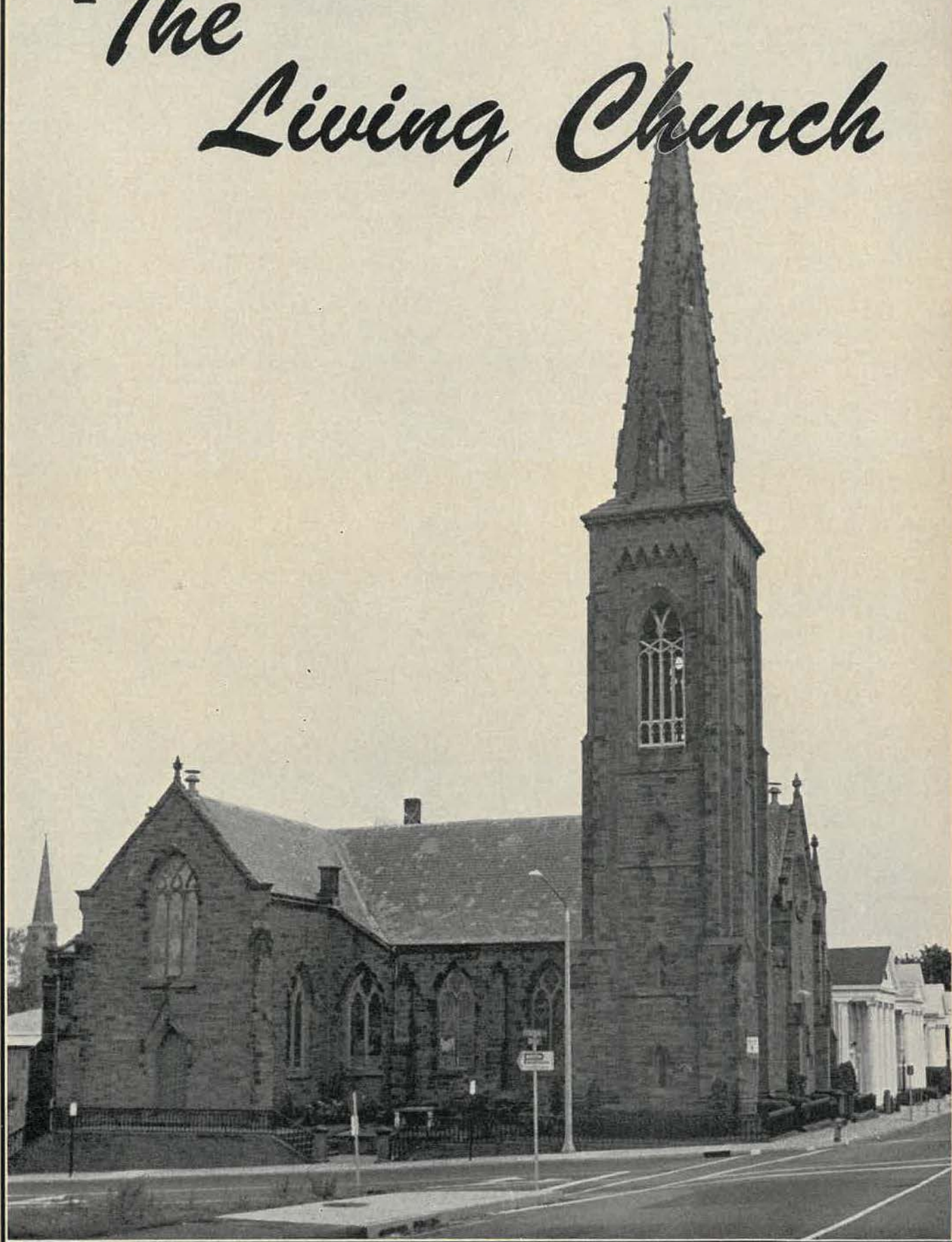


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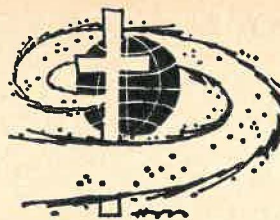
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THE LIVING CHURCH

407 E. Michigan Street
 Milwaukee, Wis. 53202

Around



& About

With the Editor

If God still spares cities for the sake of one righteous man, as in the days of Abraham, there is hope for Milwaukee, because Albert M. Cortell lives here—at 1811 W. Galena St.

Mr. Cortell is a prosperous stock merchant and landscaper, but he continues to live at the Galena St. address which is in the inner city. On Flag Day he went out into his backyard to hoist the flag and he found a new power line strung across his yard to a neighbor's house. He didn't mind this, for he likes the neighbor, but the line was smack up against his metal flag pole. "I'd like to see the Electric Co. pull that on Lake Drive or the Highland subdivision of Wauwatosa," he roared. "It seems like the utilities don't give a damn for the inner core. They are looking for people they can handle and manipulate." If they were looking for such a man in Albert Cortell they erred. "How would you like to come out after a little rain and touch that flagpole?" he asked. "Sure, you can sue for \$200,000 after somebody is dead."

He tried to telephone John Quale, president of the power company. He told the lady who answered the phone that he was a complaining citizen who lived at 1811 W. Galena St. She told him that "nobody talks to Mr. Quale." It used to be said that in Boston the Cabots speak only to Lowells, and the Lowells speak only to God; but in Milwaukee, 1971, Mr. Cortell finds such restricted communications most unsatisfactory. He resolved somehow to make Mr. Quale confer with flesh and blood, so he called again and left this message with the secretary: that if he didn't get action he was

going to cut Mr. Quale's own power lines.

Somebody with clout must have spoken to somebody because *prontissimo* two troubleshooters arrived at Cortell's home. "The guy who strung that line must have been blind," one of them said. The power line was properly relocated forthwith and then Mr. Cortell ran up the flag. "So help me, I'll fight the damned double standards until the end," he said.

With Albert Cortell, "involvement" isn't just a word. Some time ago when the city was talking about a campaign against rats he bought 500 garbage cans and gave them away, then personally led a rat-killing squad. At another time, to get some anti-rat action from City Hall he suspended 10 very dead rats by their tails, from a rope stretched across the main entrance to City Hall.

Of such is the kingdom of heaven.

It takes a heap o' time, patience, and what Blake called mental fight, to read through **Lewis Mumford's** most recent work, *The Pentagon of Power* (Harcourt, Brace, Jovanovich), but in reading thereof is great reward to the lover of words fitly spoken. The very best of them all, I think, is this one: "Now that religion is no longer the 'opium of the people,' 'opium' (pot, heroin, hashish, LSD) is fast becoming the religion of the people" (p. 352).

Concerning revolutions: "The price of imposing the ruthless will of an ideological minority upon a whole population is massacre; and the ultimate victim of that massacre is the revolution itself" (p. 354).

Of the works of Teilhard de Chardin: their slippery logical pavement is treacherously concealed by a fresh snowfall of gleaming metaphors" (p. 314). His critique of Teilhard is in fact devastating; he argues that Fr. Teilhard's vision of man perfected is a vision of man utterly dehumanized. It would be useful if some competent Teilhardian would undertake to reply to Mumford, *op. cit.*, pp. 314-20.

This week's "Another Opinion" on the editorial page is by **Kathleen Hull**. Mrs. Hull is the wife of the Rev. William R. Hull, of Bloomington, Ind.

"Lalande, or whoever it was, who searched the heavens with his telescope and could find no God, would not have found the human mind if he had searched the brain with a microscope." (George Santayana, *The Life of Reason*, 26, Scribners.)

We Are Not Montanists

We are not Montanists

It is de fide:
 God can reline
 depravity,
 even yours,
 even ours,
 even mine.

We're maybe Marlowists,
 maybe oddly
 and ungodly . . .
 Yet, Lo, How Christ's Blood . . .

Henry H. Hutto

The Living Church

Volume 163 Established 1878 Number 3

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

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THE CALENDAR

July

- 18. Pentecost VII
- 22. St. Mary Magdalene
- 24. Thomas a Kempis, Pr.
- 25. St. James, Ap.
Pentecost VIII

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

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July 18, 1971

Letters to the Editor

Rogation and Ecology

The observance of Rogation Sunday in the Christian Year seems to have been dropped from the new calendar. This is understandable in view of the changing pattern of American life from rural to urban. To direct the focus of a Sunday service toward prayers for successful crops doubtless seems merely a quaint tradition since few people even harvest the crop of a backyard vegetable garden. By layers of plastic wrappings we are removed from direct contact with the soil and its products.

But Rogation Sunday to me has always been, not a repetition of Christianized fertility rites, but a reminder of the still-mysterious and wonderful processes of nature, on which all our lives depend. In view of the popular concern over the misuse of our natural resources, our ignorance of nature, and its exploitation through selfishness and neglect, it would seem that we should indeed pray for guidance in these complex dilemmas. These are matters of survival to dwellers of the inner-city as well as the suburbs. The church could well direct our attention on one Sunday in the year to an enlarged concept of stewardship which includes an appraisal of our way of life in relation to our resources and human need. Many young people, who feel quite strongly about these matters, would support a re-direction of Rogation Day to something like "Earth Day." Rogation Day could then have a contemporary meaning and importance that it has not had for two generations.

This time of liturgical changes to fit changing times seems like an opportunity to adapt the traditional framework, already in existence and familiar to our people, and to place in the context of worship and petition for guidance, one of the most perplexing problems of our age.

