct. 29, Czech nationalists came to him saying, "You cannot compose for others to play fiddle while Rome burns. You must get involved! The Czech ethnic group is suffering under the Habsburg monarchy and its oppressive rule." So Mozart left the beautiful area *Il mio tesoro* unfinished, to help the outcasts of Bohemia. In gratitude, they gave him a citation in a framed parchment. It can be seen to this day, displayed in the Bertramka house in Prague, where he used to live, and now a national monument. *Don Giovanni* has remained a torso, a brave attempt. . . .

Whereupon Mozart returned to Vienna, to try composing another opera, this time *The Magic Flute*. Based on oriental and Masonic symbolism, Mozart tried to create a music which would melt the

hearts of the Viennese with its beauty, nobility, and grandeur. Besides the miraculous overture he composed the graceful and light *Der Vogelfänger bin ich*, and the arias for bass, *O Isis und Osiris*. Then Papa Haydn showed up and said, "Wolfgang, you'll never make sense of this confused libretto, full of an unintelligible farrago of nonsense, banality, and disorder until you have discovered your own identity. Come with us to a little retreat near the Vienna Woods, where Mesmer and his friends have a little therapeutic cabal which they call a Sensitivity Sextet. By a method of mesmerized public introspection (really invented by Cagliostro), you will discover who you truly are, your potentialities. Then you can return and I guarantee you will complete *The Magic Flute* with brio." So Mozart followed his friends to the Vienna Woods and stayed there ever since. What he found there was so disturbing that he never finished *The Magic Flute*.

Wolfgang Amadeus Mozart gave generously of his talents to causes and programs of political, religious, and social reforms in the spirit of enlightened Josephinian absolutism. While we may regret that he never—well, hardly ever—completed any of his major projects, operas, choral pieces, concertos, and quartets, we rejoice that he gave so unstintingly of his time and talents to the causes of the downtrodden, the exploited, and those who dwelt in the darkness of superstition. An utter devotee of Josephinian enlightened rationalism, Mozart's name will be gratefully remembered by generations of descendants of the former disenfranchised peasants of Austria-Hungary.

Significantly, in July 1791, one year after the death of Joseph II a stranger dressed in grey called on Mozart at his home in the Vienna Woods and asked him to compose a requiem. The fee was fabulously generous. Mozart consented. Soon, however, he became obsessed with the idea that the mysterious stranger was a supernatural messenger, come to bid him compose his own requiem. And in the opening bar of the requiem he gave us sullen gloom and foreboding, a foreknowledge of things to come. The *Dies Irae* is a magnificent music. No more awful picture of the Judgment was ever painted than in the *Dies Irae*, *Tuba Mirum*, *Rex tremendae Majestatis*. . . . But, suddenly Mozart stopped. He could not go on. He realized that this was power of negative thinking. And the final movement represents a shifting of gears. No more trembling before Mystery! Instead great rejoicing in the glorious now. Transcendence be damned. And he finished the *Rejoice Requiem*. The next day, Dec. 5, 1791, Mozart died. He was buried in a magnificent Baroque tomb provided by the stranger dressed in the grey flannel suit.

The Rev. Canon Enrico S. Molnar, Th.D., is warden of Bloy Episcopal School of Theology, Claremont, Calif.

EDITORIALS

Is Any Crime Victimless?

WE applaud the position taken by the National Commission on Crime and Delinquency (story in news section) to the effect that people whose behavior does not harm others should not be regarded and treated as criminals. But an arresting phrase which appears in the report moves us to raise a question. The council speaks of "victimless crime." Examples of such crime are alcoholism, homosexuality between consenting adults, gambling, and drug addiction.

Surely there is an important distinction to be made between what a person does to injure only himself and what he does to injure other people. But we must still ask: Is there any such thing, really, as a victimless crime? If it is a crime at all, doesn't somebody get hurt? And if nobody gets hurt, is it a crime? Can anybody give us a pure specimen of a victimless crime?

