

February 14, 1971

25 cents

The Living Church





Heading
in the right
direction?

BEYOND FEMINISM

Looking beyond the traditional role of woman and the popular feminism, Marilyn Brown Oden finds a new dimension of womanhood—the responsibility for moving the world toward a future of excellence. Each woman must recognize her uniqueness and worth—and each can through faith. The Christian feminist gives of herself seeking no rewards, but acting for the benefit of others in response to her own worth. Worthwhile reading for women of all faiths. \$3.50

FINDING YOUR WAY THROUGH THE BIBLE

A new world of Bible study is accessible to all third and fourth grade students when they use this self-instruction book for learning to find a passage in the Bible when given the biblical reference. Designed for independent or classroom use, it has been tested with great success in local churches across the country. The unit can be completed in two to four hours. All the child needs is the RSV Bible, a pencil, and scissors. Paul B. and Mary C. Maves. Paper, \$1.50

At your local bookstore
ABINGDON

SENIOR CITIZEN CENTER

with Living Accommodations

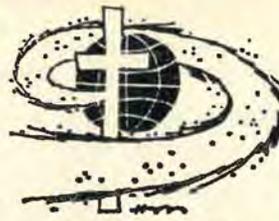
SEWANEE, TENN. 37375 • PHONE 615-598-5658
• A warm modern retirement center where people care about you. • Modest rates. • Where you can walk over 300 acres at your leisure. • Around-the-clock attendants. • Off I-24 between Nashville & Chattanooga.
Write or call for information now.

GIFTS • PARISH SUPPLIES • BOOKS CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
1730 Jefferson Plaza, Napa, Calif. 94558
415 Huron Road, Cleveland, Ohio 44115

Around



& About

With the Editor

Recently, while visiting family in Chehalis, Wash., I noticed billboards with the message: "There Are No Billboards in Russia!" It was explained to me that this is a project of a neighboring John Bircher. Chalk one up for the USSR. And to think that we get this good report on it from a Bircher! What do you suppose he is trying to tell us? That our life would be poorer without billboards? Or that if you find them distasteful you must be a Communist? What?

And so what's wrong with being an Uncle Tom? A lady named **Kate Nicoll**, of Princeton, N.J., recently wrote to *The NY Times* to complain about the scurrilous use of the term "Uncle Tom" by people who have evidently never read the famous book. She quotes an eminent speaker at a recent science congress as saying: "In the black community we have a word for those who sell their souls for a pittance. We call them Uncle Toms." Mrs. (or Miss) Nicoll comments: "In view of the fact that Uncle Tom engineered the escape of two fellow victims and permitted himself to be beaten to death rather than betray them, this seems a bit harsh."

Not only harsh but ignorant. It is especially baffling and distressing to hear Christians, both black and white, use "Uncle Tom" as a sneer word. The real Uncle Tom (*i.e.*, the one in the story) is a Christian if ever there was one, and every inch a man in the heroic mould. If it's bad to be an Uncle Tom, how can it possibly be good to be a Christian?

The many good letters about preaching keep pouring in, and I'll try to cull some of the best things from them to pass along to you in this column.

One reader, a layman, takes me to task for using words in this column like "teleology" and "periphrastic," making the point that this is the very kind of language *not* to use in preaching. I agree. But this column isn't intended to be preaching. Words that may be most out of order in the pulpit may be entirely legitimate in print. Our correspondent's main point, however, is about preaching, and the need for living language. He suggests: "Do not say 'They took him to a place called Golgotha, that is to say, the place of a skull, and there they crucified him.' Tsk-tsk, naughty men to do a thing like that. Our black brothers can teach you how to make it live: 'They took Jesus to a place like the city dump and

nailed him to a cross.' Ow, that hurts! That makes me mad. Jesus did *that* for me? I'm ashamed now because I'm not doing a better job for him. . . . And he forgives me. God forgives me? Wow."

To that admirable comment on the need for simplicity of words may be added the following remark by **G. K. Chesterton** about **G. B. Shaw's** writing: "This plain, pugnacious style of Shaw has greatly clarified all controversies. He has slain the polysyllable, that huge and slimy centipede which has sprawled over all the valleys of England like the 'loathly worm' who was slain by the ancient knight. He does not think that difficult questions will be made simpler by using difficult words about them. He has achieved the admirable work, never to be mentioned without gratitude, of discussing Evolution without mentioning it." (*George Bernard Shaw*, 182.)

And all who preach, teach, speak, write, or in any way communicate, being also Christians, need to weigh well these words of the late **Halford E. Luccock**: "Tennyson once said that in his poetry it was his desire 'to take the hiss out of the English language.' He wanted to eliminate the letter 's' in so far as possible and substitute the liquid 'm' and 'r.' He came close to doing it. There are not many geese or snakes in Tennyson's poetry, not much hiss. To take the hiss out of our thinking and acting today is to move from negative hatreds to positive devotions." (*Marching Off the Map*, 155. Harper & Row.)

Nearly 200 years ago **Edmund Burke** said: "No sound ought to be heard in the church but the healing voice of Christian charity."

Here is good news, followed by a brief inspirational booster shot. **P. G. Wodehouse**, now almost 90, has a new book coming out (*The Girl in Blue*, Simon and Schuster). It will be almost his 90th book. How come so few? His publisher explains: "He didn't really get down to serious writing until he was in the fourth grade—which may be why he's just now hitting the peak of his stride." What a message, for those of us who have matured late, or not at all yet!

Heavy problems and a heavy heart—Lord, help me to welcome the heavy problems in thy name, and rid me of the heavy heart. Make me clear-headed and stout-hearted. (Charles H. Brent)

The Living Church

Volume 162 Established 1878 Number 7

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Bishop of Massachusetts; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,† Bishop of Dallas; The Rt. Rev. G. Paul Reeves,† Bishop Coadjutor of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,*† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Mrs. Cynthia Wedel,† Miss Augusta Roddis†; Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. Barber.†

*Director †Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Lauer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Letters	4
Booknotes	14	News	5
Books	14	People and Places	15
Church Directory	16	The Cover	4
Editorials	13	Things to Come	5

FEATURES

The Last Heretic	12
The Money Shortage	10

THE KALENDAR

February

- 14. Sexagesima Sunday
- 15. Thomas Bray, Pr.
- 21. Quinquagesima Sunday
- 24. Ash Wednesday
- 25. St. Matthias, Ap. (trans.)
- 27. George Herbert, Pr.
- 28. Lent I

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

LENT...

a time to introduce

parishioners to

the Every Parish Plan



Lent is the ideal time to introduce THE LIVING CHURCH to your parishioners. And this Lent is a particularly good time to do it. THE LIVING CHURCH is a magazine aimed at helping the active laypeople to know and to do the things that need to be done to strengthen the parish, the diocese, and the Church around the world.

We are continuing our effort to make this magazine more helpful to more people. We believe that all Episcopalians and all parishes can be helped by the many useful features we have on our program for the coming months.

THE LIVING CHURCH is beamed at those lay leaders who are to be found in any congregation, as well as at the clergy. Do you have *at least five* people in your parish or mission who would profit from it? If so, the Bundle Plan seems to be the right answer.

A bundle of five copies costs only \$4.20 a month for a four-week month and \$5.25 a month for a five-week month (21 cents a copy), but the purchaser pays 25 cents a copy. Additional copies cost only 21 cents each.

Think about the lay people on whom you most depend for help. Don't you agree that if they become regular readers of THE LIVING CHURCH they will be even more effective in their ministry and in their help to you? If so, send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

THE LIVING CHURCH

407 E. Michigan St., Dept. A, Milwaukee, Wis. 53202

Send us a bundle of _____ copies per week.

Send to _____ Address _____

City _____ State _____ Zip Code _____

Name of Church _____

Signed _____



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens • Chasubles • Communion Linens
Chalice Palls • Funeral Palls •
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

EPISCOPAL JET FLIGHTS 1971

From \$169 round trip

N.Y., TORONTO, CHICAGO TO: LONDON,
AMSTERDAM, FRANKFURT, COPENHAGEN

Departures: June, July, October
with 4, 5, or 9 weeks abroad

AIRLINE TRANSPORTATION CHAIRMAN
209 Greeves St. Kane, Pa. 16735

SEWANEE

SUMMER MUSIC CENTER

FIVE WEEKS — June 20-July 25

Orchestra, chamber music, private study, theory,
composition, concert series and Festival.

For information, write Director

SEWANEE SUMMER MUSIC CENTER
Sewanee, Tennessee 37375

HYMN BOARD CARDS

One of the most complete selections of
Hymn Board Cards available to the Episco-
pal Church, including all the new "Red
Letter" Holy Days.

SEND FOR FREE BROCHURE

Everett Courtland Martin & Assoc.
P.O. BOX 656 ALEXANDRIA, VA. 22313

Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy
it or sell it — a job to fill or want a
job — use the Classified Columns of
THE LIVING CHURCH. A modest 20-
cents-a-word classified ad will add
your name to the growing ranks of
classified ad users. The majority of
you, our readers, read the ads in
The Living Church. Rates are nomi-
nal — 20¢ a word for a single in-
sertion; 18¢ a word an insertion if
three or more insertions are used,
with a minimum rate of \$2.00 for
any insertion. See details on page
15 or contact *The Living Church Ad-
vertising Department*.

Letters to the Editor

Liturgical Revision

With reference to your admirable com-
ments on changes in the Prayer Book lan-
guage of the canticles [TLC, Jan. 3], what-
ever is the matter with these people on the
committee for Prayer Book Studies? Haven't
they any sense or sensitivity? It is very re-
grettable that they do not seem to have the
perspicacity or even native wit to see that in
the canticles the medium as it presently
exists is at least part of the message. We
must suppose that they are sincere in their
efforts, but so no doubt was the bull in the
china shop.