DELLE M. CRAVEN

Knoxville, Tenn.

An excellent suggestion. Standing Liturgical Commission please copy. Ed.

"Jesus Christ Superstar"

Thank you so much for that lead editorial by L. Roper Shamhart on "Jesus Christ Superstar" [TLC, Jun. 20]. I have been much enthralled by its music and its dramatic contemporary swing, and could not exactly put my finger on the reasons why I liked it so much. Mr. Shamhart tells me why. He

The Cover

Pictured on this week's cover is St. James' Church, New London, Conn. This parish church is the seat and burial place of the Rt. Rev. Samuel Seabury. The present edifice—the third to serve the congregation—was designed by Richard Upjohn, and was consecrated in 1850 as a memorial to Bp. Seabury, whose remains were then translated to the crypt chapel from "Ye Olde Burying Ground" of New London. Seabury was the first American bishop.

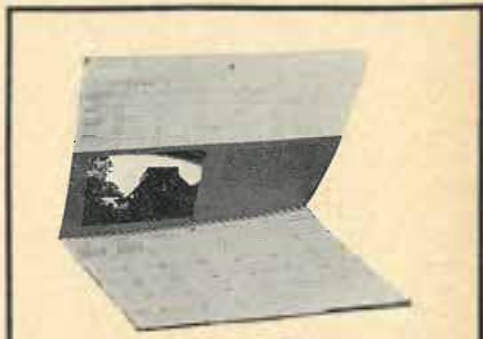
also says how to approach the art work, namely by the script and the "now" feeling.

Many people have been turned off by the fact that no mention is made of the Resurrection; I never was, and I know now why not. It is the drama of the Passion—that is all it attempts to be. And I never felt any disrespect for the handling of the person of our Lord; it is just how the youth culture receives him, that's all. And the astonishing thing for me has been the way adults have received this new insight into the meaning of the Passion once it was explained to them. For example, I used the Gethsemane section, "I only want to say," in my Good Friday meditations for the "My God why hast thou forsaken me?" of the Seven Last Words, and not a single person in the congregation had anything but appreciation for it.

It is a great work, and I believe will bring many especially our "alienated" of all ages to some understanding of what our Blessed Lord did for us.

(The Rev.) ROBERT E. MERRY
Director of Diocesan Services
The Diocese of Pittsburgh

Pittsburgh



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The Living Church

July 18, 1971
Pentecost VII

For 92 Years,
Its Worship, Witness, and Welfare

CONNECTICUT

Suffragan Elected

At a convention held June 10, in Christ Church Cathedral, Hartford, the Rev. Morgan Porteus was elected Suffragan Bishop of Connecticut on the fourth ballot.

Fr. Porteus, 53, who has been rector of St. Peter's Church, Cheshire, Conn., since 1944, led the balloting from the start. There were six other nominees: the Rev. Daniel M. Chesney, the Ven. Grant Morrill, Jr., the Ven. Charles W. Wilding, the Rev. Jervis S. Zimmerman, all of the Diocese of Connecticut; the Rt. Rev. Frederick W. Putnam, Jr., Suffragan of Oklahoma, and the Rev. Canon W. David Crockett, of Western Massachusetts.

Following his election, Fr. Porteus was given a standing ovation and was welcomed to the chancel by the Bishop of Connecticut, the Rt. Rev. J. Warren Hutchens, and the Bishop-emeritus of Connecticut, the Rt. Rev. Walter H. Gray.

The future suffragan and his wife, Martha, are the parents of three children.

INDIANAPOLIS

Priest Shot, Critically Wounded

The Rev. Harris C. Mooney, rector of All Saints Church, Indianapolis, was shot and severely wounded on June 17, when accosted by three teenage boys in a parking lot near his home. At latest report he had been removed from the critical list at the hospital to which he was taken after being shot in the abdomen.

Fr. Mooney was getting into his automobile when the three assailants approached him and demanded his "wallet money." He answered that he had none but that he might have some change. He was getting out of the car and reaching into a pocket when the shot was fired. His assailants escaped and have not yet been identified.

The attack took place at about 10 o'clock in the evening, and in a quiet residential part of the city.

NCC

\$100,000 Needed to Finance Conference on Vietnam

A national interreligious conference to "confront the moral issue" of U.S. involvement in Vietnam has been called by



FATHER PORTEUS

the General Board of the National Council of Churches, providing that \$100,000 to finance the meeting can be raised.

At its meeting in Atlantic City, the General Board said that the conference would bring together 500-700 Christians and Jews. No date or place was set, but a resolution stated that the conference would be held late this year.

Although the NCC has in the past labeled the Vietnam war "immoral," it deleted that word from the statement calling for the conference, since the meeting would include those who are not members of the NCC. The conference, it was said, would be the vehicle for a "decisive examination" of war policies, including the "racist implications" of the war, its physical and social damage to Vietnam, and its effect on American life and resources.

Support for the war is "breaking down," the Bishop of Ohio said. The Rt. Rev. John Burt is head of the committee that drafted the plan. "This is a time when leadership from the church can provide crucially needed moral direction," he said.

During a session of the board, a group of women spoke of attitudes "created by theology" that often have oppressive aspects and constitute a heresy of the Christian faith. Among those speaking was the Rev. Elizabeth Miller of Valley Forge, an American Baptist, who said that as a child she "didn't believe she was made in the image of God" because of the dominance of the male image in the Bible. Another speaker said that instead of the term "Our Father" in prayers, she uses "Our Creator."

The Rev. Tilda Norberg described a study of Methodist Sunday-school materials which, she claimed, brainwashed young children on the roles they would later assume as adults. The Sunday school stories indicated that most occupations are held by men, she said.

Dorothy Haight, president of the National Council of Negro Women and director of racial justice of the YWCA national board, stated that more understanding exists today on racial problems than exists on the problems of women.

Mrs. Norberg observed that the American Baptist Convention is an early advocate of equal rights for women since it has ordained women for more than 100 years and that, since 1922, there have been five women presidents of the ABC. But she noted that women ministers are "confined to small rural churches."

CHURCH AND MEDIA

Caution: Women's Rise to Power in Churches

The surge of women to leadership in the churches brought an editorial of caution from *The Minneapolis Star*, which noted that women now head two large protestant churches and the National Council of Churches; that two Lutheran bodies are ordaining women; that the Episcopal Church is ordering deaconesses with broader rights; and that the first woman is on her way to ordination as an American rabbi.

"Insofar as the surge accomplishes something like equalization of the roles of the two sexes in organized religion, one must applaud it," the editorial said. "If, however, it goes beyond that and leads, as it all too easily might, to female domination of the organized churches—if, for example, priestesses came to prevail overwhelmingly as priests and pastors have prevailed in the past—we think it would be bad for religion and for our society.

"For one thing, it probably would lead to male abandonment of religious concerns and their responsibilities much in the way men have shirked many civic duties, secure in the knowledge that the women will get the necessary things done. For another it might lead to the enthronement in religious affairs of what Eric Fromm calls the 'matriarchal principle (which) manifests itself in motherly overindulgence and in infantilization of the child, preventing its full maturity.'

"One recoils," the *Star* said, "from the vision of a religious establishment

—i.e., the dominant portion of organized churches—advertently or inadvertently oriented toward the prevention of full maturity of its membership. Westerners, Americans, have seemed in recent years to be approaching a new maturity in religious beliefs and behavior. It would be a shame if, as the by-product of whatever good intentions, the trend were reversed.”

PITTSBURGH

Jesus Is Alive!

What opportunities or handicaps does a new congregation have after you enter three building phases in the first decade, only to be encountered with a new six-lane parkway linking the Pennsylvania Turnpike and the gateway interchange for the City of Pittsburgh?

St. Martin's, Monroeville, in the Diocese of Pittsburgh, was founded in 1955 in a quiet, rambling field on the outer edge of Pittsburgh's exurbs. Led by one priest, the Rev. George W. Stockhowe, the usual growing pains were experienced amidst the joy of starting a new parish identity. In what can be described only as phenomenal growth, the hamlet of Monroeville became the mecca for several research centers, such as U.S. Steel and Westinghouse. As St. Martin's began to grow, so the people took tools in hand and personally added to the original unit. Growth continued, and plans were drawn for the complete plant—and then, news came that a new gateway interchange for Pittsburgh was to be built. The six-lane parkway was to run right through the nave of the proposed edifice for St. Martin's. Realignment had to be made, and immediately beside the parkway now stands St. Martin's Parish. And nobody

can leave the city of Pittsburgh, and few entering can miss seeing at night, a remarkable sight literally piercing the darkness: *Jesus Is Alive*—*St. Martin's Episcopal*.

Today, St. Martin's does stand as a sentinel of the darkness. With over 450 communicants, St. Martin's has become a center for devotion to the gifts of the Holy Spirit. Christians and the curious from all over Allegheny County have come to the sentinel church—over 2,400 people for a three-day conference on the work of God in life today. Other speakers at conferences this past year have included the Rev. Messrs. L. Christenson, Lutheran author; Michael Hayes, Anglican from England; Denis Bennett, of Seattle; and Robert Hall, of Miami.