Message from A Saint

IN TLC of Dec. 27, 1970, appeared a tribute by Dr. Shunji F. Nishi to the late, great Presiding Bishop of the Holy Catholic Church in Japan—Michael Hinsuke Yashiro. Since then we have received another communication about him which we want to pass on to our readers because it contains, we believe, a word of the Lord spoken through this servant of the Lord. This came to us from the Rev. Edgar M. Tainton, Jr., vicar of St. Thomas' Church, Eugene, Ore. Perhaps the best thing is to quote the relevant portion of his letter, which will explain the diagram on this week's cover. Writes Fr. Tainton:

It may be that the enclosed has already been called to your attention. It belongs in the category of last words of the saints; scrawled on his deathbed by the Most Rev. Michael Hinsuke Yashiro, Bishop of Kobe and Presiding Bishop of the Holy Catholic Church in Japan. Miss Leonora Lea, who was associated with Bp. Yashiro through World War II, sent copies of this diagram to his friends and wrote the following report:

One day I went to see the bishop in the hospital. He began to talk, but his words were disjointed. Then realizing that he could not get his words out and I was failing to catch his meaning, he leaned over on his left side with great effort, took my pencil, and indicated to me that he wanted to write on my paper. I held it up firmly. His hand jerked repeatedly but he drew a circle in the top left corner and wrote "personal soul"—then half of Dr. Bachelor's name (a former missionary in Hokkaido), and said, "He and my father and I made 2,000 Christians—each soul."

Then he drew a line down the left side of the paper and then a series of rectangles across the bottom of the sheet with a trembling hand, and as each was completed he gave it a name (which I wrote in afterwards), as you will see in the photo "meetings—conventions—committees—slogans—resolutions—policies—you understand? All are secular, secular—ordinary business world—no good in the church—lead back to the secular world," and he drew a line from the rectangles up

the right side to the top right corner and said again, "secular." Then he drew a line from the "secular world" across the top of the page to the personal soul and said, "Only way is to bring each soul to Christ—speak straight to each soul—speak to each. Conventions, slogans, resolutions—useless—do not win souls. . . . You understand? Tell archbishops, tell Hines, Bayne, Howe, tell all, all, all, resolutions making disintegration a sin, making schism a sin, win nobody. To speak to souls—one soul—bring to Christ—my last message. . . ."

He dropped the pen and lay exhausted. Tears poured down his face: "Tell—everybody." This was about a week before he died.

As Others See It

“IF any ‘institutionalized violence’ is to be found anywhere in America, it must be in the tax exempt organizations that supply money to revolutionary groups. For example, radical clerics who channel church funds to militants can be said to be institutionalizing violence. . . . One cannot be a Christian and believe in social change by means of Molotov cocktails and sniper attacks on policemen.” (Anthony Harrigan, Executive Vice President of the Southern States Industrial Council.)

One Sunday morning in 1967, President Lyndon B. Johnson and Mrs. Johnson attended Bruton Parish Church in Williamsburg, Va. Mrs. Johnson recalls (in *White House Diary*; Holt, Rinehart, and Winston): “The Reverend Cotesworth Pinckney Lewis gave short shrift to any biblical text and launched into a general discussion of the state of the Union. And then I froze in my seat as I heard him say, ‘And then there is the question of Vietnam.’” She “turned to stone on the outside and boiled on the inside,” while being “almost” amused at her husband’s expression—“so unctuous it was.” After the service—“be it said for my husband, Mr. Johnson shook hands with the minister. Afterward, the President, himself a member of the Christian Church (Disciples of Christ), wryly paraphrased St. John 15:13 to say: ‘Greater love hath no man than that he goes to the Episcopal Church with his wife.’”

To Keep One Alert

Spiders settle,
make nests in my
brain —
They play with the nodules
of my mind
& they start
me thinking
yes, maybe spiders
are also valid
in the Plan.

Judy T. Sternbergs

Book Reviews

THE RICH CHRISTIANS AND POOR LAZARUS. By Helmut Gollwitzer. Macmillan. Pp. 108. \$1.45 paper.

The Rich Christians and Poor Lazarus is a call to revolutionary political action on the part of the Christian Church in the 20th century in behalf of "poor Lazarus," i.e., all people everywhere who are deprived, and especially the peoples of the Third World.

Legitimate participation by the church in the political arena should not be guided by the instinct of self-preservation, but rather should be carried out in the interests of peace, secular justice, and self-determination. The author declares the inadequacy of traditional charity in the social realm and concludes that a radical restructure of society along Marxist lines is necessary as a true fulfillment of Christian social ethics.

