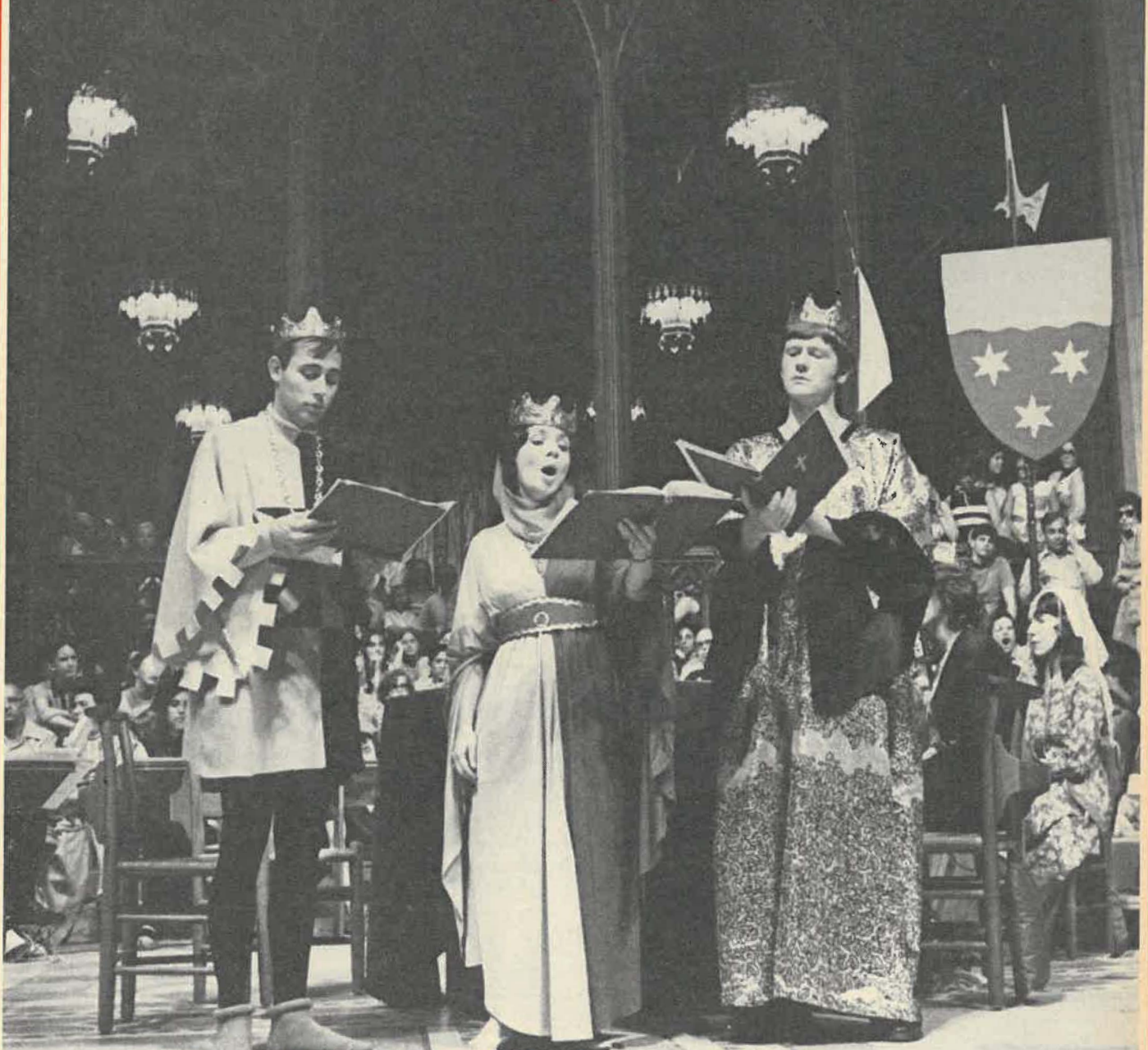


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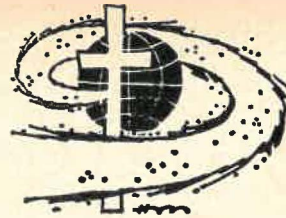
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Around



& About

— With the Editor —

FROM reader M.D.H. this ponderabilium: "I think next to the Bible itself, the Book of Common Prayer is the most superb instrument available in English for evangelistic purposes were it used to that end. Flannery O'Connor was a close observer of the poor, and she once pointed out that they love formality even better than the wealthy. Of that I have no doubt. Living at the edge of disaster, the poor often know at what cost civilization is obtained, and they respect its fragility. I sincerely believe that our easy-going middle-class youth, and the adults who have adopted their thought, have no idea of the seriousness of what they have undertaken in this regard" [*i.e.*, revising the Prayer Book language to accommodate, as they imagine, "the modern worshiper and especially the half-literate poor"].

I hope that columnist Theodore M. Bernstein (*The Shreveport Times*, 7-23-72) is as wrong in his prediction as he is in his reasoning when he says that the use of "hopefully" as a synonym for "it is to be hoped that" will prevail. He says: "One does not have to be lax in one's standards or a permissivist to sanction that word." But one does. It's wrong. Nothing can ever make it right. To say "Hopefully he began to take the examination" is lawful, if true. To say "The tax bill has been designed to close loopholes, hopefully producing increased revenues" is sinful. Thou shalt not murder thy mother tongue. The person who says wrong things because everybody else is saying them may well be inclined to do wrong things because everybody else is doing them: it's the same spirit of accommodation, surrender, and conformity to the world in either case. Conformists to this naughty and ungrammatical world are fit for treasons, stratagems, and spoils. Hopefully we recommit ourselves to the war against this barbarism.

I must be pitifully naive about the gun control issue, but if so my number is legion. Will somebody who is against such gun control legislation as that recently proposed by Senator Edward M. Kennedy please tell me, and the rest of us, what's so outrageous about requiring that every possessor of a firearm be registered and licensed? If a person needs a revolver for some legitimate reason and intends to use it only for such a reason, why should he object to registration and licensing? What is so wrong and wicked or preposterous and absurd about regulating the posses-

sion of firearms and legally restricting it to people who are willing to give their name and address and state their reason for having a gun?

Surely, the bromide we read on bumper stickers to the effect that if the possession of guns is outlawed only outlaws will have guns is as smoke to the eyes and gravel to the teeth. According to *U.S. News & World Report* (Aug. 21) government experts figure there are about 135 handguns per 1,000 people in the U.S.—compared with only 30 per 1,000 in Canada, 10 in Israel, and less than 5 in Great Britain. Who, reading homicide stories in the papers, can doubt that many of these crimes would never have been committed if a gun had not been at hand? A good many outlaws would not be outlaws if they didn't have guns. As for the hardcore criminals who are going to get guns somewhere somehow anyway, neither law nor non-law is going to touch them. The bumper sign implies that if we fine upstanding law-abiders carry guns, outlaws will not carry guns. It could have been composed by a lynch-lawyer; perhaps it was.

This week's guest editorialist, who writes that "Emotions Matter Too," is the Rt. Rev. William Paul Barnds, Ph.D., Second Suffragan Bishop of Dallas.

Josh Gibson, Jr., is the son of the late Josh Gibson (ob. 1947), who was the batting king of the old Negro baseball leagues before the days of racial integration in the majors. The other day Josh Jr. represented his father when the latter was posthumously inducted into Baseball's Hall of Fame. As he received the plaque the son said: "I want to say a personal word to my father: Wake up, Dad, you just made it in." Most of us believe instinctively, or know intuitively, that this was not empty rhetoric—*i.e.*, an apostrophe not really heard by the addressee. Josh Sr. heard what Josh Jr. said and it was a happy day for the Gibson family in heaven and on earth. We ought to make a lot more of the communion of saints in our present-day evangelism, because most people already intuitively believe in it. Congratulations, Mr. Gibson. You've got your fair recognition at too long last.

Coming — October 1
A SPECIAL ISSUE

The Living Church

Volume 165 Established 1878 Number 11

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

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13. Cyprian, B.M.
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17. Pentecost XVII

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PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News 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.