The experience of the people in St. Martin's Parish have been as unusual as the borough growth has been phenomenal. Obviously, not every single communicant has been dramatically moved, but so many have had a spiritual experience that Fr. Stockhowe and his wife, Joanne, are preparing the manuscript of a book aptly entitled, *Jesus Is Alive*.

RICHARD W. DAVIES

The Rev. Richard W. Davies, rector of St. Peter's Church, Brentwood, Pa., is TLC's correspondent for the Diocese of Pittsburgh.

EUROPE

Religious Freedom and Proselytism

In Athens, police arrested two leaders of Jehovah's Witnesses on charges of proselytism. The two were identified as Prodromos Delis, 50, and Gregorios Constantakos, 72. Greeks are guaranteed freedom of religious worship by their

constitution, but Orthodoxy is the state religion and proselytism is punishable by a prison sentence of 10 days to five years. Conviction can involve fine and exile.

The arrests of the two Witnesses were made after police broke up a private meeting of some 50 members of the sect, most of them children and young people. The men were later freed on bail pending trial.

Last May, police broke into a private meeting of Jehovah's Witnesses on the Island of Mytilene and arrested 39 persons on the charge of violating the country's anti-proselytism law. In this instance, too, the persons arrested were accompanied by "under-age" children. The Greek constitution forbids efforts to "convert" children "at the expense of the Orthodox Church."

Elsewhere in Europe, a special summer session of Portugal's Parliament is considering a revision of its constitution including a draft law on religious liberty. The government reportedly wants to give all religions more or less the same freedom of worship, yet retain the Roman Catholic nature of Portugal.

In 1940, former Premier Antonio de Oliveira Salazar signed a concordat with the Vatican, giving the Roman Catholic Church authority over spiritual matters in Portugal, although Roman Catholicism was not formally declared the state religion.

According to statistics released by various authorities, Roman Catholics number well over 90% of the total population of 9,600,000, with about 50,000 non-Romans in the country.

The proposed bill includes provisions abolishing compulsory attendance by children at R.C. schools of religious instruction, granting freedom to parents to choose their children's religion, and guaranteeing the right of those over the age of 16 to choose their own faith.

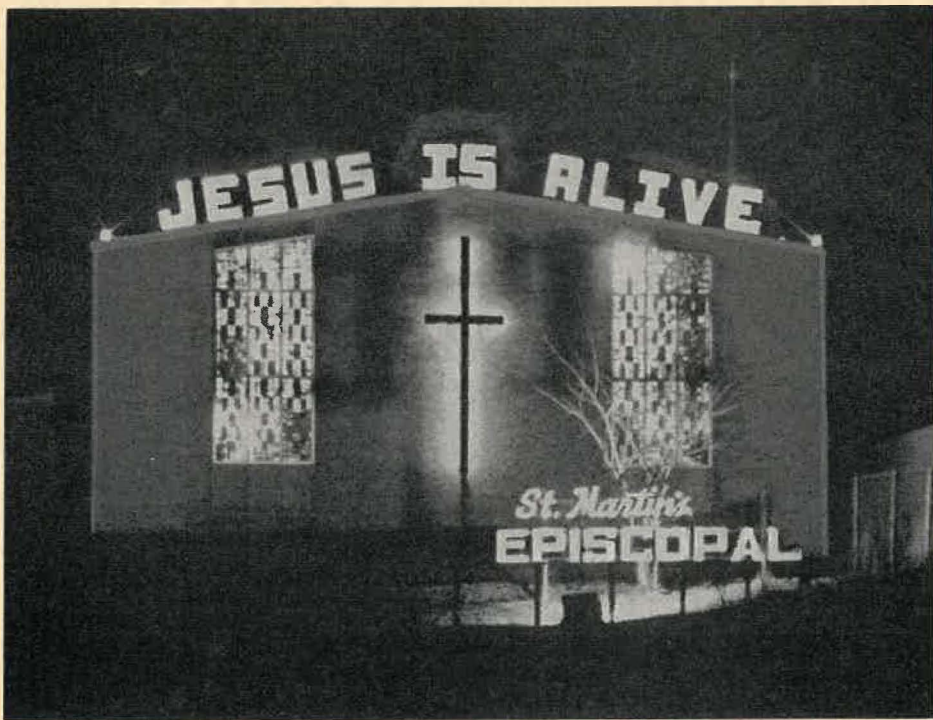
"All accepted cults," the bill proposes, "will have the right to equal treatment with Roman Catholics," and the Minister of the Interior will be empowered to grant recognition to the official head of any religious body involving at least 500 resident Portuguese.

CHURCH OF ENGLAND

More Men Interested in Priesthood

Figures published by the Advisory Council for the Church's Ministry (ACCM) for the Church of England show a 6% increase in the number of men recommended for training for the priesthood last year. For some years there had been a marked decrease in men under 20 recommended for training.

The Rev. Geoffrey E. Walton, recruitment secretary for ACCM, remarked that the statistics show a significant increase in the number of men attending selection conferences. "One swallow does not make



ST. MARTIN'S, MONROEVILLE
A sentinel in the darkness

a summer and one set of figures does not mark a trend," he said, "but it is encouraging that the fall in the numbers of men recommended and conditionally recommended leveled out last year after a decline which began in 1963."

Observers in London emphasized that the figures relate only to men being selected for training or presenting themselves for training. The number who completed their education was still low last year—437 as compared with the 473 in 1968, and 606 in 1961.

Bishop Finds New Hope

The ardent foe of racism, the Rt. Rev. Trevor Huddleston, Bishop of Stepney, East London, who was reported to be thinking about leaving England in something like despair, is now "absolutely optimistic and hopeful about the future of Christianity in the inner-city areas."

"Two years ago," he said, "I had thought people were concerned only with material things, that they were complacent, that they did not want God. I could not have been more wrong."

Last October, he told an Anglo-Israeli meeting in London: "During the past two years spent in England I have received more consistent abuse because of my well-known attitudes to race, color, and the arms (for South Africa) issue, than ever I received in my twelve and a half years in South Africa. I have often thought to myself that it would be more profitable to return to those parts of the world—the hungry world—than to remain here if one has to accept this kind of profitless abuse," he said.

Bp. Huddleston expressed his latest views when addressing a meeting of overseas students at the Church Missionary Society headquarters. A Nigerian student asked about the future of Christianity in London.

The bishop acknowledged that in terms of church attendance, the picture is "pretty grim." And yet it would be wrong, he said, "to be sure that Christianity is dying out." He said he did not expect to see churches crowded again, but he is seeing signs of new life in communities of all kinds. Without community, the church could not function, he said.

In cosmopolitan, working-class East London, he said, the sense of community has been largely broken, first by the war, then by the building of "totally impersonal skyscraper blocks. . . . But here and there, in small groups, community is being recreated, I see new life. There is a Christian presence, and not only of old people."

ROMAN CATHOLICS

Küng's Views Attacked

The views of Fr. Hans Küng, the German theologian, on infallibility were condemned by Dr. Germain Grisez, a

professor at Georgetown University, at the National Wanderer Forum in St. Paul, Minn.

The speaker said that Fr. Küng, in a recent book, "denied the infallibility of the bishops, the pope, or general councils, of the church itself, and even of the Bible." He added: "Only God is infallible, says Küng."

Dr. Grisez said, "We must wonder what is divine infallibility that has no way of communicating itself to us, except, perhaps, inconsistently, by Hans Küng's private revelation. Someone should mention to Küng that God is really incarnate, and that the Incarnate Word who did not greedily cling to his divine condition is not loath to share with his human brothers."

Recalling a recent Vatican warning to priests to protect art treasures and precious objects in their custody, Dr. Grisez observed: "No one should blame less sophisticated Roman Catholics if they begin to wonder whether the pope and the bishops are not sure of their ground against Küng, or if, being sure of their ground, the Holy See nevertheless is more concerned about Jewry than it is about catholic doctrine. I do not suggest that such an idea would be justified, but only that it would not be blameworthy."

Dr. Grisez warned Roman Catholics against the "other Gospel"—"that secularism which obviously underlies the outlook of those who wish to revise essentially the Roman Catholicism of that Holy Mother Church from which we received our Christian faith and in whom our Christian life has always been nurtured."

"Renewal of the church sanctioned by Pope Paul and the other bishops is one thing," he said. "Revolution against essentials is another."

ABORTION

Humphrey and Stevenson Oppose Legalization

Delegates applauded as a national Right to Life convention meeting in St. Paul was informed that Senators Humphrey and Stevenson would oppose federal legislation legalizing abortion.

Letters were read from Sen. Hubert Humphrey and Sen. Adlai Stevenson III, which announced each would oppose the abortion legislation introduced in the Senate. The bill calls for legal abortions by consenting doctors anywhere in the U.S. and its territories.

Delegates were also told that during the 1971 state legislative sessions, not one state passed a liberalized abortion law. James J. Ryan, president of the Right to Life Committee, said that more than 20 states in which liberal abortion bills were introduced refused to pass them. He and other Right to Life members expressed dismay over the U.S. Supreme Court's Vuitch decision which, they said, in effect allows abortion on demand in Washington, D.C. The Washington law, which

permits abortion only to save the life or health of the mother, was recently upheld by the U.S. Supreme Court.

Mr. Ryan charged: "They've stretched the law to include not only the physical but the mental health of the mother. That's the same thing as abortion on demand."