The church's aversion to the use of revolutionary force in the achievement of social change is questioned in the light of the church's apparent blessing of the use of force in the maintenance of the status quo. Force is looked upon as the *bene esse*, not necessarily the *esse* of revolution. In certain situations, in re-

sponsible love for suffering mankind, a Christian will resolve to participate in forcible revolution.

This tract, dealing with the political consequences of the gospel today, provides valuable insight into the philosophy motivating many church leaders. And it shows that the WCC conferences in Geneva 1966 and Uppsala 1968 were not as irrelevant to the life of American Christianity as one might think. For a clearer understanding of the rationale of radical Christian action, Helmut Gollwitzer's work on the modes of effecting social change should be widely read.

(The Rev.) JEROME F. POLITZER
St. John's, Del Monte, Calif.

THE DECOMPOSITION OF CATHOLICISM. By Louis Bouyer. Franciscan Herald Press. Pp. 110. \$3.95.

The Rev. Louis Bouyer, of the Institut Catholique in Paris, contributed much to the liturgical and theological work of Vatican II. His *Liturgical Piety* is a little classic. Now he finds himself a teacher whose students have not listened, but his humor prevails and the result is a wit which is absolutely acid, and good.

As he sees it, the church had been fat

and riddled with pampered priests with milky minds; for these sheltered sons, *aggiornamento* has become an excuse to run away from home and catch the pox in secular houses of ill repute. He first has fun with the absurdities of the situation, likening these lads to savages who upon seeing "a transistor, a sanitary fixture or a packet of contraceptives, suddenly dropped at their door, can only fall on their knees, firmly believing that the cargo plane that brought them these wonders could be nothing more than the good Lord in person." This genuflection to the world, as Bouyer points out, is as dexterous as the feat of Bossuet who once claimed, in a moment of enthusiasm, to hang at the breasts of the Roman Church while prostrating himself at the feet of the pope.

But all this is more serious than merely sniffing at faddish priests and nuns who are covered with finger-paint and sweaty from celebrating life. Bouyer's most important thesis is that the popular "radicalization" of the church is nothing more than a modern revision of some nasty 19th-century mistakes. He shows how the reactionary "*integrisme*" of Lamennais and his later "*progressisme*" are actually "*integrisme*" enantiomorphs and that, as long as the church is a political machine in which *Vox Dei* is upstaged by *Vox populi*, there is nothing much different between the ecclesiology of Charles X and a modern "youth caucus."

There can be few books more important for the Episcopal Church today than *The Decomposition of Catholicism*. Like most good French Roman Catholics since the Dupin-Wake unity discussions of 1717-1719, this Frenchman appreciates Anglicanism more than some Anglicans do. He displays our 19th-century ritual martyrs as much more socially effective than national church campaigners today, and tells why. Both French and Anglican traditions are paying the price for a shallow and non-prophetic Catholicism: they have revived Lamennais and we are back to the shame of Erastianism, and all in the name of revolution! The book speaks, in places, directly to seminarians and bishops and they are the ones who should read it first.

(The Rev.) GEORGE W. RUTLER
Good Shepherd, Rosemont, Pa.

CHRISTIAN FREEDOM IN A PERMISSIVE SOCIETY. By John A. T. Robinson. Westminster Press. Pp. 244. \$2.95 paper.

This has been a fruitful decade for Bishop John Robinson, especially since the publication of *Honest to God* in 1963. He has become one of the principal spokesmen of the current secular Christian orthodoxy and one of the formative intellectual influences of our day. It is only natural, then, that his occasional writings of the past eight years—lectures, articles, and sermons—should be of interest to us; and *Christian Freedom in a*

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Permissive Society embodies a selection of these.

The title calls for some explanation: The term "Christian Freedom" here stands for the sort of individualist—a term Robinson would not perhaps agree to—situation-ethic which the bishop popularized as "The New Morality," combined with a decidedly leftist stance on social and political questions. The term "Permissive Society" refers to the present state of "loosening-up" in our culture which Robinson regards as essentially a kind of adolescent rebellion against old authorities—a state not very comely in itself, but to be welcomed as a way-station on the road to genuine Christian maturity, where external authority is entirely dispensable. The topics covered range from ethics to liturgy, from politics to "The Next Frontiers for Theology," from the nature of the ministry to the future of the church.