The fortuitous arrangement of words and
images which make the canticles works of
art as they stand today in the Book of
Common Prayer make it an impertinence to
tamper with them. It is as much a crime
against a work of art as it would be to
change the melodies, theme, and harmonies
of Beethoven's great Ninth Symphony or to
repaint the figures in Michelangelo's frescoes
in the Sistine Chapel with the idea that they
might be more "meaningful" if they ap-
peared in 20th-century clothes.

Please, is there no way to stop this kind of
disaster?

ELIZABETH B. REPLOGLE

Fort Lauderdale, Fla.

Riviera Church

What a shock and disappointment to read
of the destruction of our church in Nice, and
the ending of its ministry [TLC, Jan. 3]! This
particular church has meant a great deal
to our sailors and young people "on the
loose" in southern France, and to Ameri-
can residents there.

Since the news story states that many
have urged reconsideration of this decision,
it just might be effective if those who know
this church and its work would write to Bp.
Hines, asking that the move be reconsidered.
How tragic it is to see us drawing in our
horns and admitting defeat!

HOPE M. KIRKPATRICK

New Haven, Conn.

Baptism into Secularity

I have just read in *The Episcopal New
Yorker* that one of our priests was "admitted
to the secular world in a ritual inspired by
Dr. Margaret Mead and in the context of a
joyful Eucharist." Presumably he had been
baptized in a ritual prescribed by our Lord
and Saviour, Jesus Christ, and St. Paul says,

The Cover

On this week's cover is Episcopal
lay theologian William Stringfellow. A
national committee for the defense of
Mr. Stringfellow and Anthony
Towne, accused on two counts of har-
boring the Rev. Daniel Berrigan while
he was a fugitive from justice, has
been announced in New York. Details
appear in this week's news section.

"Know ye not, that so many of us as were
baptized into Jesus Christ were baptized into
his death? For if we have been planted
together in the likeness of his death, we
shall be also in the likeness of his resurrec-
tion" (Rom. 6:3-4); and again, "If ye then
be risen with Christ, seek those things which
are above, where Christ sitteth on the right
hand of God. Set your affection on things
above, not on things on the earth. For ye
are dead, and your life is hid with Christ
in God" (Col. 3:1-4). In this context, St.
Paul's words, "As often as ye eat this bread,
and drink this cup, ye do shew the Lord's
death till he come" (I Cor. 11:26), are not
sad but are joyful words! And, finally, St.
Paul also says, "We are citizens of heaven"
(Phil. 3:20)—by virtue of our baptism. So
why should we renounce this citizenship,
which is the gift of God in Christ, in order
to return to a citizenship in the secular
world by means of a "ritual inspired by Dr.
Margaret Mead"?

Granted that this world and the next
should be united, has not this been accom-
plished by the death and bodily resurrection
of Jesus Christ—and is it not accomplished
in the sacraments as instituted by Jesus
Christ? Does not this make these sacraments
of the historic Church of Jesus Christ, the
Body of Christ, relevant instead of irrele-
vant both to this world and the next? Final-
ly, can we, his would-be followers, do
anything (no matter what) *in his name* as
long as we label it "love"? Can we assume,
in other words, that "anything goes" as
long as we call it "love"?

Is not Christianity an historical religion—
instituted by an historical person, the God-
Man Jesus Christ—or is it anything we as
individuals or groups say it is today?

(*The Rev.*) CARROLL M. BATES

Newburgh, N.Y.

Back to the Julian!

Now that the pageantry and "magic" of
Christmas is over, it might be a good idea
for Christians to consider returning to the
old Julian calendar for liturgical celebra-
tions. Thus, Christians could celebrate Christ-
mas on Jan. 6 and the pagans could keep
their Saturnalia travesty on Dec. 25. Per-
haps there is divine favor for the old calen-
dar. When Britain changed to the Gregorian
calendar, people sat up on the new Christ-
mas Eve to see if the Glastonbury Thorn
would bloom as it always had on Christmas
Eve. It did not, but bloomed on the old
Christmas Eve, Jan. 5. Many concluded
that God did not approve of the new
calendar.

The change to the Gregorian calendar in
Greece caused much resistance, for Eastern
Christians are more sensitive about such
things than coarse western Christians. A
schism resulted which continues to this day
both in Greece and in the Greek church in
this country.

A change to the old Julian calendar would
also give us Christians a break on Christmas
trees. They are a lot cheaper after Dec. 25.

WILLIAM RAWSON

Los Gatos, Calif.

The Living Church

February 14, 1971
Sexagesima Sunday

For 92 Years,
Its Worship, Witness, and Welfare

CIVIL LIBERTIES

Stringfellow-Towne Defense Committee Formed

A national committee for the defense of William Stringfellow and Anthony Towne, accused on two counts of harboring the Rev. Daniel Berrigan, S.J., while he was a fugitive from justice, has been announced in New York. The statement of support said that there would be no prosecution of the two Episcopal laymen were it not for "the moral attrition America has suffered in the past decade on account of the war in Vietnam."

Mr. Stringfellow, an attorney and theologian, and Mr. Towne, an author, were indicted in December for harboring Fr. Berrigan, who failed to report to federal prison after being convicted of destroying draft files. The anti-war priest was seized at the Stringfellow-Towne home on Block Island, R.I., last August.

In addition to harboring a fugitive from justice, the two were accused of being accessories after the fact of Fr. Berrigan's crime. They have entered pleas of not guilty in a Rhode Island court, agreeing that they did "relieve, receive, comfort, and assist" Fr. Berrigan but did not "harbor" or "conceal" him or "hinder" authorities in their pursuit of the priest. Both of the men charged appeared at the press conference Jan. 22 where the defense committee was announced. They see the charges against them in the context of a "pervasive spirit of repression in America."

Asked who was responsible for the repression, Mr. Stringfellow said, "We are—citizens—because of omissions and defaults." He added that too many persons, especially white, middle-class Americans, have been too preoccupied with paying debts and other private matters to give attention to social and political matters. He said that some citizens have been "intimidated and made afraid to speak" by such developments as the case against the Rev. Daniel Berrigan and his brother, the Rev. Philip Berrigan, S.S.J., who were convicted for destruction of draft records in Catonsville, Md.

Mr. Stringfellow said the charges and sentences against the Berrigans—now in a federal prison in Connecticut—were too harsh, serving as a message to Americans that if they "dissent seriously" they will "risk radical jeopardy."

The statement from the defense committee was read by the Rev. Howard Moody, pastor of New York's Judson



MR. STRINGFELLOW (l) and MR. TOWNE
A national defense committee announced

Memorial Church. The signers held that the Stringfellow-Towne case should be seen in a "political context" because of the Vietnam war and could affect "the freedom of all citizens." Dr. John C. Bennett, former president of Union Theological Seminary, is chairman of the committee.

Also at the press conference were the Rev. Andrew Young, executive vice-president of the Southern Christian Leadership Conference, the Rt. Rev. Stuart Wetmore, Suffragan Bishop of New York, and several other signers of the support statement.

Mr. Young, in what was taken to be a jab at FBI Director J. Edgar Hoover, said the charges against Stringfellow and Towne are a testimony to "senility in high places." He said the "government is giving in to old age."

Bp. Wetmore made one of the most dramatic appeals for support of the accused men. The bishop identified himself as neither "a pacifist nor a peace-nik." He noted his public disagreements with Mr. Stringfellow in the past. "I am more on the side of law and order," he said, "and I hate bad laws and administration which ignores good laws." He asserted that the conduct of the Vietnam war had ignored the laws of the U.S. for waging war and said that he believed the draft system is based on "bad laws." The bishop said that he stands with Mr. Stringfellow and Mr. Towne because in welcoming Fr. Berrigan to their home they did "the only thing a Christian man could do." He conveyed the "warm greet-

ings" of the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and the Bishop Coadjutor, the Rt. Rev. Paul Moore, Jr.

Asked if he was not expected under law to report to authorities that a fugitive (Fr. Berrigan) was on his property, Mr. Stringfellow noted that there is no such legal provision. He said the existing laws of "harboring" make no such stipulation partly because they were drafted in the days of Prohibition when it did not seem wise to report other people violating anti-drinking statutes.

The Rev. Melvin Schoonover, dean of continuing education at New York Theological Seminary, is coordinator of the defense committee.

Other signers of the support statement included the Rt. Rev. William Crittenden, Bishop of Erie; the Rt. Rev. Robert DeWitt, Bishop of Pennsylvania; the Rt. Rev. William Davidson, Bishop of Western Kansas; Dorothy Day of *The Catholic Worker*; Rabbi Abraham Heschel of the Jewish Theological Seminary; Dr. Benjamin Spock; the Rev. William Sloane Coffin of Yale; the Rev. Malcolm Boyd; Allen Ginsberg; and both Berrigan brothers.

ANGLICAN COMMUNION

Anglican-RC Relations on Kenya Agenda

Anglican relations with the Roman Catholic Church are high on the agenda for discussion at the first meeting in Kenya, East Africa, of the Anglican Consultative Council. The meeting at Limuru, near Nairobi, Feb. 23-Mar. 5, will be attended by representatives from 22 provinces of the Anglican Communion.

Agenda for the meeting was announced by the Rt. Rev. John W. A. Howe, chief Executive Officer. Bp. Howe said the conference would open with a plenary session and then break into four sections—one on unity, two on renewal, and one on missions.