BAPTISTS

Jewish Scholar Addresses Conference

A Jewish specialist in New Testament study told a Jewish-Southern Baptist conference in Cincinnati that "the figure of Jesus . . . has not been the major substance of the ongoing differences" between Christians and Jews. Instead, according to Rabbi Samuel Sandmel of Hebrew Union College, "the essential difference" would appear to be in attitudes toward the Law of Moses.

The Jewish view of the Law, he said, is that the Law is "a revelation of ongoing validity . . . that is neither surpassed nor superseded." Christians, he said, believe that the revelation of God in Christ "was the apex, and was more climactic than the revelation of Moses," and superseded and voided the Mosaic law.

"The continuing and abiding Judaism focused on the eternity of the Laws," the rabbi said. "While legalism does not exhaust the character of Judaism and that legalism has been recklessly and wrongly described in Christian scholarship, the essential basic legal character of Judaism is beyond dispute. Christendom has both departed from the legalism as the vehicle for attaining salvation and has believed that the Christian way supercedes and is superior to the Jewish way," he said.

"The difference on this point seems to me clear, unmistakable, and in some terms, quite irreconcilable." However, Rabbi Sandmel noted there is "an immense gray area" between Judaism and Christianity where there are similarities and overlaps.

Reconciliation of theological differences between Christianity and Judaism "is an impossibility," he stated. However, Christians and Jews could become reconciled, he said, "even if theological premises cannot be."

The rabbi was one of several speakers for the four-day conference sponsored by the Department of Inter-faith Witness of the Southern Baptist Convention and the Inter-religious Affairs Department of the American Jewish Committee.

PRESBYTERIANS

Financial Aid Offered to Journal

The Presbytery of New York City will release \$2,000 in special funds to aid in the continuation of publishing *Religion*

CONVENTIONS

in *Communist Dominated Areas* (RCDA). For almost 10 years, until financial problems caused the dismissal of the staff June 30, it had been a publication of the National Council of Churches [TLC, July 11].

At the recent General Board meeting of the NCC, a recommendation on RCDA was presented, saying "that every effort be made by all concerned to continue this valuable service, and that the general secretary be authorized to receive funds for this purpose."

Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church, has appealed to member churches of the NCC to give financial aid to RCDA, which is the monthly journal that publishes the texts of communist officials' speeches and writings indicating the "state of the church" in those countries. Dr. Thompson pointed out that only five churches holding NCC membership had been supporting *Religion in Communist Dominated Areas*.

RCDA is edited by Dr. Paul Anderson, an Episcopalian and scholar of work in Orthodox churches, and Dr. Blahoslav Hruby, a United Presbyterian minister. Publication will continue but will have to depend on private contributions and gifts from churches and concerned laymen who have assisted the journal in the past.

UNITARIANS

Clash Over Funds for Blacks

The Unitarian Universalist Association ended its week-long convention in Washington, D.C., with the issue of financial support for its black self-determination still unresolved.

During the convention, a struggle developed over a demand to allocate 10% of the association's dwindling budget to the Black Affairs Council. In 1968, the council had been promised \$1 million by the Unitarians, to be paid over the next four years, for Negro-run projects in cities. In 1969, the association's fund raising fell off and the council's share was cut to \$200,000. The Black Unitarian Universalist caucus bolted over the matter, saying it would raise funds independently.

Last year, the council and the caucus failed to win financial support from the general assembly of the association. At the recent meeting in Washington, they sought \$178,000 but ran into the same objection—financial limitations. In addition, a number of delegates said the "black empowerment" philosophy of the Black Affairs Council represented a "separatist" approach.

The assembly finally approved, 467-404, a resolution to have the executive board confer with the Negro groups to arrange a separate fund-raising effort. The black groups rejected the offer.

July 18, 1971

Rhode Island

The Rt. Rev. John S. Higgins, Bishop of Rhode Island, was the officiant at the opening Eucharist of the 181st annual diocesan convention, held in the Cathedral of St. John, Providence. He was assisted by the Rev. Canon Frederick H. Belden, Bishop Coadjutor-elect of Rhode Island, and the Very Rev. William L. Kite, dean of the cathedral. At the opening session of convention, Bp. Higgins invited Canon Belden to sit with him and the chancellor of the diocese.

Guest speaker was the vicar of Dacca, the Rev. Simon Delves-Broughton, who brought greetings from the churchmen of his diocese, an MRI companion of Rhode Island. He also presented a cope and mitre made by the women of Dacca to Bp. Higgins.

Of the resolutions presented by Bp. Higgins in his address to convention and later presented as formal resolutions by the committee on the bishop's address, only one was defeated:

(✓) Request the President of the United States to set a firm date for the total withdrawal of all our Armed Forces in Vietnam—Defeated 168-80;

(✓) Urge the governor of Rhode Island to make sure that no deserving person in the state be deprived of food, housing, and medical care—Carried.

(✓) Direct the diocesan council to pay the remaining \$4,000 balance of the 1970 pledge to the national church—Carried.

(✓) Call on every parish that has not met its 1971 quota to reconsider an additional canvass because the diocese cannot go on to the Faith Budget until the diocesan quota is met—Carried.

(✓) Authorize the bishop and council to appoint a long-range planning committee with the coadjutor as chairman—Carried.

In later convention action a substitute motion on Vietnam was introduced and debated. By deleting the phrase "by the end of this year," the substitute motion, as amended, was carried 133-98.

It was voted to hold another diocesan convention Nov. 8, in the cathedral, to consider the budget and related financial matters.



Two congregations were accepted as parishes in union with convention—the Church of the Resurrection, Warwick, and Trinity Church, North Scituate.

Sept. 25 is the date set for the consecration of Canon Belden, subject to the receipt of the necessary consents.

The 1972 convention will be held May 12-13, in the cathedral.

Oklahoma

A total of 19 resolutions came before the 34th annual convention of the Diocese of Oklahoma that was held in the gym of the Upper School of Holland Hall, Tulsa, where there was plenty of room for spectators and delegates. This was the first convention that allowed women delegates and there were 36 of them present.

Among resolutions adopted were several pertaining to the national church:

(✓) Inviting the Presiding Bishop, Executive Council, and General Convention to consider moving headquarters to Tulsa, and recommending the comparatively new but now-vacant Sinclair Research Center as an appropriate building;

(✓) Memorializing the next General Convention not to try to resolve the question of ordaining women to the priesthood during its sessions;

(✓) Tabling on second reading a change in the diocesan constitution that would have provided for Oklahoma's withdrawal from the Episcopal Church if the parent body entered into union with groups whose faith and order would prevent full continuance of all such essentials of the Anglican Communion.

Other resolutions adopted will allow parishes to lower the voting age from 21 to 18, with younger people being eligible to serve on vestries or as diocesan delegates; and will provide missions the right to lower the age of qualified voters to not less than 16 years.

On financial matters, delegates took action that will require monthly payments of assessments which will be posted by Sept. 1 of each year. Congregations will then have 60 days to petition for any adjustments of the stated amounts.

The 36 parishes and the 36 missions of the diocese are expected to provide the total budget of \$658,562 for 1971, with the total being divided into diocesan operating costs—\$139,266; diocesan missionary costs—\$423,542; and the church program quota (beyond diocesan boundaries)—\$95,754.

The Church of the Redeemer, Oklahoma City, was advanced to parochial status at convention.

In 1972, convention will meet in Midwest City, with St. Christopher's as the host parish.

Francis P. Foote

THE DE-GENERATION GAP

"I do not believe that age is the main divider of our boiling society. Let's try another word and say it out loud. We have a serious 'de-generation gap,' a falling apart and losing of standards, manifested in every age bracket. It shows ugly signs in every other category—social, educational, recreational, and religious," maintains Dr. Foote.

WHAT is the malady that troubles our present time? We hear constant talk about a "credibility gap" in politics, which is the situation of non-trust of leaders, local and national. We hear, as a constant refrain in everyman's speech, about the "generation gap," that yawning chasm between youth and the old ones over thirty. This chasm has been labeled lack of communication, failure of trust, of all understanding between new-timers and old-timers.

I do not believe that age is the main divider of our boiling society. Let's try another word and say it out loud. We have a serious "de-generation gap," a falling apart and losing of standards, manifested in every age bracket. It shows ugly signs in every other category—social, educational, recreational, and religious.

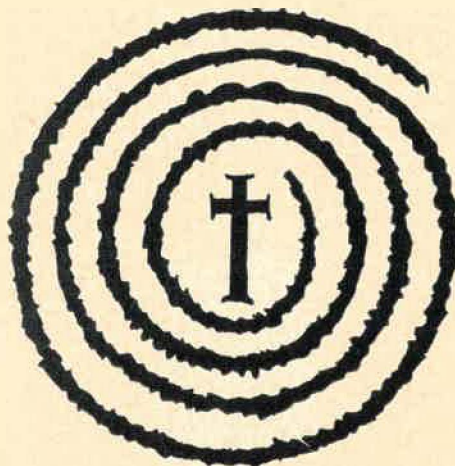
NOW "degeneration" is defined as the "act or state of growing worse, a decline or deterioration." In ethics we could call it the difference between the "ought" and the "is," which is, of course, a very old story in human history. We are peculiarly aware of the great gap between the achievements of the technical sciences and the unimproved humanity that makes all that improved material stuff. There has grown a pronounced gulf between the upper reaches of technology and the lower depths of human folly. In religious terms we can call this a gap between worship of the living God and having no god but today's absorbing secularism. Here is new meaning to Jeremiah's word, "backsliding"!