It is impossible to review a work like the present one without in a sense reviewing its author and what he stands for at this juncture—for that is exactly what the book is meant to express, even if in a diffuse sort of way. Though I find Bp. Robinson always stimulating and though I confess that many of his criticisms of the popular religion of the recent past seem well taken, I cannot persuade myself in the long run that his thought offers anything of enduring value, at least for those of us who feel a strong commitment to the life of the church. And I discover the reason for my doubts in a new way in this book; for Robinson several times makes it clear that he feels little responsibility to the church as such, and it would therefore be surprising if he should prove to have taken the church's character and needs very much into account. Indeed, as I first perused the book, I began to suppose that Robinson had little sense of social responsibility as an element in intellectual endeavor at all; but that is not the case. It is simply that he recognizes responsibility only in relationship to the Kingdom of God; and for him the world at large, seen as God's sphere of work, is far closer to the Kingdom than is the church. The thinker's responsibility, therefore, is principally to *Truth* as secularly, individually, and abstractly perceived. The church as a community simply does not enter into it; indeed, it should cease to exist as a society distinguishable from the world.

Bp. Robinson considers himself a "radical" and wishes to concern himself with *roots*, virtually to the exclusion of consequences. Since the church is rooted, for him, in the Kingdom, he finds himself, in the end, in the position of one who would like to say both "yes" and "no" to the church, one who wishes to root himself in the church's tradition but not be bound by it—whatever that may mean. Though he seems rather to envy those who can turn their backs on organized Christianity

with a clear conscience, he feels himself in some unexpressed way "responsible" for the religious organization, while at the same time "constantly . . . having to work against it." That could be a description of either a prophet or merely a naive and indecisive intellect; I doubt that there will ever be complete agreement as to which of these most accurately describes John Robinson. This book will be of interest principally to those who happen to care about deciding that question.

(The Rev.) L. WILLIAM COUNTRYMAN
St. Paul's, Logan, Ohio

◆
REFUGE AND STRENGTH. By Go Puan Seng. Prentice-Hall. Pp. 199. \$5.95.

"Not in years has any book so moved and inspired me as Go Puan Seng's *Refuge and Strength*. It is actually a great human document of faith extra-ordinary, a quality of faith which even under the most terrible circumstances never once proved inadequate." This statement in the foreword by Dr. Norman Vincent Peale likewise expresses the opinion of this reviewer.

The book is the autobiography of Jimmy Go who for 1,105 days—from Dec. 31, 1941, to Jan. 9, 1945—was in peril every bit of the time because the Japanese were trying to find him. He had gained their enmity on account of the fact that for ten years before Pearl Harbor as the "fiery" editor of *The Fookien Times* in Manila, he had through flaming editorials as well as speeches condemned the ambitious territorial aggressions of the Japanese. He sponsored and directed boycotts against Japanese goods and was a founder of the Anti-Japanese Aggression League. He was so successful in his work that Carlos P. Romulo told him, "You will be the first Chinese they will shoot."

From the landing of the enemy in the Philippines until he shook hands with a soldier of the liberating army under MacArthur, he was a hunted man. When Manila was about to be encircled, he and two friends fled from the city. After two months he returned in disguise and was hidden by friends who risked their lives in doing so. When it became too dangerous to remain, he, his wife, their five children, along with their ever-loyal amah managed to leave the city limits. They hid in the hills and jungles about 30 miles from Manila. Friends of years standing and simple farmers whom they met helped to provide food and information which physically enabled this family and a few with them to keep body and soul together. The scarceness of food was evident in the children licking egg shells for whatever nutriment there was. The dress of Go's wife was traded for a wild pig which disappeared the next day. These genteel people had been used to the amenities of life. Nothing but an unquestioning faith in God who would

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HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
Sun 7:30, 9, 11 Winter; 8, 10 Summer

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
H. Kilworth Maybury, r
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
The Rev. Donis Dean Patterson, r; the Rev. Robert G. Smith, the Rev. John L. Bordley, the Rev. Donald C. Stuart
Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs 9:15; C Fri 5

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY College and Gilbert
Clergy: R. E. Holzhammer, T. S. Hulme, R. D. Osborne, W. C. T. Hawtrey, R. L. Blakley
Sun 7:30, 9, 11, 5. Wed & HD 9:45, 5:15