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Letters to the Editor

Trial Rites and Truth

Thank the Lord for the Rev. E. A. deBordenave! At last someone has written a serious *theological* critique of the trial services. Most of the objections to these services seem to involve tradition, aesthetics, diction, and ceremony. Mr. deBordenave introduces the basic question: Are the trial services *true*?

He has taken the only position open to an honest priest in our church, insisting that the Bible contains all things necessary to salvation. As he compares the words of Christ and the apostles with those of our revisers, he finds that the Gospel has been gutted: sin, grace, the Atonement, faith, and the uniqueness of Christ disappear, to be replaced by a hodgepodge of modern liberal platitudes.

I submitted a theological critique of the baptismal rite to the Standing Liturgical Commission over one year ago. I have heard nothing in reply. Nor has any member of the diocesan liturgical commission on which I served ever replied to the theological criticisms which I submitted to them in writing.

It seems that the leadership of the Episcopal Church has lost any real concern for the *truth*. I thank the Lord for the publication of this article.

(The Rev.) GEORGE W. DOYLE
Chapel Hill, N.C.

Church Unity

I find myself warmly sympathetic to much of what Fr. Blankenship has to say in his *Some Thoughts on Church Unity* [TLC, July 16] but I must admit to some perplexity by his use of the United Nations Organization as an example of what the church might be. He seems fearful of the church's becoming "One Great Church," yet uses this one great worldwide organization as something to emulate.

He says correctly that "the United Nations does not swallow up national identities into a colorless, shapeless blob." If this is possible within the structure of the United Nations why should it not be possible within the structure of a "United Church." Let there be diversity within unity; an opportunity for freedom of expression as we bind ourselves to the One, Holy, Catholic, and Apostolic Faith.

I have always felt we needed to keep the distinction clear between uniformity and unity. There is a world of difference. Were we to achieve uniformity today, we would

The Cover

Pictured on this week's cover is a performance from the Summer Music Program sponsored annually by the National Cathedral of Sts. Peter and Paul in Washington, D.C. At this particular concert, singers and players performed a program of medieval music which drew an audience of several thousand to the cathedral.

have diversity tomorrow. This is just a built-in human function, and the history of man is sufficient documentation of its proof. But unity we do need to strive for, not alone among the nations of the world—as in the United Nations—but among the churches of the world—as in a united church of Christ.

(The Rev.) ERIC J. WHITING
Rector of All Angels' Church
New York City

Liturgy

All this pro and con about the Green Book and new liturgies makes me wonder where I fit in—because I love it all.

I love the Book of Common Prayer and the King James Version of the Bible; I love the ritual of high church with bells, incense, and the deep intonations of the organ and the choir singing Bach and Handel; I love just as much the beauty of modern expression and relevancy of the new liturgies; I love the Living Bible, the Jerusalem, the New English Bibles as much as the King James. I love the folk mass with guitars and cymbals and dancing and joyous praising of God. *And* I love God and Jesus Christ.

All of these things are expressions of man's love of God and revelations of God's love for us. This continual fussing back and forth about how much better one is from the other borders on bickering—and I believe we have much more important things to do for God and for his kingdom on earth and in heaven than to spend so much time arguing the relative merits of each.

I feel it is time we stopped arguing and let God speak to each of us in his way. There's a time and place for each type of service. Praise the Lord!

CHARLOTTE K. COX
Principal of St. Barnabas School
DeLand, Fla.

Dr. Wedel Replies

I was interested to note that two people wrote letters to the editor [TLC, July 30] commenting on things I had said. I welcome a chance for a brief reply.

Ms. Stockeberg asks why the National Council of Churches does not denounce communist aggression. We have done so a number of times, including a couple of actions passed at our most recent board meeting in June. I can remember no occasion when the council has spoken in favor of the North Vietnamese. Our concern there has been for the suffering of human beings in Vietnam, and most of this has occurred in the South. As Americans, we can speak to our own government. We have no channels for speaking to the government of North Vietnam. The NCC acts when representatives of the member churches have a concern on which they wish action. When such concern is expressed about political prisoners in Cuba, it will certainly be given serious attention.

Emily Gardiner Neal questioned several of my statements relative to the ordination of women. I do not remember what remarks of mine were quoted, but one had to

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do with there being no solid theological or biblical reasons for refusing to ordain women. I am not enough of a theologian or biblical scholar to make such a statement on my own authority. I was simply quoting several of the studies of the subject which have been made by commissions of our own church, the Church of England, and the Lambeth Conference.

When I suggested that one reason for not ordaining women might be fear on the part of man of intrusting women with powers, I did not imply that women who seek ordination are seeking power. Every such woman I know is responding to what she very honestly feels to be a vocation—a call from God. And many of these women tell me that their call is to the priesthood, not to the diaconate. I have never sensed, in any of these devout and dedicated women a desire to “win a power struggle against men, (rather) than in serving.”

CYNTHIA C. WEDEL, Ph.D.
President of

The National Council of Churches
Alexandria, Va.

Priesthood or Diaconate?

We read with a good deal of interest Canon Chase's article, *Priesthood or Diaconate* [TLC, Aug. 6]. He gives a beautiful description of the ministry of the diaconate.

However, we feel Canon Chase has forgotten that bishops and priests are *first* and *always* deacons. The adjective “permanent” to describe the diaconate is redundant because all ordained to the priesthood are *still* in the servanthood (the diaconate) of Christ.

It appears many priests are not aware of this aspect of their ministry (shades of the Pharisees). We believe what is needed to overcome this error is a longer period (than the usual six months) before ordination to the priesthood—a longer time to become aware of the servanthood aspect of ministry and whom one serves.

Perhaps, what we need to go along with Canon Chase's article is an article entitled “The Diaconate of the Priesthood”!

(The Rev.) JEAN MANCINI

(The Rev.) FRANCES ZIELINSKI

The Central House for Deaconesses
Evanston, Ill.

The Rev. Peter Chase, in his article *Priesthood or Diaconate?* has expressed essentially three points which I have publicly made in the past: (1) The right perspective of the *diakonia*; (2) The ordination of seminarians while in in-service study, and ordination to the priesthood upon graduation, for those who are called; (3) The unfavorable use of the diaconate as a stepping stone to the priesthood.

In a paper titled *The Ministry of Women in the New Testament Period*, Spring 1969, which had limited distribution, I researched the diaconate and had a finding as generally viewed by Canon Chase. In canonical examinations for the priesthood in 1970, I suggested seminarians, after the third year of study, could be ordained to the diaconate, spend a fourth year in parish work under the direction of a priest (including clinical training internship), and upon the granting of a baccalaureate degree at the end of his fourth year, one could be ordained priest. Canon Chase's plan and mine are different, but the concept is the same. Now that someone, whose voice is stronger than my small

one in the wilderness, has been expressed, I hope Canon Chase's article and advice will be taken seriously by the entire Episcopal Church.

(The Rev.) ROBERT C. KELLEY
New York City

Response to Evangelical Response

Regarding the Rev. Mr. deBordenave's *Services for Trial Use* . . . [TLC, July 30], I find myself in my usual position of being able to agree with about half of what an Evangelical spokesman says. I am delighted to find someone in the Episcopal Church who is even concerned about right belief and about the current downgrading of sin in our liturgical revisions. With that said, I must add that I think he has based his case on some pretty weak arguments.

As I'm sure Mr. deBordenave knows, the *filioque* clause was a later *western* addition to the creed. Also, Holy Cross Day and Dormition/Assumption are holy days *common* to both Eastern Orthodoxy and Roman Catholicism. On both points, then, Mr. deBordenave takes a position against what is, or was, generally accepted by orthodox Christianity. These are minor points, but they seem to be reflective of Mr. deBordenave's particularism in decrying of the downgrading of the Thirty-nine Articles. I know that if one tries hard he can square them with Christian orthodoxy, but in my experience they have been most often used to promote unorthodox views (mainly on the Eucharist and the afterlife).

I would agree that, given the present state of the Episcopal Church, the omission of confession and absolution as required parts of the liturgy is a bad thing. It would seem, however, that the emphasis here should be on the requirement for private confession and absolution. Why deviate from the orthodox Christian norm here unless one is trying to promote heretical views on the powers of the priesthood?