We have tended to see this in terms of the generations because of the way that each age shouts imprecations at the other. One age sees a moral issue in which the other group is guilty. Young protesters constantly remind us of the evil of the nation's war effort. The older ones grow angry at the actions and very appearance of boys and girls. The word "adult" has become synonymous with forbidden types of entertainment, of depraved movies and books; but the "square" adults hate the hippie culture and blame youth as the poison in society. The young denounce the hypocrisy of our mass culture; the older folks see much of this youthful shouting as a phony pose, itself hypocritical, and not nearly as "honest" as its spokesmen claim it to be. There are gaps between the ages, yes, but more than that, signs of degeneration in all age groups. There is a running backward, a downhill

slide in our culture and folk-ways. Hear Bp. Emrich of Michigan, as quoted in THE LIVING CHURCH [Feb. 28]: "There was a day, not too long past, when an average person could receive a good deal of his moral and spiritual education simply by living in a society and reading the popular literature. . . . The affirmations of our heritage were in the writings of Dickens, Scott, Lowell, Whittier, Longfellow, Thoreau, Emerson, Lincoln, and the deep habits of home and community. . . . Today many of our magazines, movies, and plays, and the basic assumptions of advertising, much education, and vast political movements are at war with what we believe. *No man today becomes civilized or a Christian by breathing the polluted air that is around us.*"

The arts have become too frequently mere expressions of chaos, reflecting our chaotic time. Leonard Bernstein, hardly a "square," writes of his own field, music, in *Saturday Review* [Mar. 20]: "Now music has been splintered into dozens of movements, groups, and experiments, ranging from the most didactic super-serialism to the most frivolous dada. Some of it is fascinating, some is titillating, some of it is touching and even beautiful, and some of it merely opportunistic. *But one thing it almost never is, is noble.* And this negativism ranges right across the arts into almost all thinking disciplines." What a picture of one form of bankruptcy (or degeneration?) in secular society!

It seems that there is a vast, and growing lack in our common life, a blank space where some unifying force ought to be. Some who talk like moralists can see only one kind of ethical issue, one wrong thing which ignores other wrong things. The peace groups hold war as the



The Rev. Canon Francis P. Foote, D.D., is a retired priest of the Diocese of California, who makes his home in Burlingame, Calif.

sole enemy; the one crime is killing people. Some of America's most attractive voices in education and literature can see no other wrong. They cry, "This evil thing you are guilty of; don't bother us about anything else!" Don't preach to us about violence or theft or sexual irregularities; end your war first! One crime, organized murder, makes all other wrongs as nothings, excuses any other action, it would seem. Over against this stand the other angry moralizers, who see today's rebels as worthy only of being suppressed, if need be by a hard rightist control.

But the moral life needs to be a unified life. It is not logically possible to throw out the parts of traditional morals we happen to dislike, then to make sense of the mutilated remainder. The war hawk should not be surprised when modern brutality against enemy civilians brings harm to the inflicting nation, harm in the form of hardening the consciences of men who return with newly-learned violence; and harm in the form of lessening sense of moral values in the ones far from battle. Likewise, the protester should not be surprised when his loose sense of moral actions, his "permissiveness," brings about a cheapening and degradation of everyday life. Both are degenerating our society.

The Commandments run the length and breadth of human living. Reverence for God, respect for parents, sexual control, regard for another's rights—all are listed, quaintly some say, along with the law against murder. Are we to keep one or two of these standards and say the others are valueless?

THE real sign of our degeneracy is the death of the spirit of man, the failure to acknowledge God and worship him. St. Paul aptly described this malady when he wrote to the Ephesians (2:12): "Your world was a world without hope and without God"—or when he spoke of the people who live only by contemporary customs, as having "minds blinded by the gods of this passing age" (II Cor. 4:4). How apt for us who fall down before the gods of our passing age! We believe all the words of science, but have no supreme standard by which to measure our whims and gimmicks. We who have no One by whom to test our nation's behavior, and our glorification of might, need these words of Paul, and those of Jeremiah. We need no more voices to praise our brilliance and daring, but the voice of God to call us back to the true roots of our being. Age after age have shown that doctrines that make man the measure of all things inevitably end by bringing down life to the lowest animal level.

Man without knowing God is simply not fully human. Our follies can result only in the death of mankind, not alone by the degenerate folly of war but by the personal breakdown of all human standards and ideals.



Jonah – An Interlude

The sea was calm
and I had been asleep.
But in my dream
the voice I fled
called in the wind.
The waves grew mad
with their own strength.
The sky itself came to a boil.

I do not blame the men.
They could have understood
anything else;
curses or screams
or even prayers,
if I had shouted loud enough.
Only one thing they could not understand,
and what they had to do, they did.

It was a shock, that water.
Weeds tangled in my hair to pull me down.
It was the bottom of a mountain.
I thought I'd die of it—
salt water choking me, my belly burning.
Then I was swallowed
into mystery.

It's quiet here,
like a return
to the womb
of the earth,
and it is far
from Nineveh.
I lean and listen
to this inner dark.

— Caryl Porter —

A Communicant to A Senior Warden

DEAR FRANK:
First of all, I should like to say that I normally accept the dictum of St. Paul that "the women be silent in meeting." So now that I have established myself as sufficiently old-fashioned and reactionary, I should like

permission to use about three minutes of your time to say some things that occurred to me after reading the questionnaire that came in the mail last week.

This questionnaire is a rather basic trick known as the "Phillips 66" technique, in which loaded questions are

asked in the full knowledge that answers will fall into preconceived patterns. In the event of slight deviation from the expected answers, the moderator of the "discussion," or the coordinator of the responses, is able to re-phrase or re-group replies until the preconceived and desired conclusion is reached. The audience, or in this case the congregation, is thus deceived into thinking that it has arrived at a conclusion. I tend to be a pattern breaker.

Question 1: "What will make Incarnation grow?" Not a church school, not a particular format, not morning coffees, but "I — me — myself." Multiply that thought by every person supposedly a communicant of this church and see what happens.

Question 2: "What will increase attendance?" I will, if I am faithful in my obligation to "worship God in His Church every Sunday, and to work, and pray, and give for the spread of His Kingdom."

Question 3: "What needs of yours are you most interested in having the church meet?" Better yet, what needs of the church is God most interested in having me meet?

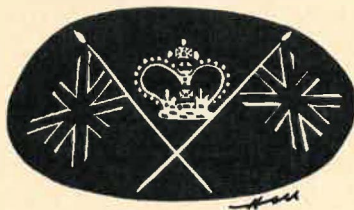
Question 4: "What specific need does your family have that the church is not meeting?" Re-phrased: "What specific need does the church have that your family is not meeting?"—choir, altar guild, etc.

Question 5: "Is the church school meeting the needs of your family?" Re-phrased: "Is your family meeting the needs of the church schools?" for students, teachers, etc.

Question 6: "Do you believe that the Church of the Incarnation is appealing to potential new communicants? Explain." Explored in depth, this question is either monumentally presumptuous, or else self-answering. If you believe that the Church of the Incarnation is the earthly representation of God, "Jesus Christ himself being the chief cornerstone," the question is presumptuous (see Question 2: "His Church . . . His Kingdom"). If you believe, with Kierkegaard, that the church is "a hospital for sinners, not a hotel for saints," then the question is self-answering. If in our entire geographical area we have no sinners in need of a hospital, then there are no potential new communicants to whom the church can be appealing. If we are all saints looking for a sort of Heavenly Hilton, then let's impose a large initiation fee, hint that we have a waiting list for membership, and turn the parking lot into a miniature golf course.

Question 7: "If you could change anything about the Church of the Incarnation, what would it be?" Answer: Me. In the words of one of the saints of the church, "Oh God, revive thy church, beginning with me."

In all humility, I wish that I could live up to my own answers to the above questions.



Ilfracomb

(An impression on entering Ilfracomb, England, for the first time)

High on the hills of Ilfracomb
The ones from other time.
Beneath the sun and then the clouds
And then the sun again
They take their rest
Nor heed the lines
Of man and car
That flow in intermittent beat
Through narrow modern arteries
Pulsing Town Center
With holiday life.
Surges at the heart,
But in the capillaries—
Far out, high up
On the hills of Ilfracomb—
Only the steady sea wind
And the weather
And peace.

Owen J. Reamer

EDITORIALS

Black Theology

AN open letter from the Suffragan Bishop of Albany, Charles B. Persell, Jr., to the Bishop of Bethlehem, Frederick J. Warnecke, has come to us and we wish to comment. Bp. Warnecke is chairman of the Episcopal Church's Board for Theological Education which has established an Episcopal unit at the Interdenominational Theological Center in Atlanta [TLC, July 11]. Bp. Persell considers this "a splendid step to take," and so do we, agreeing with Bp. Warnecke's statement that "both black and white candidates will be benefited by having part or all of their theological education in this setting."

Then Bp. Persell goes on to question a phrase used by Bp. Warnecke: "black theology." He expresses his opinion that "in the Christian Church there is no such thing as White Theology, 'Black Theology,' Red or Yellow Theology. There is only Christian Theology, which is the study of God and the relations between God and the universe, God and man, and man and man. . . . This must be the same for all or our God is too small. I believe that there is 'one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all'."