The section on unity will deal principally with Anglican-Roman Catholic relations. The Rev. William Purdy, of

THINGS TO COME

February

18: Fourth Annual Roman Catholic-Anglican-Orthodox service for Christian unity, in St. Martin's Church, Providence, R.I., 8 p.m.

the Vatican Secretariat for Promoting Christian Unity, will attend the Kenya meeting as an observer. The Archbishop of Canterbury, as president of the Consultative Council, will preside at the first session.

The function of the council, which was created in November 1969, is to develop agreed Anglican policies in the world mission of the church and to serve as needed as an instrument of common action. It also encourages and guides Anglican participation in the ecumenical movement.

CHURCH OF ENGLAND

Layman Demands Discipline for Clergy

A panel to discipline "unruly" clergy and a ban on bishops' "dabbling in politics" are being sought by John Davis, a public relations consultant who is also a lay member of the General Synod, the Church of England's new parliament.

Mr. Davis is incensed about both issues. In the case of the clergy, he has proposed a motion for discussion at the synod's February session. In the case of the bishops, he has written to about half of the synod's total membership (545 in all—bishops, other clergy, and laity). "I fear the Church of England is getting diverted from its job, which is simply to preach to the people in England," he says.

His proposed motion about the clergy states: "In order that the prime function of the church of 'evangelizing the people, converting them, and bringing them to the knowledge and love of God' (a phrase used by the Archbishop of Canterbury in

a New Year radio interview) should not be hampered by the unruly, permissive, and undignified behavior of increasing numbers of clergy, this General Synod recommends that a clergy disciplinary panel be created, consisting of two bishops, three other clergymen, and five laymen who shall have authority to investigate any reports of heresy, political activity, undignified or permissive behavior. The panel shall have powers to summon a clergyman before them, with his churchwardens, to admonish, fine, suspend, and in extreme cases, deprive an offending clergyman of his living (assignments, salary)."

A church spokesman said the synod discussion of this motion would depend on whether there was time available on the agenda.

Mr. Davis explained his reasons for submitting the motion. "The main reporting in the national newspapers is of the antics of the 'with-it' clergymen who damage the message of the Gospel with their permissive and political activities. The most recent of these is the clergyman who has made a nude film involving teenagers. Another clergyman threw himself off London Bridge in an advertising stunt to seek publicity. Others make personal attacks on politicians from their pulpits, while others, in an attempt to be 'with it' confound the scriptures."

Mr. Davis's argument holds that officers of Britain's armed forces have to behave in a certain manner or they are court-martialed, and that similar disciplinary treatment should be administered to straying clergymen.

In the case of the bishops, Mr. Davis said he seeks a debate in the General

Synod on "the church and politics" to determine whether a ban can be imposed on bishops participating in politics. He said that this campaign against political bishops stems directly from the protest by 100 Anglican bishops in Britain late last year against any resumption of sales of arms to South Africa.

Asserting that bishops should be neutral in such matters as politics, otherwise people of differing political viewpoints will shy away from the church, he said, "The dividing line between moral and political issues is clear. Arms for South Africa is a political issue; abortion law is a moral issue, but the Church of England is silent on that."

PENNSYLVANIA

Kenyatta Takeover Prevented

An ecumenical service for peace led by dignitaries of Philadelphia churches proceeded calmly in Arch Street Methodist Church despite an attempt by Muhammad Kenyatta of the Black Economic Development Conference to take control of the pulpit.

Near the end of the service, Mr. Kenyatta and five others rushed into the chancel. Worshippers had just lighted candles and were preparing to sing a hymn when the "occupation" took place. BEDC and Mr. Kenyatta still claim that churches owe reparations to black people for oppressions suffered in the past.

When Mr. Kenyatta demanded to be heard, a chorus of "no" was shouted from the 1,500 persons attending the service. The Rev. Stacy Meyers, of Jenkintown United Methodist Church, a planner of the fourth annual service, gave credit to Methodist Bishop J. Gordon Howard of Philadelphia for keeping peace. Bp. Howard stepped into the pulpit and told the congregation that Mr. Kenyatta was welcome to stay but that the BEDC members would not be allowed to disrupt the worship. He invited worshippers to stay following the service to hear the black militant leader. During the singing of the next hymn, Bp. Howard shared his hymnal with Mr. Kenyatta. About 100 persons remained to listen to the BEDC representatives.

Religious leaders taking part in the ecumenical worship service for peace included the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania; John Cardinal Kroll, Archbishop of Philadelphia; Auxiliary Bishops Graham and Lohmuller of Philadelphia; Dr. William Janson, president of the Southern Pennsylvania Synod, Lutheran Church in America; the Rev. William J. Shaw of the Metropolitan Christian Council; and Bp. Howard.

Dr. Cynthia Wedel was the guest speaker at the service, which had been coordinated by the Cardinal's Commission on Human Relations and the Metro-



DOCTOR GRAHAM VISITS PARIS CATHEDRAL

An international audience filled the American Pro-Cathedral of the Holy Trinity, Paris, on the occasion of Dr. Billy Graham's occupying the pulpit. This was the third time he had preached in the cathedral. It was also the Sunday to receive the Theological Education Offering marked for the Episcopal Theological School, Cambridge, Mass., of which the Very Rev. Sturgis Riddle (l) and other cathedral clergy are graduates.

politan Christian Council. Executive director of the Human Relations Commission, Msgr. Philip J. Dowling, said that the city-wide worship was held "so that all churches can join at the start of the New Year in a united prayer for peace."

ROMAN CATHOLICS

Pope Studies General, Private Absolution

The Vatican has disclosed that Pope Paul VI is studying a request made by missionary bishops to reinstate a WW II practice of imparting "in special well-defined cases," general public absolution from sins "without previous individual confession."

This use of absolution followed a precedent set up during WW I, when the Roman Catholic Church allowed what is called "general absolution" — without previous individual confession of sins — for such emergency cases as soldiers on dangerous missions, civilians in time of aerial bombardments, or prisoners of war in camps where there were no or few priests.

The Vatican's press officer, Frederico Alessandrini, told newsmen that many bishops in "far-flung missionary posts" have asked the pope to allow them to apply the 1944 instruction in remote areas where priests are scarce and overworked. If the bishops' requests are granted, penitents will be absolved of their sins, if they have the proper dispositions of contrition and resolve to amend. Nevertheless, according to traditional Roman Catholic teaching, such penitents will be obliged individually to confess any serious or mortal sins at a later date, if it is possible.

Meanwhile, the general secretary of the American Roman Catholic Bishops Conference, the Most Rev. Joseph L. Bernardin, said, "No abrupt or radical change should be expected" in administration of the sacrament of Penance in the U.S. He also said the Vatican specifically denied reports that permission for "experimental use of general absolution" was granted to several unnamed dioceses in this country.

Book on Infallibility Stirs Controversy

A controversy over the Rev. Hans Kueng's most recent book, *Infallible?*, is apparently gaining steam in Europe. Several top Roman Catholic theologians have criticized the book or have maintained a loud silence about it.

The book deals with the dogma of papal infallibility. It carries no imprimatur, but that is not particularly unusual these days. What has rubbed some theologians the wrong way is Fr. Kueng's reading of the infallibility doctrine, proclaimed in 1970. (The book will be pub-

lished in English in April, by Doubleday, in the USA.)

Fr. Kueng argues that the New Testament contains no basis for the creation of dogmas, especially one asserting that the pope may be infallible on certain issues. Excerpts printed in the British press cite the professor from the University of Tübingen as writing: "No one has the right to believe himself to be the unique and original possessor of the Holy Spirit. . . . No one has the right to attenuate the possession of the Holy Spirit which others hold. It is a fact, rather, that the New Testament does not acknowledge systems based on a single man. The church cannot be identified at all with those who govern it. The truths of Christian faith are not 'deposited' in Roman offices or in bishops' chancelleries."

The Jan. 25 issue of *Newsweek* reported that the Rev. Karl Rahner, S.J., one of the most famous and influential of all contemporary RC theologians, has responded to the book by claiming that Fr. Kueng "contradicts the entire Roman Catholic theology at least since the Reformation," particularly papal infallibility as taught by Vatican Councils I and II. Fr. Rahner was quoted as saying that if Fr. Kueng has rejected these teachings, "then it is hard to treat him any longer as a Roman Catholic. . . . Under the circumstances, one can only carry on a discussion with Kueng as one would with a liberal Protestant."

In response, according to the magazine, Fr. Kueng said, "I do not reject the truth that may be contained in propositions in the Bible or church dogmas, but only the idea that they are infallible." The Kueng book asserts that God will

stand by the church even when its officials make mistakes.

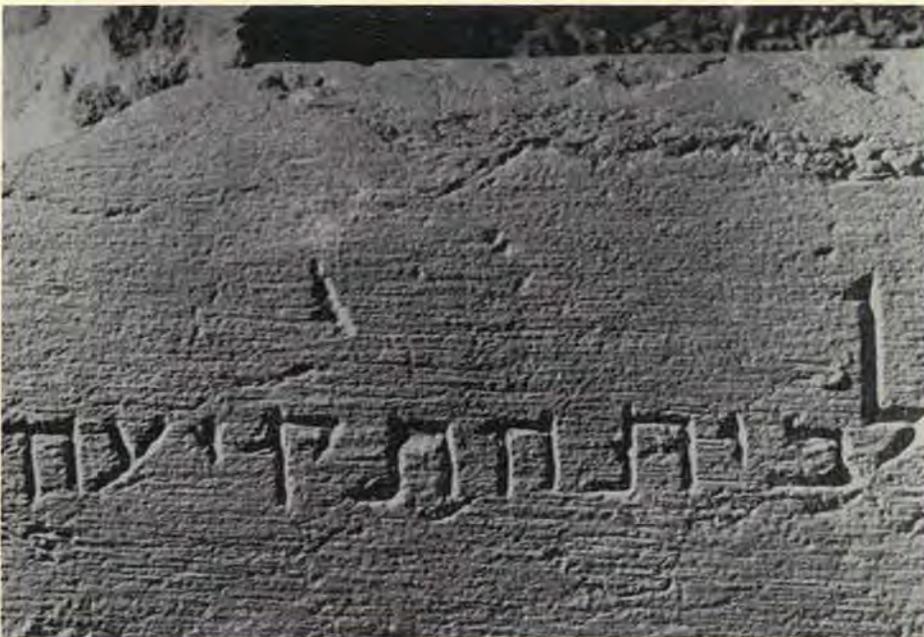
WCC

Dialogues with Other Faiths Necessary

Christianity's obligation to keep open dialogue with men of other faiths was underscored in Addis Ababa, in two major addresses before the Central Committee of the World Council of Churches.