Finally, the one good thing I can see, theoretically speaking, in the new revisions is an apparent movement away from Calvinism. Mr. deBordenave's view of the Eucharist seems to veer toward anti-literalism (if that is the term) and receptionism. No wonder he doesn't like the Anglican-Roman Catholic statement on the subject as well as the direct “the body of Christ . . .” in the new service. Similarly, the deletion of the Calvinistic total depravity of man concept (“there is no health in us”) from the revised Daily Office would seem to me to be one point at which the de-emphasis of sin was in the direction of Christian orthodoxy.

WALLACE SPAULDING

McLean, Va.

Ordination of Women

The following lines were written before reading a letter from Emily Gardner Neal [TLC, July 30], expressing in different terms some of the same ideas. The writer disclaims any profound knowledge of theology, but knows from personal experience the ability of the Holy Spirit to provide guidance.

In all the discussion on the ordination of women to the priesthood, one factor (presumably supremely important) seems to be totally ignored. It is generally assumed that an individual's desire for ordination presupposes an urgent summons by the Holy Spirit,

an undeniable call to this form of Christian service. Furthermore, in part at least, the period of counseling, study, and training prior to ordination is intended to assure both postulant and church that the vocation is genuine.

Whether the Bible does or does not sanction the ordination of women is, in a sense, beside the point. There are numerous matters in the present day about which the Bible gives no unequivocal directions. Indeed, our Lord, in his own day, taught more in parables from which the hearer was to draw his own conclusions than by issuing orders. What he taught can be, and is, honestly seen in different ways by different people. (Even the devil can quote scripture to his purposes).

Regardless of how it is interpreted in the present day, the fact remains that our Lord called no female to be one of the twelve. Women were called, however, to his service and served him faithfully according to their capacities and vocations.

Let us not, in the present clamor for change, act too hastily, for it is also a fact that over the centuries the mainstream of the church has not ordained women priests. The promise was that the Holy Spirit would guide us into all truth. Let us give him a chance to be heard above the strident cries for equality and women's rights.

If it is his will, there will be women who receive an unequivocal call by the Holy Spirit, and it will be made clear to the church at large that this is so. Admittedly this may take longer than the advocates of instant modernization would allow, but when (and if) it comes about the ordination of women can then take place without the fracturing of the body which is all too likely to follow such ordination at the present time.

LUCY MASON NUESSE

Knoxville, Tenn.

It was with a great deal of amusement that I read the news article [TLC, July 23] regarding the stand taken by the ACU on the so-called "ordination" of women by the Bishop of Hong Kong. Unfortunately, it is not really a matter that should tend to amuse.

What does amuse one, however, is the typical, Anglican, fence-sitting position assumed by the "secret seven" Episcopal bishops who signed the declaration yet still will not allow their names to be released to the press!

As an ex-PECUSA priest, this action — or lack of it — tends to reconfirm as valid my reasons for cutting all ties with PECUSA. As Canon du Bois stated, "We will declare ourselves continuing Episcopalians and declare that the others have left us." We of the Old Episcopal Church have already done so.

I must disagree with Canon du Bois when he suggested that a break is a "very likely thing." It is not likely. It has already happened.

(The Rt. Rev.) JACK C. ADAM

Old Episcopal Bishop of Arizona
Mesa, Ariz.

Permit me to add my voice to that of Emily Gardiner Neal, who says [TLC, July 30]: "If, as Dr. Wedel states, 'able women are being turned away from the church, which is the last bastion of male dominance and prejudice,' why cannot these 'able wom-

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en' fulfill their desire to serve by being ordained to the diaconate?"

If, as Dr. Wedel states, "able women are being turned away from the church" because they are not allowed to be ordained priests, they were not really Episcopalians anyway. They do not sincerely believe in the tradition of the apostolic succession, and they should go and identify with some protestant sect which, having no divine authority for the ordination of its ministers, can ordain anybody. Thus they can achieve their ambitions.

HOWARD E. CAMPBELL
North Palm Beach, Fla.

Reaction to Fr. Mooney

The rambling letter from the Rev. Harris C. Mooney [TLC, Aug. 6], in defense of an earlier letter from Bp. Hallock, shows how morbid some members of the Episcopal left have become. Fr. Mooney's letter points a finger at the people of Trinity Church, Wauwatosa, as successful, white, and middle-class. That these descendants of starveling cavemen should have evolved as successful, white, and middle-class is something for which I think that we should be thankful to God. The letter goes on to say that they seem to have lost "ability to enjoy, to celebrate, to accept variety," etc., with the obvious implication that this is proved by their vote against the Green Book. Nonsense!

JOHN HULING, JR.

Elkhorn, Wis.

Cross and Crucifix

The article on the crucifix in "Around and About" [TLC, Aug. 6] evoked a special response in me personally. I was reared Presbyterian and had never seen the crucifix used in a church building nor worn around the necks of fellow Christians until I began attending services in the Episcopal Church. Now, mercifully, I am a confirmed churchman, but visitors continue to notice as I did then that in our parish, one's direct line of vision to the beautifully engraved *crux immissa* standing on the altar is distracted only by the rood suspended above the chancel steps. This is as it should be for as my parish priest explains to every confirmation class, "We have no right to look upon the empty cross unless we can first look upon the crucifix." One without the other is as absurd as proposing to celebrate the Feast of the Resurrection without first observing Good Friday. To me, this is the best response to those proponents of "nice," undisturbing religion who find the crucifix offensive.

Dr. Wickersham in the same TLC issue says this: "You wish to see God? In the death of Christ you see him face to face. . . . On the cross Jesus consummated perfectly a life of perfect love." As an ancient Christian symbol which expresses at once the abject sinfulness of man and the inestimable love of God. I simply fail to see how one can call the crucifix offensive and not feel the same way about the Redemption in particular and the Christian religion in general.

EDWARD G. MEEKS

Columbia, S.C.

But Is it Evangelism?

Sometimes one is overcome with an irresistible urge to write a letter to the editor. Such an urge overcame me when I read

the article *Evangelism*, by the Rt. Rev. Richard B. Martin [TLC, Aug. 13]. I need help (or does the bishop?). I am confused (or is the bishop?).

If anything is needed today, it is Christian evangelism. But will somebody please tell us poor Christians in the ranks what *is* this evangelism we should be carrying on? The bishop says it is "responding to a fire . . . and helping the burned-out families to find lodging for the night"; it is "putting bread and ground beef on a poor man's table"; it is "helping a man to find a job and helping an elderly couple to find housing"; it is "a day-care center"; it is "visiting the House of Detention in Brooklyn"; it is "going to Albany in interest of the budget for Medgar Evers College"; etc.

Most of these are undoubtedly good works. *But are they evangelism?* Or are they charity, compassion, love — all good and essential virtues, Christian virtues? Are they Christian evangelism? Cannot the non-Christian do the same? Isn't something terribly crucial (no pun intended) missing from this definition? Are Christianity and the Christian message not something a great deal deeper than caring and extending a helping hand?

Please, Mr. Editor, and please, compassionate Bp. Martin, is not evangelism the preaching of the Gospel of the redemption of man by and through the crucified Christ? Like the Rt. Rev. Robert Brown, I am not quite sure I know just how to explain redemption, but I have a terrible suspicion that it is a lot more than putting hamburgers on a poor man's table or lobbying in Albany for a college.

Maybe, if my suspicion has any basis, the church (and its bishops) ought to start with Lesson One before they start "evangelizing."

PERRY LAUKHUFF

Norwalk, Conn.

Fr. Simons Replies

Ouch! I feel a slap in the face from an unknown hit-and-run letter writer [TLC, July 23]. Perhaps, it was easier for him to make his bold judgments about my supposed views concerning women, problem pregnancies, and the quality of mercy by hiding behind a "name withheld."

Most of us who are opposed to destroying innocent, unborn children by the practice of abortion dedicate a sizable amount of our free time and money to giving sympathetic help to women and girls with problem pregnancies. That is why most of our larger cities and many of our smaller ones now have *Birtheright* and *Heartbeat* organizations, which are helping women with problem pregnancies find a pro-life solution to their problem. From our volunteers they receive love, understanding, and sympathy. Perhaps, it may be a shock to my unidentified respondent that more and more troubled women are accepting our help.

Maybe my accuser could better understand our concern for the unborn child, as well as for the pregnant woman, if he could meet one of our counselors in *Birtheright* of Kalamazoo. She was conceived during an act of forcible rape and to this day does not know who her natural father is. However, her mother chose life for her instead of death by abortion.