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE Lowell
ST. ANNE'S Kirk & Merrimack Sts.
The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
Sun 8, 10; Wed 12:10, 7

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. G. R. Hatton, the Rev. W. J. Teska, chaps.
Sun 10:30; other times as anno

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL
The Rev. Canon C. A. Lambelet, Ph.D., chap.
Sun 9, 11, 7; Daily 4; Wed, Fri noon; Thurs 7

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Lee Belford, Francis Huntington, Jeffrey Cave, Charles Patterson
Sun 8, 9:30, 11, 12:15; Midweek Service 12 noon

NEW YORK (Cont'd)

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave., 13210

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun and Holy Day Eu

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

SOUTH CAROLINA

THE CITADEL Charleston, S.C. 29407
ST. ALBAN'S CHAPEL Bond Hall
The Rev. C. Cannon, Episcopal Campus Minister
Sun 9:30 HC or MP; Mon 7 Canterbury Club

TENNESSEE

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

VERMONT

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

VIRGINIA

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

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10:30 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' 1001 University Ave.
The Rev. Arthur S. Lfloyd, chap.
Sun 10, 5 H Eu; other services & program as anno

The Directory is published
in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

make righteousness prevail kept Go going for three years. The jeopardy incurred by helping fugitives wanted by the Japanese is noted in the dedication of the book to four (women—one a doctor) "Who gave their lives that others might live"—four who in many ways assisted the Go family and their companions in danger.

The book, however, is more than the thrilling adventure of Jimmy Go in eluding the many threats which daily seemed almost overwhelming. This is the story of a man who absolutely trusted God and found daily comfort in the Bible. In each crisis a verse from the Bible would bring guidance which he knew was God's direction. He was also strengthened by Chinese adages which had been treasured through the ages.

This book is a sequel to *Hebrews XI*. It is a pragmatic illustration of the power of faith.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)

Booknotes

By Karl G. Layer

BEYOND REVOLUTION: A Response to the Underground Church. By Thomas C. Oden. Westminster Press. Pp. 142. \$2.45 paper. This book proposes to demonstrate not only the possibility of renewal within traditional church structures but also the necessity of it. "Only the conserver who asks how the tradition can be relevantly renewed is faithful to the tradition," writes Dr. Oden. He argues that the church is always embodied in some institutional structure. What is needed, therefore, is a new grasp of the embodiment of Christian mission in visible forms. Our critical need now, he says, is to provide a serious theological statement on the visibility of the church. This involves sloughing off the dying structures which have been shaped under a questionable image of the church—pietism, denominationalism, and pragmatic activism—and replacing them with structures that embody the *living* tradition of the church. By withdrawing from involvement in the structure of power, he claims, the underground church rubber-stamps the *status quo*. He urges a mutating conservatism that seeks the renewal of tradition—one that allows the contemporary world to address the tradition with its own questions, concerns, despairs, and hopes. He calls the church to redefine Christian mission, to shift its priority to *witness*, and to become embodied as a community of celebration of the love of God and man.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Receipts Nos. 10,608-10,620, Jan. 4-5, 1971...\$370.00

The Living Church

PEOPLE and places

New Addresses

The Society of St. Francis, 1369 Hyde St., Apt. 20, San Francisco, Calif. 94109.

The Rev. W. Hamilton Aulenbach, retired, St. John's Church, W. 3d & Salem Sts., Chico, Calif. 95926.

The Rev. Nelson B. Skinner, former locum tenens of St. James', Cleveland, Ohio, continues in a convalescent status since surgery last July. Address: 30 Elizabeth St., Baldwinsville, N.Y. 13027.

The Rev. Francis H. Tetu, St. Luke's Church Home, 224 Highland Ave., Highland Park, Mich. 48203.

Correction

The Rev. R. Whitney Barnes is associate rector of Trinity Church, Natchez, Miss. (Not rector—TLC, Dec. 6.)

Armed Forces

Chap. (Col.) Armistead Boardman has been assigned duty as Senior USAF chaplain in Vietnam, HQ 7AF, effective Feb. 1. (Permanent home address is Box 71, Sewanee, Tenn. 37375.)

Chap. (Capt.) H. Eugene Welsh, USAF, 3560th ABG, Webb AFB, Texas 79720. He is the former rector of Trinity Church, Watertown, S.D.