In one theological lecture—by Greek Orthodox Metropolitan Georges Khodre of Bierut — the question was posed whether Christianity by its very nature is totally exclusive of other religions and whether the Holy Spirit ever operated outside the confines of the institutional church. The Metropolitan of Mount Lebanon took issue with the "juridical dogmatism" of theologians who ignore other religions, saying, they could be sustained only by ignorance. He also challenged theologians to take up their obligation to truth, "to investigate the authentically spiritual life of the unbaptized."

The Orthodox prelate's address, which was criticized by some as encouraging syncretism, set the stage for another lecture on the theme by Dr. Stanley Samartha of the WCC staff in Geneva. An Indian specialist on Christian relations with Hindus, he said, "In this hour in history, when the destinies of all people everywhere, and not of Christians only, are being drawn together as never before and when, because of the massive power of impersonal forces, the need to recognize the ultimate source of man's personal being and community life is so



ANCIENT TEMPLE STONE FOUND

Israeli archeologists have discovered a cornerstone from the wall of the Jewish temple destroyed by the Romans in 70 A.D. The six-foot-wide limestone fragment — bearing the inscription, "To the house of the blowing of the ram's horn" — matches a reference to the temple in the works of the first-century historian Josephus Flavius. The stone was unearthed at the Wailing Wall dig inside Jerusalem. (Photo from RNS)

urgent, dialogue offers a helpful opportunity for the renewal of that truly religious quest which Christians believe to be fulfilled by God in Jesus Christ." Continuing, he said, "Therefore, Christians cannot and should not at this juncture withdraw from dialogue. On the contrary, there is every reason to continue it, to extend it, and to deepen it."

Dr. Samartha also noted that "when in multi-religious societies, religious boundaries are sanctified and perpetuated by tradition, religious themselves become walls of separation rather than bridges of understanding between people."

Metropolitan Khodre's lecture also declared that a more open view of the church and salvation by Christians will enable them to enrich their own experiences from the "riches of a universal religious community" without abandoning their firm hold on Christ and his church. Such a view, he added, will help Christians to approach adherents of other religions as human beings, without any confessional pride or sense of superiority—the only frame of mind in which Christian communication of the Gospel can truly take place.

ORGANIZATIONS

ACU Committee Resigns

"Being convinced that the American Church Union has in recent years, at an accelerating pace, moved steadily away from authentic catholic teaching, the Theological Committee of the ACU sadly tenders its collective resignation as a constituent body of the said organization." This statement was signed by the Rev. Messrs. Norman J. Catir, chairman; J. V. Langmead Casserley; David W. Brown; Thomas G. Peterson; Charles O. Moore; J. Robert Wright; C. D. Keyes; and John H. Heidt; and Mr. Robert V. Wilshire.

In releasing the statement, Fr. Catir said the resignation of nine of the twelve members of the Theological Committee needs little explanation beyond mention of the fact of the sharp cleavage in thinking between the committee and the ACU Council which has grown during the past few years.

"In sum," he said, "the members of the committee think that the post-Vatican II—John XXIII theological point of view, held largely by the Theological Committee members, can flourish and be of greater value to the church, as a whole, free from an organization which has not as yet, to any great degree, adopted that point of view."

SOUTH AFRICA

Cathedral Dean Arrested Under "Terrorism Act"

The dean of Johannesburg's St. Mary's Cathedral, an outspoken foe of *apart-*

heid, has been placed under arrest. The Most Rev. Leslie Stradling, Archbishop of Johannesburg, said that Dean Gonville A. French-Beytagh was taken to Pretoria for questioning after a search of his office. Police would affirm only that the 58-year-old clergyman would not be able to take part in a scheduled service. An official of the British consulate said he had been asked to intervene because the dean is a British subject.

Dean French-Beytagh has openly criticized the government for its recent actions against clergymen.

A British-born Roman Catholic priest who is a South African citizen, the Rev. Cosmas Desmond, was refused a passport that would enable him to visit his family in London and return to South Africa. No official reason was given for the government's decision, but Fr. Desmond has been studying the problems of blacks removed from their homes under the government's "homelands resettlement" policy.

The Rev. Dale White, an Anglican priest, was also relieved of his passport by security police on instructions from the South African interior ministry. Again, no reasons were given. Mr. White, a native of Britain, is director of the multiracial Wilgespruit (fellowship) center at Roodeport, Transvaal.

A young German Lutheran minister, the Rev. Petrus Braun, on a visit to South Africa, was ordered to leave the country by the end of March. He had recently tried to attend a "whites only" religious service with a black African companion.

Referring to these instances, Dean French-Beytagh remarked, "This sort of thing can be expected to happen when one lives in a totalitarian state."

The arrest of the Anglican dean stirred up a wave of denunciation among church leaders and others in Johannesburg. The action was taken under terms of the "Terrorism Act," which is aimed at barring black nationalist agitation and provides for the indefinite detention of political prisoners. Under the terms of this act, the courts are powerless to intervene. It is up to the arresting authorities to determine the period of detention.

COCU

Ecumenical Units Attacked by "Right" and "Left"

The chairman of the Consultation on Church Union (COCU) fears that ecumenical institutions are "in real danger of being destroyed." Dr. George G. Beazley, Jr., who is also chief ecumenical officer of the Christian Church, said ecumenical bodies are under attack from both the "right" and the "left." COCU represents merger efforts of nine religious bodies and a draft plan of union is now under study by those groups.

Dr. Beazley wrote in a report to con-

gregations of the Christian Church: "Movements do not survive without institutions to carry them and a church without the ecumenical imperative is not the church our Lord brought into being or the Apostle Paul propagated."

He said he knows that ecumenical institutions are not without mistakes, some of them serious, but that local congregations should not try to deal with those mistakes by cutting off funds since, he held, local churches also make mistakes. The reference was to reports of declining incomes from the National and World Council of Churches. Some say that churches are retaining more funds for themselves. "Localism may be the mood of our era," Dr. Beazley said, "(but) it is not the mood of the New Testament."

THE YEAR 1970

"Tension and Strife"

The year 1970 was filled with "tension and strife which threatened to tear the Episcopal Church apart," writes the editor of the 1971 *Episcopal Church Annual*, E. Allen Kelley. He also wrote that the 1970 General Convention reached "enough accommodation of conflicting viewpoints to stabilize opinion and assist in lessening polarization within the church."

Mr. Kelley's editorial recalled the battle in General Convention over a resolution on Vietnam, passed by the House of Bishops but rejected by the House of Deputies. The resolution asked the U.S. to withdraw its support from the Saigon government and to withdraw all U.S. forces from Vietnam by the end of 1971. The convention ended before a compromise could be reached, and the editorial claims that this was the "notable failure" of the delegates.

Statistics published in the *Annual* show that, for the second consecutive year, baptized membership declined by 1.7% in 1970. Listed membership for 1969 was 3,373,980, according to the tables of facts and figures. The number of parishes and missions also declined, to the lowest count since the early 1900's, though the number of clergy has increased with more clergy serving in non-parochial work.

Mr. Kelley writes further: "The recent painful experience of people involved in the mission field must make us cautious about promises and programs without realistic financial backing."

The most serious decline in recent years is that of the Sunday school. "To some people," Mr. Kelley states, "this decline is inevitable and probably a good thing, based on the results of the past. They see the day of the Sunday school coming to an end, though there is no alternative yet devised or proposed by which the church might transmit the faith to new generations."

The *Episcopal Church Annual*, pub-

lished since 1830, contains a complete directory of Episcopal clergy, parishes, organizations, and biographies of the new bishops of the church.

PERSONALITIES

Efforts for King Holiday Weakened

Efforts to make the birthday of the late Dr. Martin Luther King, Jr., a national holiday seem to have died out and relatively few Americans observed Jan. 15, as a day of significance.

Prior to that date, only nine states had declared a Martin Luther King Day and apparently only six cities, New York, Newark, Washington, Baltimore, Seattle, and St. Louis, closed schools on that day. Since Jan. 15, there has been no report that any other cities of size followed that plan.

For the first two years after the civil rights leader was assassinated, millions of Americans observed the birthday with special church services, official holidays, and civic ceremonies. A bill was introduced in Congress asking for a national holiday on Jan. 15. Now in 1971, the drive for a nationwide remembrance of Dr. King, seems to have lost steam, at least on the official level.

Dr. King's widow and the Rev. Ralph Abernathy, who heads the Southern Christian Leadership Conference, say they will present to Congress petitions bearing 8 million signatures requesting a national holiday on Jan. 15.

The Rev. Donald McIlvane, a Pittsburgh civil rights leader, said the "pressure for Martin Luther Day is declining. The first year it was an emotional thing. Now it's becoming weaker." He also said that some of the militant blacks "don't appreciate" Dr. King's greatness, and "today the attitude toward Dr. King is one of apathy."