We understand mercy, compassion, love, and concern as God has enabled us to per-

ceive these gifts of his love, but we do not accept the cheap, perverted forms of these gifts as they are pushed on society by the abortionist and his friends.

(The Rev.) DAVID W. SIMONS
Rector of St. Mark's Church

Paw Paw, Mich.

Response to Mr. Osborne

This letter is an attempt to answer the letter of the Rev. James Brice Clark, in which he asks, "Who writes these letters?" [TLC, Aug. 13].

I think more people would write—if they dared! Retaliation from certain bishops and their clergy can be swift and certain. Protest is not tolerated in many jurisdictions. If one values his standing in the Episcopal Church he had better "sit down and shut up."

In the same issue there is an editorial by Harry W. Osborne. He takes to task those whom he calls "in schism." Those of us who have left the Episcopal Church can, and do, worship God by use of the Book of Common Prayer. We worship in Spirit and in truth. Is that not better than to have our spiritual life destroyed by the Green Book, COCU, and balloons?

(The Rev.) JOHN W. KLATTE
Rector of

St. James Anglican Orthodox Church
Fort Benton, Mont.

Mr. Osborne's editorial cannot be let go without comment. It leads one to speculate upon the criteria he uses for distinguishing between permissible schisms, and schisms which are to be shunned.

Mr. Osborne's statement that he has been "hearing of such things for over 60 years" means that he was alive when the Philippine Independent Church was founded. He awards this body the accolade, "The National Catholic Church of the Philippines." I am sure he remembers that this large schism had purely political beginnings, survived for some years without apostolic succession, and had enough Unitarianism in its doctrine to make its leaders welcome in international Unitarian congresses. Then along came the Episcopal Church, consecrated their leaders, and, hey presto, we have "The National Catholic Church of the Philippines."

Then we have the Polish National Catholic Church. Here we have a schism for ethnic reasons. Luckily, up popped Utrecht, and we have another "OK schism." Well, perhaps a schism can be allowed if it has over "X" number of members. But the Spanish Episcopal Church (according to *The Episcopal Church Annual*) hasn't the membership of an average Southern Baptist Sunday School. This leaves us with the conclusion that a schism becomes respectable if it is a schism from Rome, and if the Anglican Communion lets it join "The Wider Episcopal Fellowship."

Now, lest Mr. Osborne should think that I am trying to justify the bizarre world of the *Episcopi Vagantes* let me hasten to add that I heartily agree with his disdain for so many of these groups and their antics. Unfortunately, according to Mr. Osborne's rules, we must all be lumped in the same load until we either spark off another major schism from Rome, or get "X" thousand members and, above all, manage to get invited to join the "major league." On the other hand,



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someone, somewhere might reflect, in this ecumenical age, that the Polish National Catholic Church could possibly fulfill a tremendous role by giving a home to all these "schismatics who are to be shunned."

Surely the Episcopal Church's main pastoral concern is not in promoting its own product, but in ensuring that its members have the best pastoral care. Or is the real problem that if the Polish National Catholic Church, or another major jurisdiction, entertained such an idea, with the approval of the Episcopal Church, it would be discovered that the majority of the schismatics are not extreme right-wing racists, but, like Mr. Graham, Christians whose spiritual lives have been neglected in the rush to keep up with the times?

C. B. Moss, hardly a friend of "schismatics," wrote, in his book *The Christian Faith* the following words which sum up the position of many schismatics who would rather be home: "For it has always been held that anything, even schism, is better than to assent to false doctrine, to declare that to be true which we are sure is false, or that to be false which we are sure is true."

(*The Most Rev.*) ANTHONY F. M. CLAVIER
Bishop Primus
The American Episcopal Church
Greenville, S.C.

The Church's Priorities

Shortly after I read the excellent editorial, "The Church's Priorities," [TLC, July 30], I read the following paragraph in the current selection of the Episcopal Book Club, *Leave Your Life Alone*, by Dom Hubert Van Zeller.

"In some ways, of course, man has advanced morally, and Christianity has had its leavening effect. There is, for instance, an increasing general concern about the distribution of the world's material products, about extending educational opportunity and supplying the needy with relief. All this represents a greater humanitarian awareness, but except in rare cases it has little to do with religion. The millenium cannot be achieved unless in addition to an awareness of human need there is also an awareness of God and sin; God to be worshipped and sin to be admitted and to be sorry for. Whatever acknowledgement of God and sin there is, whatever consciousness of responsibility, has not come into the world by accident or by intellectual evolution; it has come by grace. The religious sense is more than a culture; it is a gift. Even such humanitarian virtues as law and order were not promoted among men because they were found to be expedient in the running of society but because they answered to the instinctive knowledge of good and evil implanted by God in the heart of man" (pp. 87-88).

I wonder if you were not saying very much the same thing; putting it in the context of one particular part of the church?

FRANCIS H. KNAPP

St. Joseph, Ohio

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It's Sorta Silly

M. G. Nicola

ROCHEFOUCAULD once said that nature gave us pride to spare us the pain of being conscious of our imperfections, but most people are proud of their imperfections. It is my fancy, based, I suspect, on an old man's compulsion to favor the pseudo-heretical, that many sins are ridiculous and should be laughed out of court rather than preached out.

What a ridiculous triviality pride is, anyhow. I once knew a man who lived in the same house as I did, who was proud of the fact that he got up early in the morning. He was a nice, kindly old man, and certain physical limitations made it impossible for him to compete with others in life. So, about all he ever did was to get up early in the morning. After he got up he just sat. He never wrote a poem or raised a family, and he found it difficult even to hold a steady job; but he was the most unctuous man I ever knew about getting up early in the morning. Once I tried to point out to him that Samuel Johnson stayed in bed until noon, and that Mark Twain did his literary work in bed, and they did all right by themselves. But his only answer was that he now got up earlier even than he did as a boy on the farm.

When I was a much younger man living a shivering life near the banks of the pristine waters of Lake Erie, in that blessed period of the Republic when a man's classy social status was measured by his agility in quoting his rector rather than his stockbroker, I had some friends who were proud that they wore summer

underwear all through the ghastly winters. I made a vow during World War I that if I ever got out of the army I would be warm the rest of my life. But in a garrulous moment my wife confidentially told one of my friends who, in strict confidence, told all of the rest of my friends, that beginning early in September and painfully continuing until mid June, when the Ice Age in that area reluctantly expired, I wore long-sleeved winter underwear; and for the balance of my dreary years up there I had no content. Oh, they were polite enough about it for I was, after all, likeable *then*, but I knew darn well that in the flinty places of their secret hearts they thought I was a big Siss, while they themselves were proud and robust Stoics. Finally, desperately grieved, I exiled myself to mid-Florida where no one gives a damn what you wear, and I could sneer at their illicit and unnatural passion for "change of seasons."

Then there are those who pride themselves on their culture. If Pilate was confused about the nature of *truth*, I am confounded about the essence of *culture*. Is it the total absence of prettiness in paintings and melody in music? The primitive allure of native drawings on the wall, of the Episcopal cathedral in Haiti? The sweet picture on a candy box for Mother's Day or the Judgment slapped on the ceiling of the Sistine Chapel? In music, Rock, or Bach, or four vaudeville artists with ribbons around straw hats, at the turn of the century, harmonizing "Wait till the sun shines, Nellie"?

We Episcopal churchmen have a special pride, which cannot be excused as silly and harmless. We are ashamed, but are privily amused, that the gossips say we are "God's frozen people," not given to "meeting-house" hospitality. We go to church to worship God, not to chatter, but God does not smile tolerantly at his children for their naughty, nasty stuffiness. I am too feeble to stumble up the steps of a pulpit and preach on spiritual pride, which I think not silly but the unforgivable sin, whether it be the unctuous utterings of the underlings of proud prelates, or cute curates who explode into cloy clerics with cunning connections. . . . Forgive me, Mr. Vice President!

My very dear friend of blessed memory, whom I miss very much, the late Ted Robinson, a columnist and minor poet who wrote verse which was not minor, God rest his sensitive soul, wrote me once that he knew a guy who was proud of his dyspepsia.