Religious Orders

The Society of St. Francis—American Province elections: Bro. Luke, Minister Provincial; Bro. Stephen, Assistant Provincial; Bro. Joel, Novice Master; Bro. Robert Hugh, chaplain general to the Third Order; Bro. Adam, friar in charge, San Francisco; Bro. John-Baptist, provincial secretary. Minister General is Br. Geoffrey, who was the former Provincial of the Pacific Province which is comprised of Australasia. The new house address in San Francisco: Keystone Apts., #20, 1369 Hyde St. (94109). *Professions*: Bro. Dominic Joseph, SSF, and Bro. John-Baptist, SSF, Life Professed July 22; Bro. Robert Hugh, SSF, Life Professed Sept. 17; and Bro. Joel, SSF, Professed, Nov. 29.

Retirement

The Rev. Sewall Emerson, former vicar of Trinity Church, Shrewsbury, Mass., retired Dec. 31. Address: Glover Landing, 54 Brackett Pl., Marblehead, Mass. 01945.

The Rev. T. Gordon Ott, former rector of the Church of the Resurrection, Mayfair, Philadelphia, Pa., has retired. Address: 14455 Saturna Dr., White Rock, British Columbia.

The Rev. Peter J. Brownlee, rector of St. Margaret's, Palm Desert, Calif., retired Oct. 16. Address: Vogue Mobile Manor, 43-531 E. Acacia, Hemet, Calif. 92343.

The Rev. William F. Donnelly, former rector of St. Paul's, Marinette, Wis., and more recently director of St. James', Mosinee, Wis., and director of St. Joseph's House, has retired.

The Rev. Robert C. Fletcher, former missionary to the deaf congregations in Alabama, retired Dec. 31. Address: 1188 S. 13th St., Birmingham, Ala. 35204.

The Rev. Marcus B. Hitchcock, rector of All Saints Church, Richland, Wash., retired Jan. 4, and was named rector-emeritus.

The Rev. Ralph J. Kendall, former rector of St. Stephen's, Eutaw, St. Mark's, Boligee, and vicar of St. John's, Forkland, Ala., and long-time secretary of the Diocese of Alabama, retired Dec. 31.

The Rev. John C. W. Linsley, former assistant, St. Paul's, Westfield, N.J., retired Jan. 31. He has served the church as a missionary in the Philippines, as a military chaplain with the rank of colonel in the Air Force, and still later with the Overseas Department of the old National Council, now the Executive Council. Address: Jan. 31: 662 N. 64th St., Mesa, Ariz. 85205.

Restoration

On September 16, 1970, the Bishop of New York, acting in accordance with the provisions of Canon 65, Section 5, remitted and terminated the Sentence of Deposition pronounced February 17, 1962, on John H. Dingle, and restored him to the Order of the Priesthood.

Schools and Collages

The University of South Florida, Tampa—The Rev. J. Kevin Stanley, former associate, Trinity Church, Toledo, Ohio, is chaplain in charge of the Episcopal University Center and St. Anselm's Chapel on campus. Address: 313 Sunnyside Rd., Temple Terrace, Fla. 33617.

Valley Forge Military Academy, Wayne, Pa.—The school's highest honor, the Order of Anthony Wayne, was bestowed upon the Rev. W. Hamilton Aulenbach, retired rector of Christ Church and St. Michael's, Germantown, Philadelphia. More than 1,500 persons attended the service. Dr. Aulenbach's citation noted his contributions to the academy through his "wise counsel and relevant sermons." The priest had been a guest preacher at the academy for more than 20 years.

Seabury Hall, Makawao, Hawaii—Sue Lawrence, 10th-grade student, who studied under Dr. Fred Avis at the Hawaii Biological Foundation last summer, carries on a weekly operating schedule at Seabury Hall, continuing her studies on cancer in mice. The schedule includes a transplanted spleen or ovary, and she has a high rate of recovery for her "patients." She had to sign her life away with the State Department of Agriculture to get around the rabies quarantine period.

DEATHS

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

The Rev. Thomas Bennett Smythe, Jr., 54, a social worker on the staff of the Missouri Department of Welfare, and son of the Rev. Thomas B. Smythe, Sr., and brother of the Rev. William Smythe, was killed Nov. 20, in a one-car accident.