IOWA

Episcopal-Lutheran Communion Service Held

Out of a tragic automobile accident came one of the finest expressions of Christian unity the village of Durant, Iowa, has seen in recent years, according to the Rev. Stanley C. Kemmerer, who is rector of St. Paul's Church there. An 18-year-old boy, a member of the local Lutheran church, had been in a coma for more than a week when he had a relapse. His friends, many of them Episcopalians, sought a way to approach God with their concern for their companion. They chose the Eucharist as the way.

The Bishop of Iowa, the Rt. Rev. Gordon V. Smith, gave Fr. Kemmerer permission to work out a service with the Rev. Jack Ehlers, pastor of the Durant Lutheran Church in America.

A telephone committee from each church gathered 150 of the community's 1,300 population on four hours' notice for the service. Mr. Ehlers was the celebrant, and he and Fr. Kemmerer shared the preaching and other parts of the service—reading the lessons and administering the chalice. The two clergymen began the administration of the elements by themselves receiving the sacrament, each kneeling before the other to receive.

Following the service, the two churches began a round-the-clock vigil, with lights burning all night and prayer helps available in the pews.

EXECUTIVE COUNCIL

Leaders Protest Shooting

In response to information supplied by the Ven. Rudolf Devik, of the Diocese of Olympia, the Rt. Rev. Roger Blanchard, executive vice president of the Executive Council, issued the following statement:

"We have just learned that Hank Adams, director of the Survival of American Indians Association, Tacoma, Wash., has been shot. This latest act of violence against Mr. Adams and his fellow Indians follows months of threats, beatings, interference with their mail, and harassment by those who wish to stop this non-violent effort by Indians to protest their fishing rights. The Presiding Bishop of the Episcopal Church has sent the following telegram to the Governor and Attorney General of the State of Washington:

"Urgently request your maximum effort to apprehend and bring to trial those

responsible for the assault on Mr. Hank Adams, Survival of American Indians Association, Tacoma, Wash. We condemn this violence against those seeking justice and self-determination by non-violent means. Further request that maximum efforts be made to insure that the Survival of American Indians Association be protected against new felonious assaults by vigilantes. We urge you to guarantee publicly the access to due process by Mr. Adams and his fellow Indians in their struggle to protect and guarantee their fishing rights."

Bp. Blanchard's statement also said: "The Episcopal Church at its recent General Convention worked hard to set standards for our work among those seeking self-determination to insure that we would not use our resources to help those who advocate violence. Mr. Adams's work embodies dedication and hard work for the cause of justice. Those who oppose him have resorted to the vigilante 'night rider' tactics which must stop. . . ."

Mr. Adams is a member of the Screening and Review Committee of the General Convention Special Program which funds numerous Indian projects. He has provided hundreds of hours of field work as a consultant to Indian organizations and his efforts have helped the Episcopal Church develop a ministry which offers hope of compensation for the inadequacies of our past relations with the Indian peoples, Bp. Blanchard said. He also called "upon federal, state, and local authorities to do their duty to insure speedy apprehension and trial for those responsible."



SLOVAK EVANGELICAL BISHOP CONSECRATED

A solemn procession preceded the consecration of Dr. Jan Michalko as Presiding Bishop of the Slovak Evangelical Church of the Augsburg Confession. Bishop Andrzej Wantula of Poland was officiant at the ceremony, which took place at the Great Church in Bratislava, Czechoslovakia. Lutheran prelates from several countries, as well as other ecclesiastical and government representatives were present. Marching (l to r) are: A Slovak lay reader; Bishop Rudolf Kostial of Zvolen, Czechoslovakia; Bp. Wantula; Dr. Michalko; Prof. Mikko Juva of Helsinki, president of the Lutheran World Federation; and Prof. Andrej Ziak, a sociology professor and vice-chairman of the Slovak church. (Photo from RNS)

Frederick M. Morris

THE MONEY SHORTAGE

"Too many clergy and hierarchs are speaking and acting as though the enemy is in the pew. The bewildered victims of this castigation can still be rallied to cooperative service of God in the name of Jesus Christ among the poor and deprived as well as among Middle Americans if the move toward reconciliation comes soon."

THE steady decline in financial support of the church is a matter of grave concern in all circles of church administration and the reasons are being analyzed and debated on all sides. The "official" diagnosis, emanating from headquarters, appears to be that the difficulty is chiefly due to the current slump in business activity together with the tightness of the money supply in general. It is also agreed that some of the blame can be attributed to such things as the controversial aspects of GCSP and distrust of attitudes and policies "at the top." I believe the explanation is more complex and that we must go back a bit in history to gain a more adequate understanding. If we examine some of the trends and fads of popular opinion within the church during the past few decades, we can discern a pattern.

LET'S begin our analysis at the time of the great Christian education boom when we went wild on the subject of educational reform. We were told "officially" that the church had been out in left field all during her preceding existence, that its education program had been not only hopelessly inadequate but positively destructive, that most of our difficulties could be traced to that source and that if enough money were to be appropriated and enough scope given to the Department of Christian Education, we could be sure of a second Pentecost. Vast sums were appropriated. A host of

commissions and sub-commissions were created. Personnel at headquarters proliferated like rabbits. All preceding materials and methods were condemned. Elaborate, expensive, and voluminous new materials poured from the press. Nothing was too extravagant or too novel to be espoused. Pastors and parents alike were denounced for their previous neglect and complacency, and dreadful guilt laid hold upon conscientious churchpeople. One of the most unfortunate products of that period was the cunning "family service" with cute junior choirs and chummy little talks which for a whole generation of churchpeople displaced the dignified, literate worship for which the Episcopal Church had been

notable in the history of American Christianity. The authentic art of preaching also suffered denigration with consequent loss of light.

Somehow or other the second Pentecost failed to arrive. The sounds of battle subsided, the captains and kings departed, the church was left holding the bag. The first step had been taken toward over-centralized control and "papa-knows-best" policies and aggravated financial difficulties in the future.

The next pentecostal promise of which we might take note was very short-lived. It was known as MRI and it burst upon the scene with exemplary fanfare and promise of a new era. The principles it proclaimed were soundly idealistic and admirable but somehow or other it never came down to earth. Despite its early demise it exacerbated the credibility gap between headquarters and the people of the church at large. Skepticism increased. The financial prospects of the future were further darkened.

Perhaps one reason why MRI went down the drain so quickly was the untimely emergence of the God-is-dead school with its cry of the irrelevancy of the church. A little book (and a silly one at that), entitled *Honest to God*, enjoyed an incredible volume of sales which amazed and enriched its entirely unprepared author, a suffragan bishop in the Diocese of Southwark. "The church is irrelevant" soon became the most fashionable slogan of the church's intelligentsia, rivaled only by the pronouncements of the religionless theologians. James A. Pike and Harvey Cox were only two of



DOCTOR MORRIS:

A warm and genuine outreach is needed

The Rev. Frederick M. Morris, D.D., is rector of St. Thomas Church, New York City.

the prophets of doom and espousers of esoteric, incomprehensible recommendations and panaceas.

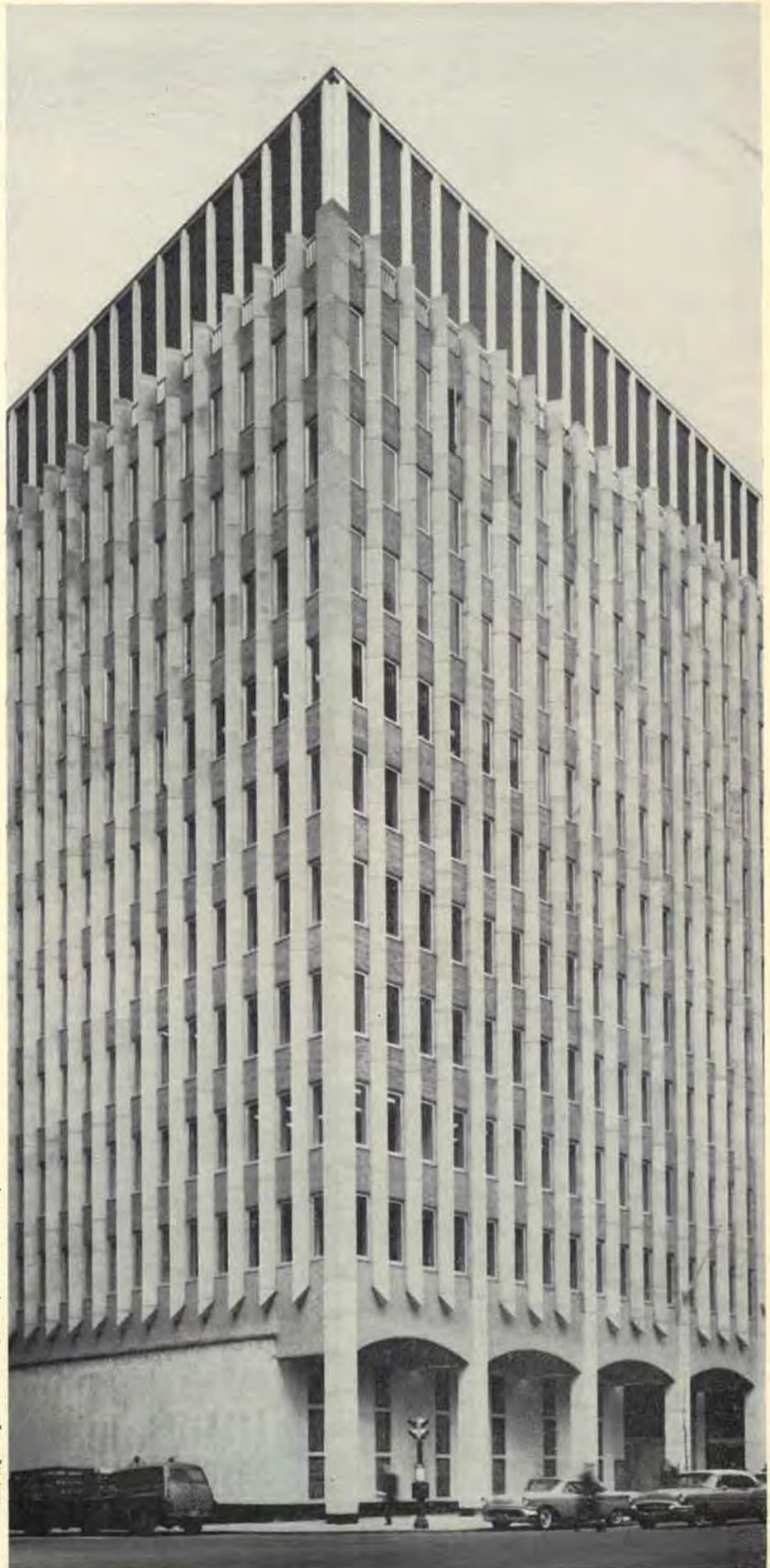
More and more people began to believe what they were told from every side, viz., that the church is irrelevant. Financial crisis moved nearer along with the beginning of the general decline in interest and attendance at worship. The Liturgical Commission gave quite a bit of stimulus to belief in the irrelevancy of worship by proclaiming the Prayer Book to be anachronistic and outmoded. Proposed cures and solutions failed to win the universal support hoped for. Skepticism grew apace among all who had lived through several pentecostal prophecies.