Well, sirs, I am not, as O. Henry describes a character, "the best bartender in the diocese," but I think I have been an Episcopalian longer than anyone else in the diocese.

The Rev. M. G. Nicola is a retired priest of the church, who makes his home in Treasure Island, Fla.



Too Humanly

This morally muddled day of depression,
I can pray
only one way,
too humanly,
in mere petition;
but know this well,
cohort-in-sin
and mate-in-hell:
You are included.

Henry H. Hutto

The Living Church

September 10, 1972
Pentecost XVI (Trinity XV)

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GENERAL CONVENTION

Reading the Wind I: To Listen

THE Executive Council, as established by Canon Four of the Episcopal Church, is charged with the unification, development, and prosecution of the Church's missionary, educational and social work, and of such tasks as may be committed to it by the General Convention. Between sessions of General Convention the council may initiate and develop such new work as it may deem necessary, reporting thereupon to the General Convention in due course. This sounds very involved, and time consuming. It is, especially when you consider that if the council is to be responsible to its charge, listening must precede speaking. It takes time to make sense of the howlings, screechings, whisperings, and what-have-yous, of the wind. And there is not much time at that.

At the opening of the General Convention, meeting in Louisville, Ky., Sept. 29 through Oct. 11, 1973, for example, the Executive Council must recommend a program and budget for 1974 and 1975. What will the council recommend? How will this group read the wind?

To this end, a plan to have teams of fact-finders gather information from representatives in all the dioceses has been developed jointly by the Rt. Rev. Roger Blanchard, executive vice-president of the council, and Mr. Oscar C. Carr, Jr., vice-president of the council for development.

Mr. Carr, a fifth-generation native of Mississippi, a cotton producer, and president of the Carr Planting Company, Inc., and ex-chairman of the First National Bank of Clarksdale, has accepted a call to this assignment within the church. Now and through the General Convention, he will have direct supervision of these diocesan visitations. "Our goal between now and the first of December," Mr. Carr says, "will be to get out into all parts of this wonderful church and create a responsible climate for opinion, no matter what it might be." And what might that be? The verbal miasmas, the clouds with silver linings or the signs of fresh breezes? "No matter what we find out there," he adds, "the responses will be analyzed and collated during the winter; then presented

to the Executive Council as they prepare their recommendations next spring. You see, we're not trying to sell anything in the dioceses. We're trying to find out what the communicants really think. What we're doing," he concludes, "is a natural outgrowth of the times and state of the Episcopal Church. It's very exciting."

The Planning

To formulate the details of the process, Mr. Carr gathered five of us earlier this year for a series of meetings. There we were, a design committee by title but strangers to one another. Many agendas; so many possibilities. The cacophony was deafening; no less than 17 plausible methods for funding that we could detail for discussion, more than a dozen accepted ways of helping people to speak freely in groups, and so on. Midway through the first session, we got to know each other and were able to do what we were to ask others to do, listen to each other as persons: the astute Matt Costigan (assistant treasurer of the Episcopal Church) with his no-nonsense punctiliousness; the contemplative and kindly Everett Francis (public affairs officer) with his beam-like perceptions; Herb Donovan, the low-key parish priest (St. Luke's, Montclair, N.J.) with his good-natured jocularly and common sense; and Carman Hunter (deputy for jurisdictions), the dark-eyed and sagacious lady who gently prodded us in her endless pursuit of clarity. I functioned as chairman, and chief custodian of note pads and coffee cups. After four meetings, we emerged as a unit, not unlike a microcosm of the process in general: a group of listeners and sharers very eager to test a detailed plan.

We did test our detailed plan with the Executive Council at Greenwich, and with many of the staff at the Episcopal Church Center, before going to three pilot dioceses: Texas at Houston, Florida at Jacksonville, and Minnesota at Minneapolis. As you might have guessed, we were sufficiently shot down on a number of points; so we returned to conference, cheerful no matter what; and emerged,

two meetings later, with what we hope is a presentable "Process and Workbook."

The process assumes a fundamental fact of management; namely, that function precedes form. We have to discover what we want to do together in the Episcopal Church before we decide how we are going to do it. In other words, if listening precedes speaking then organization follows agreement of mission. The process helps to make this happen.

How It Will Work

Teams, consisting of delegates to convention, staff personnel, and council members, will go into all the dioceses during these next three months and, using the workbook as a guide, will hear responses to three key questions: (1) What needs in church and society do you think the General Church Program should attempt to meet? (2) What should our priorities be? and (3) How should they be funded?

The General Church Program, by the way, represents those activities as agreed upon by the General Convention, supported by diocesan pledges, and administered by the Executive Council. Will it ever be possible for the Executive Council to get an accurate measurement of the church between now and the General Convention? We hope so, even though we know that the church, not unlike that proverbial weather map, is huge, diversified, covered with a multitude of lines and circles, with a myriad of high and low pressure systems, and unsettled currents.

All will be right only as the Executive Council is given the chance to hear the morose, if not moribund, Noahs and the happy-go-lucky Gene Kellys; the host of solicitous but often strident critics demanding to be heard; and so many others not necessarily given to demonstrative noises of any kind.

CHARLES SUPIN

THINGS TO COME

September

10-12: Annual conference on the Church's Ministry of Healing, at St. Stephen's Church, Tenth St. above Chestnut, Philadelphia. Host of the program is the Rev. Roy J. Hendricks, rector of St. Stephen's Church.

26-28: Fall meeting of the Executive Council of the Episcopal Church; at Seabury House, Greenwich, Conn.

October

29-Nov. 3: Meeting of the House of Bishops, in New Orleans, La.

NEWS of the CHURCH

NEW JERSEY

Bishop of London Attends Salem Anniversary

The Bishop of London, the Rt. Rev. Robert W. Stopford, attended the 250th anniversary of St. John's Church, Salem, N.J.

At the time the parish was established in 1722, it was under the administration of the Lord Bishop of London as part of the Church of England. Though it has been many years since the Salem parish was directed by any Bishop of London, nevertheless, Bp. Stopford's visit reminded parishioners and other churchmen throughout the Diocese of New Jersey as well as the State of New Jersey of the early history of the church in this country.

In 1722, founders of St. John's Church wrote to the Society for the Propagation of the Faith in London asking for a clergyman. Two years later the Lord Bishop sent the Rev. John Holbrooke.

After eight years, Mr. Holbrooke resigned because of small pay, a malaria outbreak, a scattered congregation, and the lack of a rectory. London responded by sending the Rev. John Pierson in 1734, and the church has remained in operation since then. It still occupies the original site.

WCC

Dr. Potter to Succeed Dr. Blake

Dr. Philip A. Potter, a West Indian Methodist minister, biblical scholar, and mission specialist, was elected the third General Secretary of the World Council of Churches. The election came in a closed session of the 120-member Central Committee of the WCC meeting in Utrecht.

He will succeed Dr. Eugene Carson Blake, a United Presbyterian from the U.S., who plans to retire in October.

Dr. Potter, 51, is the first black to hold the position, the first Methodist, the first Third World worker, and the first from the mission side of the ecumenical movement. But he has spent most of his adult life on the WCC staff and is an intimate insider who has lived the life of the council.

At a press conference, he emphasized the indivisibility of faith and action. He pledged to continue work for Christian unity, including closer relations between the World Council and the Roman Catholic Church.

The clergyman remarked that a passion for Christian unity was woven into the texture of his life as the son of a Protestant mother and a Roman Catholic father.

He stressed that this passion is blended with a desire for the unity of mankind.

At home with three languages, Dr. Potter lists "ramblin' and geology" as interests but says, he has "few opportunities to indulge in them."

He and his wife, the former Doreen Cousins, daughter of a Jamaican Methodist minister, have lived in Geneva, headquarters of the WCC, for some time.

Dr. Blake Pressures Uganda

Dr. Eugene Carson Blake, head of the World Council of Churches, has called upon President Idi Amin of Uganda to consider the consequences of the expulsion of 50,000 Asians from the central Africa nation.

In a message to President Amin in Kampala, Dr. Blake said: "It is with great concern that I received word of the decree issued by your government stating that all Asians without Ugandan nationality must leave the country within three months."

"As general secretary of an organization deeply involved in programs of service to refugees on your continent, I feel obligated to call upon you to consider the profound human consequences such a decree may have for those affected."