He was vicar of Trinity Church, St. James, and in charge of St. John's Church, Sullivan, Mo., until last June, when he took a position with the State of Missouri. He is also survived by his widow, Rebecca, and one son. The Bishop of Missouri officiated at services held in Trinity Church, St. James, and burial was in Arkansas.

CLASSIFIED

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FOR SALE

FOUNDATIONS OF FAITH: The book that brings spiritual fulfillment and guidance. Excellent for Lenten study—Confirmation instruction. \$3.00 postpaid. Rev. F. Nugent Cox, author, 600 Fairmont, Greensboro, N.C. 27401.

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NOTICE

WANTED: Summer Volunteers, Yearly Volunteers. Christians who want to give a few months time and energy to the Church.
AND FURTHER WANTED: Parishes or agencies or missions who need a volunteer to help them get a community project rolling. Write to Volunteer Corps, Church Army, 815 Second Ave., New York, N.Y. 10017.

OFFERING ENVELOPES

WE WANT YOU to save money on your next order of Offering Envelopes. Write APPCO, Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

POSITIONS OFFERED

RECTOR'S ASSISTANT for large, Southeastern parish. Must be mature and happy in a conservative and traditional atmosphere; must be characterized by love and understanding for people. Photograph and resumé (non-returnable) should include opinions on current church issues. Reply Box J-770.*

January 24, 1971

WANTED: Organist and choir master, large suburban Washington, D.C. parish in Northern Virginia. Must be interested in children and young people and have deep devotion to the corporate life of the church and the living personal religion. Salary \$6,500 to \$8,000 plus an opportunity for outside remuneration. Reply Box T-767.*

POSITIONS WANTED

CONSERVATIVE RECTOR, small parish, desires change. Reply Box A-750.*

DEDICATED LAYMAN, 40, seeks teaching opportunity; small college or outstanding Episcopal school. M.A. Latin, German, Classics. Non-lethargic parish a must for family of five. Reply Box M-766*.

PRIEST, married, 23 years experience, desires hard work in growing parish. Reply Box L-768.*

PRIEST, English teacher, desires position at secondary school. Reply Box L-775.*

RETIREMENT SPECIAL

SENIOR CITIZENS CENTER with living accommodations. Write or call Sewanee, Tennessee 37375. Tel. 598-5658.

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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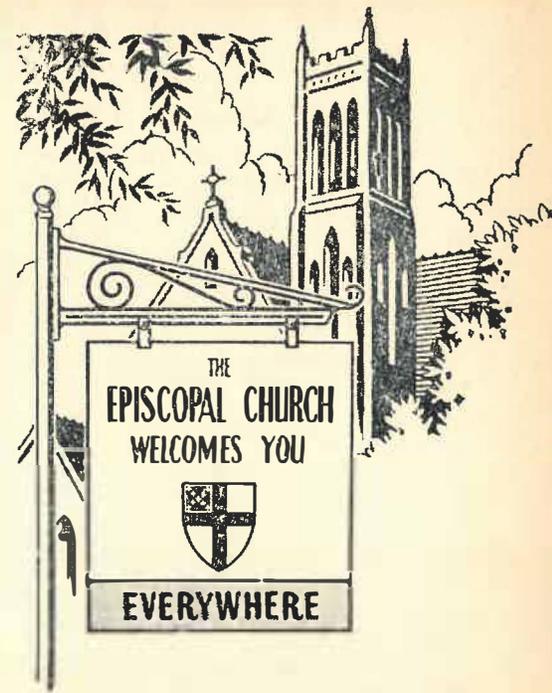
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The Living Church
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CHURCH DIRECTORY

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



LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Clayton Kennedy Hewett, r
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

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

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

FLOSSMOOR, ILL.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & Sat 9

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 8, 9, 11; HC Daily

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, Ch S 9:30, 11 MP & Ser; 4 Ev
Special Music; Weekday HC Mon, Tues, Thurs &
Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.
EP Mon, Tues, Thurs & Fri 5:15. Church open daily
8 to 8

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues

The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; Mp 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport

Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

RESURRECTION 115 East 74th St.

The Rev. Canon Bernard C. Newman, p-in-c; the
Rev. Alan B. MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street

The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

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 HC 8, 10; MP 9:30; Weekdays MP 7:45, HC 8
& 12 (Fri Sung 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. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.

The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Espagnol 25 monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.

The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

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