Then came the General Convention Special Program (GCSP). No conscientious or thoughtful churchman could possibly take exception to its aims and motives. It was an emphasis overdue. Unfortunately, its administration was concentrated in a centralized, paternalistic control which made evident its philosophy of "papa knows best" and "put up and shut up." Equally unfortunate was the disturbance at South Bend and the proclamation by the Presiding Bishop that it was a second Pentecost. The credibility gap grew very much wider and financial woes loomed dangerously dark. The impact of pentecostal prophecy was very weak indeed among churchmen whose memories could reach back 30 years.

Many churchmen, thoroughly approving the ideals and purposes of GCSP, were alarmed by the loss of a balancing emphasis upon the transcendence of God and upon the relationship of individual believers to the one Lord and Saviour. Many attempts were made to express this alarm objectively and rationally. But such attempts were regarded as part and parcel of the reprehensible backlash of extremists and the whole was publicly and officially labelled "pious clap-trap." The dark clouds of financial crisis began to spit rain and sleet. The gap of mistrust, bewilderment, and hurt yawned ominously. Skepticism grew by leaps and bounds. And that is where we are today.

A WARM and genuine outreach from headquarters toward the justified concern of earnest church people and a genuine expression of renewed confidence in the traditional decentralization of authority, characteristic of Anglicanism, can still save the day. Too many clergy and hierarchs are speaking and acting as though the enemy is in the pews. The bewildered victims of this castigation can still be rallied to cooperative service of God in the name of Jesus Christ among the poor and deprived as well as among Middle Americans if the move toward reconciliation comes soon. It is not yet too late to see the clouds of financial disaster begin to lift. But action must come soon.

The Episcopal Church Center, New York City



The Last Heretic

By M. G. NICOLA

IT was my custom during my active years in the ministry to avoid a too intimate relationship with my bishops. I never became a bishop's fair-haired boy. I never stood in eager line in front of the bishop at diocesan conventions. I was shy. Now it has suddenly occurred to me, as I stumble into the suburbia of my 80th year of life, that they didn't seem to mind much. It all comes back now. When I would announce to my current bishop that I had accepted a call to another diocese, he would gently smile, as if in relief, and then gently wince as if in compassion for my next prelate. I am also sensitive. But one pseudo-relationship with bishops does stand out as a kind of late TV movie and could be called "The Case of Bishop Leonard versus Bishop Brown."

The Rt. Rev. William A. Leonard, D.D., became Bishop of Ohio in 1889 and continued in that post for 41 years. Handsomely middle-sized, with ruddy cheeks, a mere suggestion of an episcopal jowl, and Edwardian sideburns, the bishop was the last of the Victorian prelates. He had baptized, confirmed, and ordained me deacon and priest. I never really thought of him as my bishop, but rather as my benevolent patron in the Renaissance manner. He deserves a whole book.

Bp. Brown was something else again. He was obscure, except for his last few years. I can't even now remember his first two names nor his degrees. I have always detested the snobbish term "important churches" meaning large churches, or small churches of great wealth, and the term "leading churchmen" as meaning lay or clerical leaders of "important" churches or dioceses. And I hate the word obscure as applied to any child of God.

Brown gave obscurity the awful dig-

nity of "the terrible meek." When I knew him he was retired as the Bishop of Arkansas and had been eased out of his post in the slick episcopal manner (today churchmen are not that slick . . . thank God) for not accepting the "nigger heaven" tradition of his diocese . . . way back then. Most of the lesser clergy thought of Brown as "just not too bright" (my old Presbyterian buddy of that time remarked after we had attended one of his lectures, "That guy is a retired sophomore. He has been so busy being a bishop that he had no time to think and now it is too late"). But the Bishop of Ohio, his old pal, urged on by Bp. Manning of New York, did not share that indulgence. They charged him with heresy.

Bp. Brown was a saintly and lovable man. The "God's fool" of his generation, he was considered daft-patsy by the Ohio gang. He had retired to Galion, Ohio, near Marion, the home of Warren Harding. Later, during the depression, men out of work lined up in queues in front of his mansion to receive help, which was freely given without benefit of case workers. He, like Bp. Leonard, was a man of wealth at the end of the days when wealth generally was requisite for high ecclesiastical office and before the days when great wealth was generally a requisite of high political office. His published books asserted that Jesus Christ was not an historical figure, but merely a pleasant, sacerdotal Santa Claus symbol who kept God's children and the merchants happy during the holidays. He kept repeating it enough, plus some primitive socialistic ideas (ah, there is always the rub in heretics), to fill several books. The books became popular in revolutionary

Russia and widely used as propaganda by their leaders, who could say: "Why, now even the Anglican bishops think that Christianity is a myth."

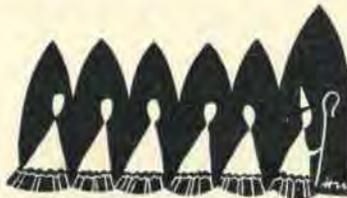
The ecclesiastical trial was held in the parish hall of the Cleveland cathedral in an atmosphere that was definitely not "slick in the episcopal manner," but downright friendly, and all present except the newspaper men (they had a ball) were vedy, vedy Anglican gentlemen. The retired Bishop of Arkansas was affectionately deposed and immediately became a fleeting martyr, a role he was very jolly about until the end of his days. He was the last orthodox heretic. Jim Pike might have made it. There is an integrity about their position that makes current protestors seem sneaky to me.

If left alone, the small and phlegmatic Episcopal world of his day (God's frozen people) would have thought of him, when they thought, as just a lesser retired bishop (senile perhaps?) of an unimportant diocese. And what Russia thought did not seem to matter ultimately and the vast world outside would not have known or cared even if it had found out.

On his death bed his housekeeper sent for me requesting that I administer the last communion. I was told not to tell anyone, to avoid publicity, a new twist in an older generation. I don't know why they sent for me, since he had devoted priest friends as easily accessible as I was, and I had only a nodding acquaintance. I seem to have an affinity with heretics and deposed priests. At 79 years of age and 50 years in orders, the thought sometimes gently surprises me that I am not one or both myself.

I found him stretched out, as if on display, in the twilight dusk of a tired looking drawing room. I could not see his body, only the head with its long, Elizabethan features and full silver hair which seem to glisten and cast an apostolic glow over the scene. But it was his eyes and the smile in them that still warms me. The sudden smile, partly of recognition, but something more, a smile of celestial humor, as if he had just seen something happen among the "angels and archangels with all the company of heaven" which he found rollickingly amusing.

The whole affair operated outside the cult of personality, and there were no letters publicly exchanged in the press, no "Dear Jims" or "Dear Hanks." Leonard thought Brown was a malignant, cancerous growth on the body of the Church of Jesus Christ, and an operation was performed with the cool detachment of a surgeon's knife. Those two lovable guys are to me ever "apostolic successors," one in and one out of the fold. It was a silly business, the most absurd event that ever happened in the Protestant Episcopal Church in the United Church of America. *Credo quia absurdum*—"I believe because it is absurd."



The Rev. M. G. Nicola, a retired priest of the Diocese of California, makes his home in Treasure Island, Fla.

EDITORIALS

Whither The Church?

THAT the Episcopal Church has over-relied upon gimmicks and nostrums is the conviction of Dr. Frederick M. Morris, set forth in his article in this issue. We share it. There is more than a credibility gap between leadership and membership; there is a credibility crisis. Several causes have combined to bring this about, and among these is the one which Dr. Morris reviews: the steady diet of "trends and fads" which has been the order, or disorder, of the day throughout these years when the membership has been taken on some high-flying and expensive rides (trips?) by the leadership.

In every one of these "pentecostal promises" that failed there have been two things which insure failure in any Christian effort: *heresy and idolatry*. Concerning the former, Ronald Knox wrote in his great study of religious aberrations entitled *Enthusiasm*: "In all ages, the tendency of the heretic has been to single out one aspect of Christian life or doctrine, and treat it as if it were the whole; bodily healing, if you are a Christian Scientist, survival after death, if you are a Spiritualist." The American Episcopalian in 1971 could readily add a number of examples from his own church life; but among us they are normally called nowadays "priorities." Whatever you call it—heresy, priority, or something else—the essence of it is putting all your eggs, or at any rate too many, into one basket. The inevitable happens when you do that; and today Episcopalians are staring ruefully at their egg mess.