The British government is also trying to get President Amin to change his mind or at least extend the deadline. Most of the Asians who would be expelled hold British passports. (Uganda is a former British colony.) It was expected that most expellees would go to Britain creating a variety of transportation, emigration, and employment problems.

President Amin has exempted Asians who are Ugandan citizens and certain professional and business classes. He says those not exempted who remain beyond the deadline will be "sitting in the fire."

Kenya, the country neighboring Uganda on the east, and Tanzania, to the southeast, have both said they will not allow Asians to settle within their borders.

GCSP

Washington Agency Receives \$46,800

The Washington-based, non-profit organization, Center for Technical Analysis (CTA), set up in 1970, has received a \$46,800 General Convention Special Program grant. Earlier GCSP grants totaling \$15,000 had provided initial support and xerox equipment.

CTA has selected, after careful evaluation of need and resources, five major areas for concentrated application of available skills. These are animal hus-

bandry, agriculture, engineering technologies, medical technology, and physical science.

CTA's staff consists of five full-time research people and two part-time workers. Donald Brown, secretary and corporate manager of CTA, draws no salary, though he works full time for the agency. Many others, including faculty members of several agricultural colleges, serve as volunteer consultants.

One CTA experimental project is underway in Yakima, Wash.—the Yakima Poultry Project. For this work, CTA service included training of management personnel in both financial and practical skills, and development of an accounting system.

"Failure to realize the importance of record keeping and sound financial management has caused many business operations to fail," Mr. Brown said.

CTA will provide feasibility reports, design a self-sufficient operation, initiate, coordinate, and support independent studies, or collect and interpret the work of others.

From the Diocese of Washington comes this description of the center's services: They are designed to promote scientific, educational, and self-reliant nation-building programs for the security and well-being of the world-wide African community.

ECUMENISM

Cardinal Willebrands to be a Guest at Lambeth

Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, will be a guest of the Archbishop of Canterbury at Lambeth Palace, London, Oct. 3-5.

A spokesman said the cardinal's visit to Dr. Ramsey will provide an opportunity for both church officials to discuss the present stages reached in Anglican-Roman Catholic relations.

The two prelates are expected to consider the work of the Anglican-Roman Catholic International Commission (ARC) which last year issued the "Agreed Statement on Eucharistic Doctrine, as well as other matters of pastoral concern in relations between the two churches.

Interest has been aroused over the timing of the visit by Cardinal Willebrands as it will come within a month of the meeting of the ARC commission at Gazzada, Italy, with its crucial discussions of the question of ministry and the problem of mutual recognition of the holy orders of each church.

The ARC statement on the Eucharist is considered by many as the most important statement since the Reformation for Anglicans and Roman Catholics. But the general agreement on the nature of the Eucharist—approved by Dr. Ramsey and Pope Paul—raises the question of who has the power, on the ministerial

level, to effect radical change that occurs in the bread and wine. Thus the next logical matter for consideration by the international commission of scholars is the validity of Anglican orders.

The question is a delicate one, since Pope Leo XIII declared in a papal bull on Sept. 13, 1896, that holy orders conferred according to the rite of the Anglican Church are "null and void."

NEW YORK

Marjoe, Film and Person, Spurs Criticism

"Marjoe," a documentary about a pentecostal evangelist who admits he's a fake, has taken the entertainment world by storm, but controversies have arisen over the film's accuracy and implications. The estimate of critics runs from high enthusiasm to the opinion that the film, like Marjoe as a preacher, is a "hustle."

In separate interviews, Marjoe Gortner, 28, the subject of the movie, and his father, the Rev. Vernon Gortner, 69, hurled charges and countercharges especially on details of the younger man's career as a child evangelist in the late 1940s and the 1950s.

And quite apart from the Gortners' conflict is the ire among evangelical Christians over statements by Marjoe putting virtually all evangelists in his mold.

The movie highlights Marjoe's decision to quit the religious sawdust circuit, and contains film clips from his days as a curly haired "Child of God," a mere infant preaching with gusto.

Film Information, a publication of the National Council of Churches, said: "No doubt many religious folks will be astounded by this cinematic study. . . . Others will be sickened by this film's exploitation of this type of ministry."

Marjoe was married before the age of 16, he said, and is divorced. The daughter of that marriage lives with her mother. Marjoe's parents are also divorced.

The elder Gortner denies that Marjoe as a child was forced to memorize sermons by being put under an open water faucet or under a pillow as Marjoe says. Such techniques were used, the son says, because his parents did not want to strike him and possibly mark his face. He remembers the pillow incident in relation to the memorizing of a wedding ceremony he performed when he was four. That service led to a California law prohibiting a minister under 21 from officiating at weddings.

A Marjoe statement on NBC's Today program that "there is no difference between Billy Graham and myself—except for the class of people he preaches to" brought rebuttal from *Christianity Today* magazine, an evangelical publication. An editorial that the Marjoe comment "shows how little he knows" about evangelical Christianity. The editorial also takes issue

NEWS in BRIEF

■ The Rev. Bob Whyte, assistant curate at the Church of the Ascension, Blackheath, London, is believed to be the first clergyman of the Church of England to visit communist China since the expulsion of Anglican missionaries more than 20 years ago. He is head of a group of 20 people under 30 years of age on a study tour organized by the Society for Anglo-Chinese Understanding. His vicar, the Rev. Paul Oestreicher, is one of the church's top experts on East-West relations.

■ According to the Rev. Dennis Bennett, an Episcopal priest, country western singer Johnny Cash has received the baptism in the Holy Spirit. Speaking to the unofficial International Lutheran Conference on the Holy Spirit held in Minneapolis, the priest said that when Mr. Cash appeared recently in Las Vegas there was such a "wave of the Spirit" after the singer had presented several Gospel songs that Mr. Cash gave an altar call. "Some 1,500 persons received Jesus," the speaker said. Fr. Bennett said he learned of Mr. Cash's experience from Pat Boone, also a figure in the charismatic movement.

■ Gov. Winfield Dunn of Tennessee is commuting the death penalty sentences imposed on 21 state prisoners to 99 years in prison, with the possibility of parole after serving 30 years. State Attorney General David M. Pack had advised the governor that this was the most "stringent" penalty he could impose. This decision was made after the U.S. Supreme Court ruled that the death penalty, as presently imposed, was unconstitutional.

■ A statement issued after the meeting of the Anglican Synod of the Northern Territory, Province of Queensland, Australia, asserted that aborigines are unhappy with mineral development in Arnhem Land and criticized the federal government for moving too slowly in guaranteeing the aborigines' land rights. "Reality and justice" demand a sincere effort to right this wrong, the statement said, adding that many aborigines are becoming "disillusioned and frustrated as they try to maintain their equilibrium in the society."

■ During the summer, the Cathedral of St. John the Divine, New York City has been host to the West Door Concert Series. Each of these informal afternoon programs began with an organ recital, followed by Evensong, and a presentation by a well-known popular musical artist. Attendance has been excellent.

■ The Rev. C. N. Daniels of the Greek Orthodox Church of Sts. Constantine and Helen, Richmond, Va., has proposed that the process be started to name the late Ecumenical Patriarch Athenagoras I a saint. He said the patriarch was a "holy man" who symbolized the love of God. Proclamation of an Orthodox saint is a long process. There is generally first local veneration, followed by reports of miracles, and extensive ecclesiastical investigation.

■ Leon F. Modeste, director of the Episcopal Church's General Convention Special Program (GCSP), has been given an award from Dr. Prezell R. Robinson, president of St. Augustine's College, Raleigh, N.C. The citation praises Mr. Modeste for his "courageous, innovative leadership in paving the way for the 'new' mission of the church in the black and brown communities." GCSP, which was established by the 1967 General Convention, has provided more than \$7 million in the funding of community projects throughout the U.S. and overseas.

■ For two hours, some 3,000 people took part in a recent Thanksgiving Eucharist at the Cathedral of St. John the Divine in New York City, in memory of Mahalia Jackson. Jazz maestro Duke Ellington read from the Bible; Clara Walker, a pop singer, and the cast of the Sunshine Train belted out tunes like "Thank You Lord"; and Delores Hall danced and sang one of Miss Jackson's favorites—"He's Got the Whole World in His Hands." "Joyful music, a joyful occasion, as joyful as Mahalia's own life and music were," remarked Dr. Samuel Proctor, a Rutgers University professor, in his sermon. Many wept after the service of song, dance, and communion.

with Marjoe's assessment that religion is an "opiate."