We couldn't agree more. Undoubtedly Bp. Warnecke and the Board for Theological Education entirely agree also. But the term "black theology" cannot be used without seeming to say that there really is such a thing, as distinct from "white theology," within the household of faith. It is a mischievous and divisive term which ought never to be used. "Black awareness" or "the black experience" may say what "black theology" is meant to say; but without suggesting that there is one God for blacks and another for whites.

Another Opinion

EARLIER this spring [TLC, Apr. 4], "Around and About" quoted a statement by W. H. Auden to the effect that, should modern English be adopted for liturgical use, he would quit the Anglican Communion and join an Orthodox Church. I did not at the time think it fit publicly to deplore such tactics of threatening the church in order to get one's own way. However, "Around and About," dwelling on Cleanth Brooks's article in *Sewanee Review* [TLC, May 9], seems to suggest a viable solution to the inflammatory problems of updating liturgical language.

Being a student of both linguistics and literature, I can sympathize with both opinions. Linguistically, it is absurd to insist on retaining peculiar forms of language long after the populace has forgotten how to use them. For instance, the "you" and "thou" distribution was a complex socio-emotional graph, in which "thou" was most often used when speaking to one's inferiors. (For a complete discussion, see Brown, Roger, and Albert Gilman, "The Pronouns of Power and Solidarity," *Style in Language*, edit. by Thomas Sebeok.) Within what was standard Elizabethan usage, one could only call God "thou" by his bidding, which would constitute a special favor. Were we to retain the form presently, we

ought likewise to retain the distinction that made it a living form. Yet the pronoun distinction is actually one of the simpler linguistic problems faced by liturgical commissions.

A greater problem for modernization is the vast difference between the Elizabethans' memory training and ours. In a time when books were scarce and expensive, it was necessary for all educated men to train their memories as rigorously as their minds. In a time when Latin parallelisms were the base of good style, these men were accustomed to retaining the sense of several parallel clauses simultaneously. Most modern Anglicans, on the other hand, would be hard put to decipher the Nicene Creed in Elizabethan English on first reading, much less stumble through a page of Hooker's *Laws of Ecclesiastical Polity*. It is not that we are deficient; it is simply that, in an age of cheap paperback editions of almost everything, we no longer need such well-trained memories. Yet, for esthetic reasons, we are reluctant to part with our pretty pronouns and parallelisms. Perhaps this is the position in which Auden and other frustrated lovers of good rhetoric find themselves.

Yet, it is neither right nor proper that we should retain forms confusing to the uninitiated merely to satisfy our own esthetics. Nor is it necessary. Some of your letters from readers have maintained that modern English is neither beautiful enough nor precise enough to serve as liturgical language. Surely the poems of Auden himself, as well as T. S. Eliot, Robert Penn Warren, and so on, have proven that assertion false. The poet is traditionally the myth maker, the word maker, the creator of language. If our own language seems dead, it is because our age has preferred science, and its technological distinctions, to poetry, and its aesthetic distinctions. But this preference is by no means universal. Surely the fine poetry this century has produced is evidence that science and poetry can exist side by side, that the grating against each other can be profitable to poets. But if the poet is to uphold his tradition, he must no more resist merely scientific distinctions. Plato said that the philosopher must be king, in order that the state be well ruled, and, that if the philosopher refused to be king, he must also relinquish all rights to complain about the calibre of man who would be happy to take on the job. Mr. Auden take note. If qualified Anglican poets refuse esthetically to revise our worship services, then those who are willing must do their prosaic best. I do not envy them the task.

If the poets won't, and the rest of us can't, properly put our services into beautiful modern English, I suggest that we hire one or more of our illustrious Anglican literary critics to do the job of polishing up the excellent rough drafts we have. Mr. Cleanth Brooks would be an obvious choice; surely his critical masterpiece, *The Well Wrought Urn*, qualifies him for the task. And I am sure that there are other competent critics, and maybe a few cooperative poets, within our communion who would be willing to take on a task that only poets and critics can properly accomplish.

KATHLEEN H. HULL

Book Reviews

CONCISE DICTIONARY OF THE CHRISTIAN WORLD MISSION. Edit. by Stephen Neill, Gerald H. Anderson and John Goodwin. Abingdon Press. Pp. 682. \$10.50.

This superb reference book should be in every seminary and university library, and he is a wise parish priest who will put a copy on the shelves of his lending library for his parishioners.

The editors addressed themselves to the task of providing "in dictionary form somewhat comprehensive information as to the entire process through which in the last five centuries Christianity has grown from a western to a universal religion." To assist them they have presented articles from well over 200 contributors whose names are a roll call of missionary scholars and workers from every nation and religious tradition. The accomplishments of such disparate groups as Jehovah Witnesses and Jesuits are reviewed.

Realizing the utter impossibility of making this a roster of the thousands of men and women who have labored during the past half millenium to make the name of Jesus known to all mankind, the editors limited the biographies to "those who had done something new and creative in missionary work." But one wonders at the omission of such men as Ignatius Loyola, Bishop Jackson Kemper, Archbishop Archibald Lang Fleming, Bishop Peter Trimble Rowe, Archdeacon Hudson Stuck, and in our own day, Dr. Paul Rusch of Japan. Perhaps it was in charity that the editors failed to give even so much as a footnote to the concept of "Mutual Responsibility and Interdependence" (MRI) which was promulgated with such enthusiasm at the Anglican Congress in Toronto, and which, if it had been implemented instead of being scuttled, might well have been the renewal and strengthening of the missionary movement throughout the entire world, Anglican and other.

An unlooked for bonus in this *Concise Dictionary of the Christian World Mission* comes to the reader in the essays on related subjects, such as "Idola and Idolatry," "Church," "Indigenization," etc. Many of these are from the pen of Stephen Neill, the gifted former Bishop of Tinnevely. They deserve to be gathered in book form by themselves. It would be helpful if all those responsible for building places of worship, wherever, could ponder his words in the article on "Indigenization": "The demand for indigenization has more often been made by missionaries with a sentimental regard for the past or by emancipated Christians in reaction against the west, than as a genuine manifestation of the Spirit in the churches as a whole." . . . For example, "No Hindu

temple is built for public worship, public worship is the very purpose of a Christian church; it is therefore natural that this essential difference of purpose should be reflected in architectural forms." Sound teaching is to be found scattered throughout Bp. Neill's essays. In the article on "The Church": "Again and again Roman Catholic missions have been left without that which is regarded as the most essential element in them, the episcopate. Protestant missionaries have gone out with the earnest desire to win souls for Christ, but with very little idea of what is to happen to the souls when they have been won. . . . All over the world independent churches have been brought into being in total isolation from the body of Christ as a whole. . . . The primary duty of the church is to preach the Gospel. . . . A bad theology can be driven out only by a good theology. No task is more important for the churches . . . than that they should set themselves to think out more exactly in the light of the New Testament what they really understand to be the nature of the church, and to ask themselves in what sense the 'notes' of the church . . . are to be understood in the Christian world of today."

In his article on "Demons, demonology," we read: "Not much is to be gained by telling simple Christians that evil spirits do not exist. They remain unconvinced. What is important is to stress the positive side of the Christian message. . . . Whatever evil and rebellious powers there may be in the world, Christ has subdued them all. The Christian who puts his whole trust in the Master, and walks humbly and consistently in his way, has nothing at all to fear. He may be called in this world to face temptation and suffering; but he cannot be touched by any external and hostile power."

(The Rev.) CLIFFORD E. B. NOBES, S.T.D.
Retired Canon of Damaraland

QUEST FOR A BLACK THEOLOGY. Edit. by James J. Gardiner. and Deotis Roberts. Pilgrim Press. Pp. 111. \$5.95.

The first essay in *Quest for a Black Theology* is a visceral excoriation of whites (including St. Paul) and their practice of theology, especially as it operates *vis-a-vis* blacks, by Albert Cleage, pastor of Detroit's Shrine of the Black Madonna, which presents problems in theological and historical interpretation for anyone grounded in traditional learning. The five remaining essays, although less strident in tone, are oriented toward the same rejection of traditional theology as necessary for black liberation and integrity.

Perhaps the summation of all the essays is given by Walter L. Yates, who states

(pp. 56-57) that, ". . . no Christianity can be genuine when it substitutes European culture for the teachings of Jesus and the love of God," some of those substitutions, with peculiarly American addenda, being pictures of an almost Nordic Jesus, the work ethic, rampant individualism, the American flag in church buildings, divinely ordained racial and sexual segregation and discrimination, and the separation of "religious" and "practical" matters, to name a few.

Of course, it can be said that no Christianity can be genuine when it substitutes any culture for the teachings of Jesus, etc. Nevertheless, *Quest for a Black Theology* must be understood in the light of the theological and socio-cultural realities which it points out, overtly and covertly: the hypocrisy of so many white Americans *à propos* Christian and national ideals of love, brotherhood, justice, equality, and freedom; the subsequent moribundity of the "melting pot" theory, and the concomitant rejection of great numbers of American blacks of integration as a desideratum.

With some of the more militant American Indians off on their own theological quest, this nation (and its religious establishment) is going to have to learn to accommodate itself to chromatic theologies for some time to come.