We have no right to make such a charge without providing an exhibit. One will suffice. About a decade ago the leadership took us all on a new-education trip. It cost a mint of money and it took a heap o' livin'. Officially and corporately we were so gung-ho for this enterprise that nothing else seemed to matter. The promise was that once this program was fully accepted and established, with everybody participating, the face of the church would be renewed. And if you had a taste for being publicly scourged all you needed to do was to stand up in meeting and say something like: "I still believe that my Christian life was greatly helped by my having to memorize the Catechism as a child." For there was all the fanaticism of the true believer in this program: urbane perhaps, but ruthless. The promises were pentecostal indeed.

And there has been idolatry in these nostrums: idolatry as understood by the Author of the Second Commandment (Who, we suspect, may after all have been Somebody with more ultimate crunch than some primitive iconoclastic Semite). An idol is something—a clay statue or a program—which men make and which they can then call divine, or the will of God. The idolatrousness of many church programs is not immediately obvious, because God is usually prominently mentioned in connection with them. The program is commended to us as God's own thing which he has worked up in collaboration with his human experts. Dr. William H. Dunphy once said that for a certain kind of Anglo-Catholic ritualist God exists so

that there can be High Mass, and that for some social activists God exists so that there can be civil rights. Whenever people rig up a program or device of their own and then say "God wills it!" they commit idolatry.

Many American Christians, Episcopalians among them, have lost all sense of God as the absolute Lord and King who must be *obeyed*. Proper "programs" for Christians are not first designed and constructed by men and then submitted to God for his blessing; they develop inevitably for Christians as they give themselves in wholeheartedly radical obedience to the will of God as this is revealed to them. Thus a church that is sacrificially going into all the world to preach the Gospel and to baptize all peoples is going to have its missionary programs and strategies *given* to it; and they will prove to be sound ones, for their Author is a master pragmatist.

What is lacking is the radical obedience of God's people. What lies behind the drive to remove the Decalogue from the Eucharist? Surely not some technical liturgical objection to having the Ten Commandments read in the service. The real objection is that modern man, even if he be a churchman, doesn't like to be confronted with a "God image" in which obedience to a high and mighty Ruler is demanded.

That is how the church's leaders theorize about the matter; but they just could be wrong about the "common man." It may be that if he is at all interested in God he wants a God who demands his all. There is some rather solid evidence available that this is in fact the truth. Let the Episcopal Church in its present affliction take note of those American churches which are growing rather than languishing in membership and support. Among their dominant characteristics these bodies have one precious asset which must be restored to Anglican Christianity before any real recovery of this sick church can take place. That is an obedient mind toward God, and along with that a passion for putting the preaching and service of the Gospel absolutely first on their agenda—as their *only* priority.

Dr. Morris closes his essay with a plea for "a warm and genuine outreach from headquarters" and a rallying of church people "to cooperative service of God in the name of Jesus Christ." This is most urgently needed. But it is even more imperative that Episcopalians in all vocations and ministries should truly repent their heresy and idolatry. We must pray for the restoration of wholeness to our apprehension of the Gospel and to our life in Christ; for the gift of faith in God rather than trust in ourselves; and for the grace of child-like obedience.

As for the new programs we shall need for the new day, perhaps we can do better by leaving it to God to guide us into them. Christians who have been soundly rooted in Christ have always believed that God would show them what he wants them to do as fast as they show him that they want to do his things and not their own. If that is the old-time religion, let us pray for a new birth of it in the Episcopal Church—beginning with ourselves.

SCHOOLS

FOR GIRLS

ESTABLISHED 1868

St. Mary's School

Peekskill, New York

COLLEGE PREPARATORY AND GENERAL COURSE

SPORTS, INDOOR POOL
MUSIC, ART, DRAMATICS,
FULLY ACCREDITED

Ninth Grade through Twelfth Grade

Under the direction
of the Sisters of St. Mary

For catalog address

THE SISTER SUPERIOR, C.S.M.
St. Marys' School, Peekskill, N.Y. 10566

Margaret Hall

College preparatory boarding school for girls in grades 9-12 located in Blue Grass region. Accredited. Episcopal. For all faiths. Indoor pool, horses, Art, Music, Drama, Dance. Mexican program. Tuition aid available. Write

The Rev. Colley W. Bell, Jr.
Rector & Headmaster
Box B, Versailles, Ky. 40383



SAINT AGNES SCHOOL

Jefferson Park, Alexandria, Virginia 22302
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12: day school kindergarten through 12.

Roberta C. McBride, Headmistress

ST. JOHN BAPTIST SCHOOL FOR GIRLS, Mendham, N.J. 07945

Some Coordination with
St. Bernard's School for Boys

Episcopal boarding and day, grades 9-12.
College preparatory and fully accredited. Small Classes.

FOR DETAILS WRITE FOR CATALOG OR
TELEPHONE 201-543-4161

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Send a gift subscription to your Church School!

One year . . . \$10.95

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wisconsin 53202

Book Reviews

DEADLINE FOR SURVIVAL. By Kenneth W. Mann. Seabury Press. Pp. 147. \$2.95.

Deadline for Survival was germinated by two resolutions adopted at the General Convention of 1967, to study moral issues in modern science and medicine. Prepared originally as a "church resource document," it was soon found to have value for more general use. This book presents a background of information with an extremely wide range, e.g., alterations of the environment including ecology, pollution, and conservation; alterations of man and the medical and surgical problems involved; a consideration of science policy; and finally, technology and a doctrine of man.

Surely the value of being up-to-date and the moral issues requiring our decisions call for the best that is in us. Dr. Kenneth Mann is very helpful in supplying information from authoritative sources that should aid in these decisions, and his own comments clarify this background in such a way that readers will find the book both stimulating and rewarding. Although the warning implied by the title is obvious, the deadline is not defined.

JOHN C. PIERSON, M.D.
St. Thomas, New York City

THE CURRENT OF SPIRITUALITY. By Hubert Van Zeller. Templegate Publishers. Pp. 170. \$5.95.

The Current of Spirituality is a most encouraging book. The author, Dom Hubert Van Zeller, the distinguished monk of Downside Abbey, describes it himself as a book, "not so much for beginners as for those who have begun and need to be encouraged to begin again." He believes, for instance, that many more people are living the spiritual life than would appear from any outward evaluation. And to those who have begun and given up it should be encouraging to be told that it is always possible to step back into the current of spirituality. The way back is always open and easier to take than we think.

Likening spirituality to a stream constantly flowing through our life, sometimes hidden, sometimes emerging where even we can see it, Dom Hubert discusses some of our common problems and experiences: suffering, happiness, prayer, failure, freedom, and work. He helps us to see the reality of the spiritual in each of them and how none can be rightly understood, rightly accepted, or fully expressed apart from their spiritual content. The priority of prayer is always emphasized and we are cautioned against thinking that activism without prayer is the Christian way, or that prayer is a

short-cut for what the non-praying man has to work for. This book presents a spirituality of a robust sort, encouraging because it is also so practical.

(The Rev.) F. S. ARVEDSON, S.T.D.
Retired priest of the Diocese of Springfield

GOD IN THE DOCK. By C. S. Lewis. Edit. by Walter Hooper. Eerdmans. Pp. 346. \$6.95.

If you are a C. S. Lewis fan, as I am, you will enjoy this volume of occasional pieces from his pen as much as I do; and in that event you won't miss the price you pay for it: a very modest price, incidentally, for a book of this size and quality, in 1971.

God in the Dock consists of 49 miscellaneous writings which you will not have read before and which you won't find anywhere else. There is here some amplification and even repetition of things that are in Lewis's familiar opera, especially *The Problem of Pain*. That book provoked a lot of interesting discussion in the English press when it appeared in 1944, so Lewis's postscripts and rejoinders, now published in this volume, are important to anybody with any interest in "The Problem."

One of the brightest gems is a marvelous parody of Herodotus as that very imaginative commentator on the strange ways of strange peoples might have written about "Xmas and Christmas" in "Niatirb" (England).

I would find reading C. S. Lewis a sheer pleasure even if I didn't believe a word he wrote. As it is, I agree with him about almost everything, and this makes me a rather partial critic. But read it anyway. I don't see how you can possibly miss a thoroughly good time with it on every page. If you do miss, write me an angry letter.

C. E. S.

Booknotes

By Karl G. Layer

OUR MANY SELVES: A Handbook for Self-Discovery. By Elizabeth O'Connor. Harper and Row. Pp. xxi, 201. \$4.95. A book of "practical exercises" and accompanying readings which are designed to assist the reader in understanding his own life and evolving a program of continuing personal growth. The reader is told that through use of this book "it is intended that you (the reader) be led into a dialogue with yourself which will lead to a new self-understanding, a continuing pattern of growth, and a creation of a new being in your life." The three main sections deal with questions of the self, judgment and empathy, and suffering. A sort of intellectualized Norman Vincent Peale approach to religion and life.

PEOPLE and places

Appointments Accepted

The Rev. Ronald L. Albert, formerly of St. Andrew's, Longmeadow, Mass., is rector of St. James', Hibbing, Minn.

The Rev. Peter N. A. Barker, former rector of St. John's, Stockton, Calif., has been rector of St. Martin's, Calgary, Alberta, Canada, for some time. Address: 2210 28th St. S.W.

The Rev. James P. Frink, former rector of St. Mary's, East Providence, R.I., is vicar of Trinity Church, North Scituate, R.I.