"There is 'a ring of truth' about committed ministers of the Gospel that the film's phony evangelist never attains," says the magazine, adding: "'Marjoe,' rather than cheapening Christianity, merely cheapens its protagonist, who seems content to exist in night's shadowlands rather than live in the sunlight of God's day."

The "hype" evangelist calls himself

"bad but not evil" and says he is glad the film has made it impossible for him to go back to preaching to make a fast dollar.

POLITICS

VP Candidate Has Long Record of Diplomacy

R. Sargent Shriver, vice-presidential candidate for the Democrat Party, brings

a background of civil rights, anti-poverty and youth work, and diplomacy to the ticket.

A Roman Catholic, Mr. Shriver was the first director of the Peace Corps (1961-68) and also head of the Office of Economic Opportunity (1964-68). In 1968, he was named Ambassador to France. From 1948 through 61, Mr. Shriver was general manager of Chicago's Merchandise Mart and was active in Roman Catholic Church affairs.

When he was named by President John Kennedy to set up the Peace Corps, Mr. Shriver realized that some might see the corps as a challenge to the social programs of missionaries. He called on the churches to help spur "properly motivated people of good character" to volunteer. After adding the Office of Economic Opportunity to his duties, he appealed frequently for church backing in the war on poverty.

He has been widely honored by religious organizations and institutions for his work in the Peace Corps and the OEO. Mr. Shriver has also experienced confrontations with churchmen.

In 1966, he was shouted down during a Citizens' Crusade Against Poverty, a gathering in Washington sponsored in part by religious leaders. Hecklers charged that Mr. Shriver could not know what he was talking about on poverty since he was not poor. Dr. Eugene Carson Blake, later head of the World Council of Churches, halted the meeting.

Later that year, Mr. Shriver, as OEO director, clashed with churchmen over a cutoff of funds for the Child Development Group of Mississippi (CDGM). The OEO claimed the fund stoppage was justified; a number of leading protestant leaders disagreed. Funds for CDGM were later restored.

In 1965, Mr. Shriver proposed that seminarians and members of religious orders be urged to serve two-year "citizen sabbaticals" as part of their training.

He and his wife, the former Eunice Kennedy, have long been associated with the efforts of the Joseph Kennedy Foundation to establish guidelines for medical practice.

Earlier this year, Mrs. Shriver attacked a Rockefeller Foundation report for what she said was its refusal to confront the "ethical" aspects of abortion, sterilization, and contraception.

She was heading a national committee on juvenile delinquency when she and Mr. Shriver were married in 1953.

CHURCH OF ENGLAND

Bishop Promotes Pastoral Center

The Rt. Rev. Falkner Allison, Bishop of Winchester, has forecast a Pastoral Center where one resident minister—Anglican, Free Church, or Roman Cath-

olic—would be recognized by all the churches.

Speaking at his diocesan synod, he said he had in mind particularly "localities, where with the passing of time, the number of clergy or ministers is likely to be radically reduced owing to shortage of manpower or money or both."

He also said that with the failure of the Anglican-Methodist merger plan, discussions on a local level should take place with clerical and lay representatives of other Christian churches and congregations.

Bp. Allison reminded his people that congregations could pray and worship together and share buildings. There could also be a sharing of pastoral ministry except where the sacraments are concerned, the bishop added.

"If we all pledge ourselves in our deaneries to promote the mission and unity of the church within the framework of advance which I have outlined," Bp. Allison said, "I am confident that not 40 years on, not 30 years on, but in the mercy of God 20 or even 10 years on, there will be in every parish of this diocese one church renewed for mission."

Queen Gives Assent to Open Communion

Queen Elizabeth II has given royal assent to a new Church of England law permitting baptized members of other churches to receive Holy Communion in Anglican churches.

The measure was passed during the February meeting of the General Synod but needed royal approval since the monarch is titular head of the state church. Under the new regulation, previous restrictions on non-Anglicans receiving the sacrament do not apply. The Archbishop of Canterbury said, "At any celebration of Holy Communion, the non-Anglican who is a baptized communicant of his own church is welcomed. Let it be made known to inquirers that this is now the lawful rite and practice of our church."

CU Asks for Renewal of Catholic Features

The General Council of the Anglican Church Union has made public a resolution commending the Church of England's decision to enter into full communion with the Church of North India and Pakistan, as well as its stand not to proceed with reunion plans with the Methodist Church.

The Church Union is the Anglo-Catholic organization in the Church of England and has more than 10,000 members.

Pledging itself to "reconsider and renew all features of the Catholic Revival in the Anglican Church," the General Council also went on record "to intensify all work for the mission, renewal, and unity of the church, at home and overseas, in conformity with catholic and

apostolic faith and order according to the scriptures."

The council also called on "those bishops, priests, laity, parishes, and societies who identify themselves with the Catholic Revival in the Anglican Church" to do likewise.

ANGLICAN COMMUNION

New Province to Be Inaugurated

The Archbishop of Canterbury is scheduled to inaugurate the new Province of the Indian Ocean at Tananarive, capital of the Malagasy Republic, on Dec. 3.

The Rt. Rev. Edwin Curtis of Mauritius, an island in the Indian Ocean east of Madagascar, will be enthroned at Tananarive's Cathedral of St. Laurence as the first archbishop of the province.

Included in the province will be the three dioceses in the Malagasy Republic into which the former see of Madagascar (the old name for the Malagasy Republic) was divided in 1969: Tananarive, Tamatave, and Diego Suarez. The area will also embrace the Diocese of Mauritius, which includes the British colony of Seychelles, and Archipelago in the Indian Ocean, northeast of the Malagasy Republic.

Further changes will bring a division in the Diocese of Mauritius—Mauritius, which Bp. Curtis will continue to head, and Seychelles, where another bishop still to be named, will serve.

All these dioceses have been extra provincial under the metropolitan jurisdiction of the Archbishop of Canterbury.

ECUMENICAL RELATIONS

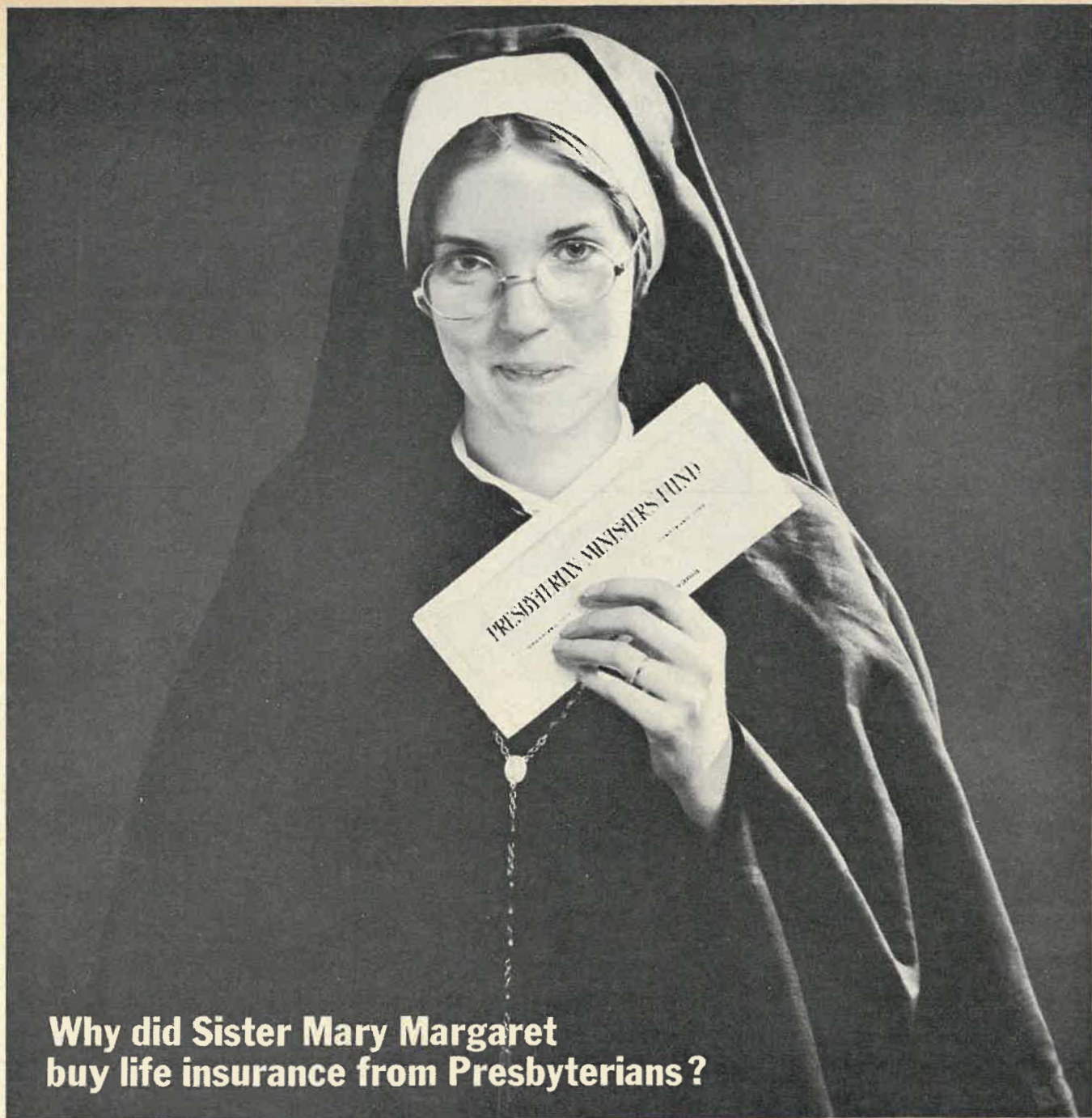
Increased Anglican-Lutheran Intercommunion Urged