(The Rev.) JAMES H. HALL
St. Andrew's, Polson, Mont.

RELIGION AND ATHEISM. By William A. Livjpen and Henry J. Koren. Duquesne University Press. Pp. 199. \$6.95.

During the past few years the Duquesne Press in Pittsburgh has distinguished itself by publishing a great many impressive and scholarly works, particularly in philosophy. *Religion and Atheism* adds to the list of such works. Written by the professor of philosophy at the University of Tilberg, Holland, William A. Livjpen and by Dr. Henry Koren, founder and philosophical editor of Duquesne Studies, this book is an examination of the forms in which atheism presents itself in our time, specifically under the headings of scientific, psychological, social, moral, and anthropological atheism. Such figures as Auguste Comte, Sigmund Freud, Karl Marx, and Friedrich Nietzsche are treated with perspicacity and with the best possible constructions on their atheistic deliberations and critique of religious belief. Moreover their contributions to modern Christian theology are taken with the utmost seriousness and gratitude. The writers are not out to carp, but to show that much of what these atheists have said constitutes a valid critique of much popular and much "high" theism too.

Of special interest to me is the chapter on anthropological atheism. After an introduction to contemporary existentialism, phenomenology, and existential phenomenology, this chapter deals in depth

with the rejection of theism by Jean-Paul Sartre and Maurice Merleau-Ponty. The inner contradictions of Sartre's atheism are laid bare and it is shown that the divinity he rejects is not the God of authentic Christian faith but rather "a god who is a worldly reality to which man gives an unreserved consent" (p. 158). The transcendent God of the Judeo-Christian tradition is "atheistic" in this sense also. The idolatry of giving absolute consent to a worldly reality is precisely that from which man is freed when he becomes free for the God who transcends the limits of finitude.

The atheism of Merleau-Ponty is a very different affair from the passionate atheism of Sartre, for he does not begin his philosophy with a rejection of God. Indeed, he calls himself an atheist only under extreme provocation. He rejects theism reluctantly, holding that the freedom of man and God as the Necessary Being and Cause of man are incompatible. The idea of God as necessary makes him, as Merleau-Ponty sees it, an "absurd Emperor of the world" and reduces man to "a being-necessitated." The writers of the book indicate that Merleau-Ponty's principal misconception lies in his equation of causality with force. Had he conceived of divine causality in terms of love, he would have arrived at quite different conclusions. But the consideration of love is lacking in Merleau-Ponty's philosophy, as of course in much dogmatic theology of the past.

The final chapter of this book is given over to a treatment of philosophy and the existence of God. I dislike having to say that it is the least satisfactory part of the work. The writers say in their preface that they are writing a relatively simple introduction to the problem of atheism. This is true of all but the last chapter, which tends to be opaque and rambling. However this may be, of its genre this book as a whole is both admirably readable and penetrating.

(The Rev.) JAMES A. CARPENTER, Ph.D.
General Theological Seminary

◆
PAUL. By Günther Bornkamm. Trans. by D. M. G. Stalker. Harper & Row. Pp. xxviii, 259. \$7.50.

Günther Bornkamm, professor of New Testament at Heidelberg, and a pupil of Bultmann, rightly takes Paul's letters as the primary source, not only for his message and theology, but also for his life (p. xiv). The first half of the book concerns Paul's life, who the author says, was not a Pharisee until his life's end (p. 11), even though Luke in Acts makes this claim (p. 25). The famous "apostolic assembly" of Galatians 2:1-10 and Acts 15 allowed the Gentile Christian mission to go on unimpeded (p. 40), while the "collection for the saints" signified the unity of Jew and Gentile in the church (p. 41).

In the second half of his book, Bornkamm discusses Paul's gospel and the-

ology. Paul's specific insight was the Christian gospel as the gospel of justification by faith alone (p. 115). His continual thought is of "the old lost man and the new one set free by God" (p. 118). Paul does not say man has a body; man is a body, an insight Bornkamm receives from Bultmann. Paul's doctrine of justification lays hold on man in his actual situation, and says God has sought and found him there (p. 148). In the appendices, Bornkamm discusses critical problems concerning authorship and the composition of II Corinthians and Philipians. The only typos in the book are on p. 248 where 1:13 is twice printed for 1:3.

Bornkamm's earlier book, *Jesus von Nazareth*, written in 1956 and translated in 1960, is a handy volume on the life of Jesus from a historical critical point of view. This book, written in 1969 as *Paulus*, has been translated into highly readable English by D. M. G. Stalker. Paul deserves a place alongside *Jesus of Nazareth*. One might suggest that Paul's life and theology should have been presented simultaneously rather than successively but then the presentation would have been more complex. An excellent biblical and subject index helps one locate passages of interest. The book is well worth its price.

(The Rev.) LESTER B. SINGLETON
St. Stephen's, Racine, Wis.

Booknotes

By Karl G. Layer

A THEOLOGY OF THE HOLY SPIRIT. By Frederick Dale Bruner. Eerdmans. Pp. 390. \$8.95. After a period in the early 20th century in which the fatherhood of God was given prominence (Harnack), there followed in the middle third of the century the Christological revolution of neo-Reformation theology in which the person of Christ was given the central place (Barth). Today, the Holy Spirit seems to have gained a particular prominence. This volume examines the work of the Holy Spirit from the Pentecostal viewpoint. The book is thorough, with several indices, and the bibliography covers 30 pages. Dr. (Ph.D.) Bruner is a Presbyterian missionary serving in the Philippines.

THE NEW ENGLISH BIBLE WITH THE APOCRYPHA. Oxford University Press. The NEB, originally reviewed in TLC, Apr. 4, 1970, is now available in paperback—\$4.95.

DESTINATION. By Peter Caruso. Philosophical Library. Pp. 469. \$10. Intended as a kind of self-realization manual, *Destination* "opens a path into a new world of dynamic peace and self-appraisal . . . (It) endeavors to burn the dross of negativity which presses upon man, and to expose the hitherto hidden Christ-light which every living entity possesses."

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PEOPLE and places

Appointments Accepted

The Rev. Frank J. Ambuhl, former curate, St. Paul's, Lubbock, Texas, has been vicar of All Saints', Colorado City, and St. Stephen's, Sweetwater, Texas, for some time. Address: Box 653, Sweetwater (79556).

The Rev. Robert D. Carlyon, former rector of St. James', Muncy, Pa., is rector of St. James', Schuylkill Haven, Pa. Address: RD #1, Box 434, Orwigsburg, Pa. 17961.

The Rev. William C. Collins, former rector of St. Luke's, Willmar, and in charge of Christ Church, Benson, Minn., is studying at Oxford University, England.

The Rev. Richard W. Comegys, Jr., former curate, Christ Church, Dover, Del., is Kent County field representative for the Delaware Human Relations Commission.

The Rev. Robert M. Douglas, deacon, former staff member, Holy Spirit, West Palm Beach, Fla., is on the staff of St. Mark's, Palm Beach Gardens, Fla. Address: 245 Miramar Way, West Palm Beach, Fla.

The Rev. A. Chandler Crawford, vicar of Trinity Church, De Soto, and St. Peter's, Bonne Terre, Mo., is also in charge of St. Paul's, Ironton. Address: Box 42, De Soto (63020).

The Rev. F. A. Fenton, former rector of St. Mark's, Upland, Calif., is rector of St. Augustine by-the-Sea, Santa Monica, Calif. Address: 342 10th St. (90402).

The Rev. William Finlaw, former chaplain to the Juvenile Court, St. Louis, and vicar of Prince of Peace, also in St. Louis, is a pastoral counselor on the staff of the Bay County Guidance Clinic, 615 N. MacArthur, Panama City, Fla. 32401.

The Rev. Michael E. Fisher, former vicar of St. Paul's, Ironton, Mo., is studying at the clinical pastoral training department of the State Hospital, Farmington, Mo. Address: 205B E. Reynolds, Ironton (63650).

The Rev. Steirling G. Gordon, former assistant to the rector of St. Mary's, High Point, N.C., is in charge of St. Luke's, Box 267, Remington, Va. 22734, and Christ Church, Brandy Station, Va.

The Rev. F. Campbell Gray is vicar of St. Luke's Mission, Hawkinsville, Ga. 31036.

The Rev. John S. Greenman, former assistant,

Atonement, Westfield, Mass., is vicar of All Saints', 4032 MacCorkle Ave., S.W., South Charleston, W.Va. 25309.

The Rev. Allan H. Hohlt, former rector of St. Paul's, Freepport, Texas, is canon urban missionary, Cathedral Church of St. John, 10 Concord Ave., Wilmington, Del. 19802.

The Rev. Howard B. Kishpaugh, former MRI missionary from Hawaii to Western Tanganyika, is rector of St. Timothy's, Box 481, Aiea, Hawaii 96701.

The Rev. Smith L. Lain, former staff member, Executive Council, New York City, is assistant rector of St. Saviour's, 350 Sound Beach Ave., Old Greenwich, Conn. 06870.

The Rev. Horace A. Lycett is rector of All Saints' Parish, Denver. This comprises the All Saints' congregation and that of the Chapel of Our Merciful Saviour, Denver. Address: Box 12156 (80212).

The Rev. Lauriston H. McCagg, former assistant to the dean of Trinity Cathedral, Little Rock, Ark., is associate rector of St. Mark's, Little Rock. Address: Box 7266 (72207).