The Rev. John E. Gilchrist, former rector of St. Paul's, Beaufort, N.C., is rector of St. Andrew's, Box 3044, Charleston, S.C. 29407.

The Rev. Robert M. C. Griswold, former rector of St. John's, Powell, Wyo., is rector of Holy Trinity, Thermopolis, Wyo. Address: Box 1344 (82448).

The Rev. David N. Holsinger of Grand Forks, N.D., is in charge of Christ Church, Crookston, Minn. Address: Box 8035, University Station, Grand Forks, N.D.

The Rev. Albert S. Lawrence, formerly of St. James', Lancaster, Pa., is rector of St. Paul's, Winona, Minn.

The Rev. Robert M. G. Libby is director of development for the Jacksonville Episcopal High School, Jacksonville, Fla. The former executive secretary of Radio and TV for the Executive Council is remaining with the council as a consultant in that field. Address: 4455 Atlantic Blvd., Jacksonville (32207).

The Rev. Timothy Parsons is an assistant, St. Patrick's, 1655 Foxhall Rd. N.W., Washington, D.C. 20007.

The Rev. David J. Pate, priest in charge of the Anglican Church in Emerson, Manitoba, Canada, is also in charge of St. John's, Hallock, Minn.

The Rev. Allen Shields, a former priest in charge of Redeemer, Cannon Falls, and St. Luke's, Hastings, Minn., is rector of Emmanuel Church, Alexandria, Minn.

The Rev. Charles Howard Smith, former rector of St. Timothy's, Aiea, Oahu, Hawaii, is rector of St. John's, 117 E. Miner Ave., Stockton, Calif. 95202.

The Rev. Edward M. Story, former rector of Trinity Church, Lincoln, and vicar of St. John the Baptist Chapel, Elkhart, Ill., is rector of Christ Church, Shrewsbury, N.J.

The Rev. Charles A. Sumners, Jr., former assistant, St. Patrick's, Washington, D.C., has been the assistant, St. John's, 6701 Wisconsin Ave., Chevy Chase, Md. 20015, for some time.

Ordinations

Priests

Alabama—The Rev. Alwyn Vickers, vicar of Grace Church, Mt. Meigs, address, 3407 LeBron Rd., Montgomery, Ala. 36111.

Arkansas—The Rev. Messrs. Frederick Philip Boswell, Jr., assistant, Christ Church, 509 Scott St., Little Rock 72201; Gary Dee McConnell, assistant, St. Luke's, North Little Rock, address, Box 4053 (72116); Phillip Riley Plunkett, vicar of St. Alban's Mission, Stuttgart, address, Box 726 (72160); and Thad Benedict Rudd, vicar of Trinity Mission, Van Buren, address, Box 382 (72956).

Chicago—The Rev. Messrs. George S. Andrews II, curate, Grace Church, Hinsdale, address, 108 E. 1st St. (60521); Richard S. Bradford, curate, St. Michael's, 647 Dundee Ave., Barrington (60010); Bernard O. Brown, chaplain, Rockefeller Chapel, University of Chicago, address, 5540 S. Woodlawn, Chicago (60637); Kenneth E. Brown, assistant, St. Paul's, Kankakee, and vicar of Good Shepherd, 123 E. 2d St., Momence, Ill. 60954; Kenneth R. Bullock, curate, Grace Church, Hinsdale, address, 132 S. Park Ave. (60521); Ronald I. Erlanson, curate, St. Philip's, Palatine, address, Box 218 (60067); James M. Riikimaki, curate, Emmanuel Church, 203 S. Kensington, LaGrange (60525); and Joseph G. Stafford, intern, Rush-Presbyterian-St. Luke's Hospital, Chicago, address, 714 S. Marshfield Ave., Chicago (60612).

Eau Claire—The Rev. George Stamm, in charge of the Lake Missions: St. Barnabas', Clear Lake; St. Philip's, Turtle Lake; and Holy Cross, Centuria, address, Box 246, Clear Lake, Wis. 54005.

Kansas—The Rev. Phillip Wallace Ayers, rector of Epiphany, Sedan, and vicar of St. Matthew's, Cedar Vale, address, 215 N. Spruce, Sedan, Kan. 67361.

Montana—The Rev. Charles Albert Mitchell, Jr., vicar of St. Luke's, Libby, and St. Michael and All Angels', Eureka, address, R.R. #4, Libby (59923).

New Jersey—The Rev. Robert D. White, curate, St. Michael's, Wall Township, address, Royal Court Apts., C-2, Royal Court Dr., Spring Lake, N.J. 07762.

Rhode Island—The Rev. David Arthur Reed, graduate student, address, 210 Taunton Ave., East Providence, R.I., and the Rev. Thomas William Wile, assistant chaplain of St. George's School, Purgatory Rd., Newport, R.I. 02840.

Southern Ohio—The Rev. John M. Hines. His father, the Presiding Bishop, officiated.

West Texas—The Rev. Messrs. Edward Claude Abrahamson, assistant, St. Mark's, 307 E. Pecan St., San Antonio (78205); Paul Coleman Cochran, priest in charge of the Church of the Holy Cross, 379 E. Petaluma, San Antonio (78221); Milbrew Davis, priest in charge of 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, rector of the Church of the Annunciation, 301 S. Walnut St., Luling (78648).

West Virginia—The Rev. Richard H. Schmidt, vicar of St. Stephen's, Beckley, address, 310 E. Main St., Romney (26757); and the Rev. Stephen R. Sutton, assistant, St. Matthew's, 1314 Bridge Rd., Charleston, W.Va. 25314.

Western Kansas—The Rev. Loyd Holifield, chaplain of St. John's Military School, Salina (67401).

Deacons

Central Florida—Richard N. Greatwood, assistant, Good Shepherd, Maitland, Fla.; and Daniel A. Lepore, Church of the Holy Faith, St. Lucie, Fla.

West Virginia—Stuart F. Andrews, address, 99 Lewis Ave., Barboursville (25504).

Renunciation

On October 27, 1970, the Bishop of Los Angeles, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation of the ministry made in writing July 27, 1970, by Robert Scott Ellwood, Jr. This is for causes which do not affect his moral character.

Suspension

On November 4, 1970, the Bishop of California, acting in accordance with the provisions of Canon 64, Section 3, suspended Alvin Wayne Pevehouse from the active ministry. The suspension is to remain in effect until further notice from the Bishop of California.

CLASSIFIED

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

FOR SALE

THE PEOPLE'S ANGLICAN MISSAL, American Edition. Bound in black cloth. Price \$10.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

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.*

RECTOR, Associate. Established but dynamic Church in the Diocese of Chicago, far north suburban community, will call a young thinking priest to work with its outstanding rector. New position replaces that of curate and anticipates a longer tenure. Large, full range congregation provides growing challenge for a rewarding ministry. Letters of inquiry will be promptly answered with full details. Reply Box G-777.*

POSITIONS WANTED

PARISH with daily celebration, offering reasonable stipend, wanted. Reply Box M-772.*

PRIEST, 31-years-old, completing four-year tour as Alaskan missionary, seeks new position. Reply Box K-771.*

PRIEST, PASTOR, PREACHER desires change to a Church which desires conservatism but not rigidity, liberalism but not permissiveness, freedom but not anarchy. A strong pulpit preaching the Word of God, conscientious duty to the flock and dedication to the principles and practice of the One Holy Catholic Apostolic Church provides a firm foundation. It doesn't cost anything to discuss your desires and needs. Write today and I will call tomorrow. Reply Box A-774.*

REFINED middle-aged church woman, with a theological background, desires to change positions. Would like to be a companion or aide to an elderly couple, or a woman. Drives a car and will travel. References. Reply Box H-773.*

RETIREMENT SPECIAL

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

SUMMER RENTAL

MARTHA'S VINEYARD cottage at Oak Bluffs, Mass. For summer rental June to September. Nice setting. Can sleep eight. \$125 weekly. Kitchen, bath, utilities. Reply Box H-778.*

SUMMER SUPPLY

RECTOR in Diocese of Dallas wants July supply on Gulf-side of Florida. Will have own accommodations. Reply Box C-776.*

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- Resolutions and minutes of Church organizations: 15 cts. a word.
- Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

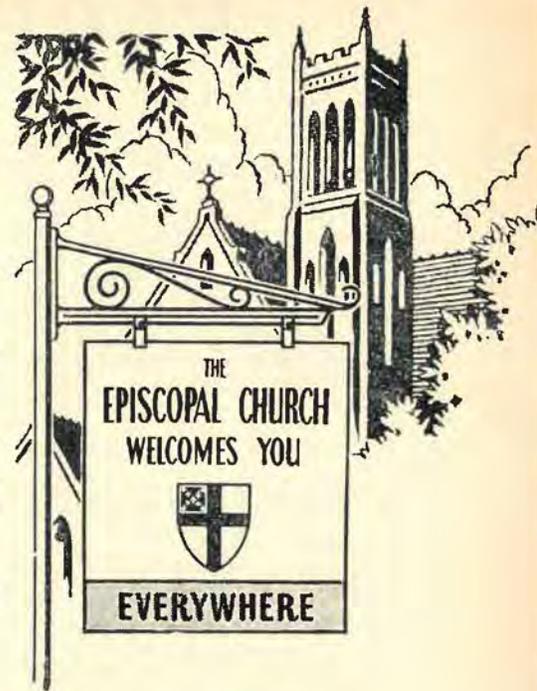
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

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

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

FORT MYERS, FLA.

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. T. P. Ball
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

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

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wklys 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 5 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. 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

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 (15), 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. 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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, D.D.
Sun HC 9; 11 (15 & 35); 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; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

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

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 depart-
ment for full particulars and rates.