The Rev. C. Corydon Randall, former rector of St. Paul's, Richmond, Ind., is rector of Trinity Church, Fort Wayne, Ind., effective Aug. 1. Address: Box 7266 (72207).

The Rev. Thomas G. Russell, former rector of St. James', Belle Fourche, S.D., is rector of St. Paul's, 1015 S. Quincy Place, Kennewick, Wash. 99336.

The Rev. Onell A. Soto, vicar of San Nicolás, Quito, Ecuador, has been elected executive secretary of the Ninth Province of the Episcopal Church. He will move to San Salvador, El Salvador.

The Rev. Robert W. Stringer, former vicar of All Saints', South Charleston, W.Va., is rector of St. Paul's, 150 Center Ave., Weston, W.Va. 26452.

The Rev. Philip J. Taylor, Jr., former chaplain intern, Bryan Memorial Hospital, Lincoln, Neb., is assistant rector of St. Luke's, 11 St. Luke's Lane, San Antonio, Texas 78209.

The Rev. Romilly Timmins, former rector of St. Philip's, Uvalde, and priest in charge of Ascension, Montell, Texas, is rector of St. Alban's, 1417 Austin, Harlingen, Texas 78550.

The Rev. Charles R. Wilson, former consultant

with the Executive Council, New York City, is planning consultant for the Diocese of Bethlehem, on a part-time basis. Address: Box 2A, Old Mountain Rd., Lebanon, N.J. 08833.

The Rev. Allan N. Zacher, Ph.D., director of the Pastoral Counseling Institute, St. Louis, Mo., is also vicar of Prince of Peace, St. Louis, on a part-time basis. Address: 1221 Locust St., St. Louis (63103).

Ordinations

Priests

Bethlehem—The Rev. Robert H. Coble, curate, Trinity Cathedral, Easton, Pa., address, 500 Paxinosa Ave. (18402); and the Rev. C. Edward Smith, curate, Cathedral Church of the Nativity, 821 Wyandotte St., Bethlehem, Pa. 18015.

Delaware—The Rev. Edward M. Ranck, Jr., vicar of Christ Church, Delaware City, Del. 19706; and the Rev. Calhoun Warren Wick, assistant, Christ Church, Christiana Hundred, Greenville, Wilmington, Del. 19807.

Lexington—The Rev. Patton L. Boyle, and the Rev. David F. Ross.

Minnesota—The Rev. B. Anderson McCarthy, in Tokyo, by the Bishop of Tokyo. Fr. McCarthy will return to Minnesota to work in the Nayahwaush field.

Rhode Island—The Rev. Richard Gennard Cipolla, former assistant, St. Barnabas', Warwick, and St. Peter's, Narragansett, graduate student at Oxford University, England, address, c/o 48 Central Ave., Narragansett, R.I. 02882.

Southeast Florida—The Rev. Lloyd Gregory Taylor, vicar of St. Mary Magdalene, Margate, Fla., address, Box 4005 (33063).

Renunciation

On June 4, 1971, the Bishop of Western North Carolina, acting in accordance with the provisions of Title IV, Canon 8, 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 by Robert Clyde Johnson, Jr. This action is taken for causes which do not affect his moral character.

On April 8, the Bishop of Utah, acting in accordance with the provisions of Canon 60, Section 1,

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and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation and resignation of the ministry made in writing on April 8, by David Maxwell Warner, for causes which do not affect his moral character.

On May 28, the Bishop of Florida, acting in accordance with the provisions of Title III, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation made in writing by Harry Bell Douglas.

On May 31, the Bishop of West Texas, 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 and resignation of the ministry made in writing March 15, by William Alexander Howard, for causes which do not affect his moral character.

Reception

Louisiana—The Rev. David Ronald Mouillé was received under the provisions of Title III, Canon 12, Section 5 (a) (1), and is on the staff of Christ Church, 1415 Pelhamdale Ave., Pelham Manor, N.Y. 10803.

Restoration

On June 4, 1971, the Bishop of Georgia, acting in accordance with the provisions of Title IV, Canon 13, Sections 2-5, and with the advice and consent of more than two-thirds of the members of the Standing Committee and with the written approval and consent of the Bishops of Atlanta, Alabama, Upper South Carolina, Central Gulf Coast, and Florida, restored Claudius I. Vermilye to the priesthood. Fr. Vermilye's renunciation of the ministry had been accepted by the Bishop of Georgia on June 4, 1966.

Degrees

The Rev. Charles G. Hamilton, Ph.D., of Aberdeen, Miss.—an M.Div. (Master of Divinity) from Columbia Theological Seminary.

The Rev. Nelson Rightmyer, Ed.D., of Joppa, Md.—an M.A. in Sacred Theology from the Ecumenical Institute of St. Mary's University, Baltimore.

Deaths

The Rev. Albert Linnell Schrock, 77, retired priest of the Diocese of Los Angeles, veteran of

WW I and WW II, and uncle of the Very Rev. A. Dixon Rollit, died May 29, in Alhambra, Calif. A Requiem was celebrated in Trinity Church, Alhambra, and interment was in Nashotah House Cemetery. He is also survived by one sister, Mrs. Margaret S. Rollit.

The Rev. Jules Laurence Moreau, 53, member of the faculty of Seabury-Western Seminary, Evanston, Ill., since 1948, died June 12, apparently of a heart attack. Editor of *The Anglican Theological Review*, he was the senior member of the seminary in years of service. He is survived by his widow, Elizabeth, and one son. A memorial service was held in St. Mark's, Evanston. Gifts may be made to the Moreau Memorial Scholarship Fund, in care of the seminary.

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Mon, Wed, Sat; 6 Wed

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Wed 10; HD 10

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Sun Masses 8, 9, 11:15, Sal 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

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Sun 7:30, 10 & 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.
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ORLANDO, FLA.

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Fri & HD 10; C Sat 5

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The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

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(Continued on next page)

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(Continued from previous page)

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12:10; C Sat 1-1:30

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Sun HC 8, MP & HC 10; Wed HC 9

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Daily EP

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
The Rev. James E. Carroll, r; Rev. H. R. Walrath, c
Sun Eu 7:45 & 10; EP 5:15

CLAREMONT, N.H.

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The Rev. John H. Evans
Sun 9, HC 1S & 3S, MP other Sun

BEACH HAVEN, N.J.

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Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;
others as anno

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke
Sun HC 8, 10; Daily HC 7:30 ex Fri 9:30

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EPIPHANY Atlantic & Avolyn Aves.
The Rev. Ronald L. Conklin, r
Sun H Eu 8 & 10; HD 10:30 & 8

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The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

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Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 10; Thurs HC 10

GENEVA, N.Y.

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The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

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EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 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 Man, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

The Living Church

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

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.

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

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, 10, 11 (High); Ev B & C.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL

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

RESURRECTION

115 East 74th St.
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch
Sun Masses 8, 10. (Sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Richard
J. Koch, ass't r; the Rev. Lawrence C. Butler,
ass't m
Sun HC 8; MP, HC & Ser 10; Int. daily 12:10

OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
The Rev. R. R. Pressley, r
Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C Sat 4

SANDY, ORE.

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

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isachsen, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

OLD CHRIST CHURCH

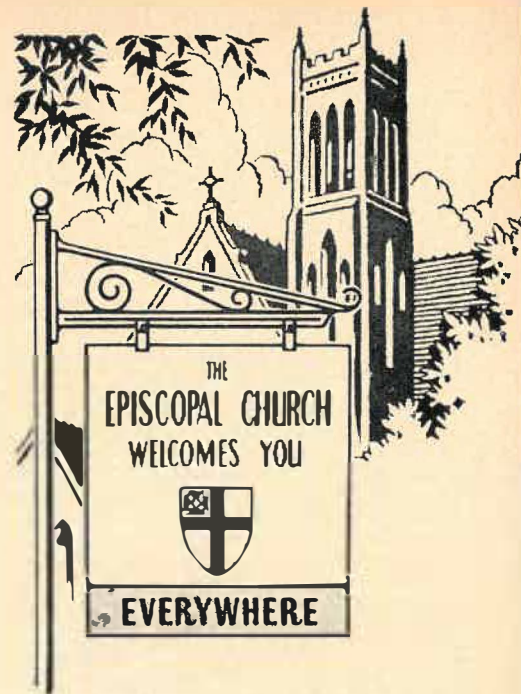
2nd above Market
The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c
Sun HC 9, MP & Ser 11 (ex 1S)

PITTSBURGH, PA.

REDEEMER 5700 Forbes Ave., Squirrel Hill
The Rev. S. D. McWhorter, r
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)



CHURCH OF THE EPIPHANY
Ventnor City, N.J.



VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

WESTERLY, R.I.

CHRIST CHURCH
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC
7:30; Tues HC 10; Wed HC 9

NORRIS, TENN.

ST. FRANCIS 158 W. Norris Rd.
The Rev. W. Joe Moore
Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC
7:30

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Man
7; Tues-Fri 6:30; Wed 10; C Sat 12

FORT WORTH, TEX.

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

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

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
The Rev. Carroll E. Simcox, r
Sun H Eu 9

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Clergy: J. W. Breisch, K. G. Layer, J. L. Goeb
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL (Moose, Wyo.)
Sun 8 HC, 11 MP & Ser; Wed HC 4:30

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