Increased intercommunion between Anglicans and Lutherans and joint worship are among the key recommendations in the report published in London following three years of conversations between representatives of both churches.

The conversations (1970-72) were held in four sessions in England, Denmark, the United States, and West Germany. Excluding secretaries, each team consisted of eight or nine participants chaired by Lutheran Archbishop-emeritus Gunnar Hultgren of Uppsala and the Rt. Rev. Ronald R. Williams, Bishop of Leicester.

Listing their recommendations, which were reached unanimously, the report said in part: "The degree of mutual recognition of the apostolicity and catholicity of our two churches . . . justifies a greatly increased measure of intercommunion between them. Both Anglican and Lutheran churches should welcome communicants from the other church and should encourage their own communicants to receive Holy Communion in

Continued on page 24



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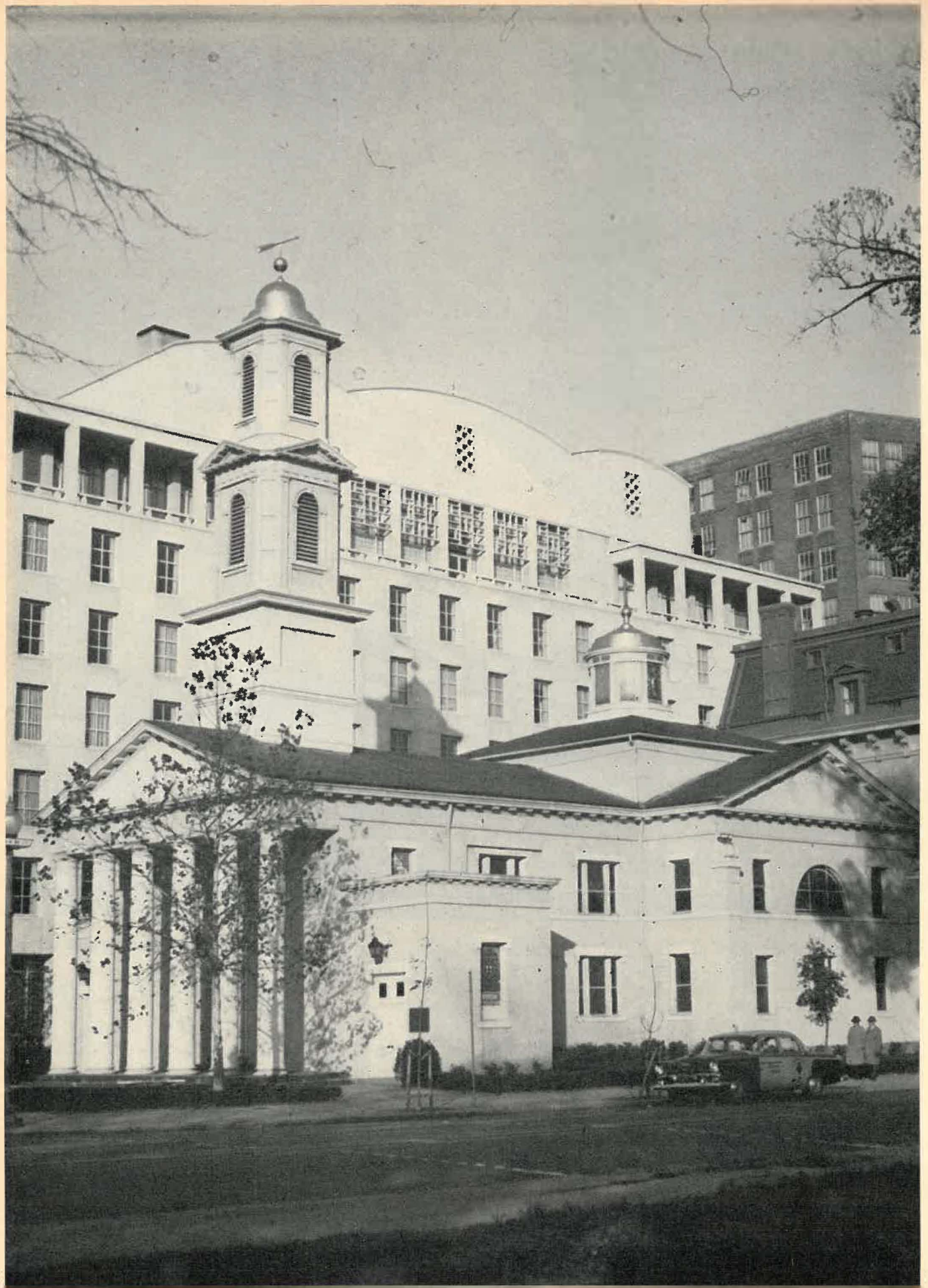
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MINISTERING IN THE CAPITAL

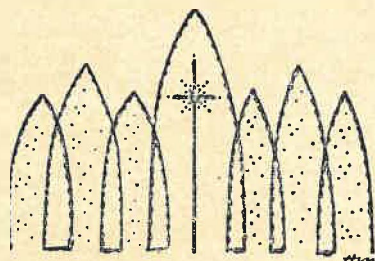
By C. BLAYNEY COLMORE III

IN this era of rapidly changing neighborhoods, St. John's Church in the nation's capital has been hit harder than most. The only remaining family residence in its geographical parish is that of the nation's first family. And they are not members of the parish. St. John's, built in 1815 by Benjamin Latrobe, was meant to be the parish for the White House family and others whose houses stood on Lafayette Square. (There is still a member of the parish whose maiden name was Blair and who was born and grew up in the Blair House, across the street from the White House, now the official guest house for visiting heads of state.)

Now even the lovely town houses which border the park, the restoration of which was begun during the Kennedy Administration, are facades for government offices. Yet bordered on the east by the Veteran's Administration and on the north by the expanding headquarters of the AFL-CIO, St. John's Parish has upwards of 50,000 people in it on any given weekday from nine to five.

Virtually every Sunday-member of St. John's (who come regularly from as far away as Reston, Va., and College Park, Md.) drives by another Episcopal Church on his way to Lafayette Square. Their motives are many. Some are people whose families have been members of the parish for generations and for whom the church represents roots and continuity. Others find St. John's rich involvement in the formation of our nation's history a compelling piece of the puzzle of choosing a parish. (One man wrote of going into the church the evening before Lincoln's inauguration and finding the President-elect alone on his knees in the front pew.) Some see St. John's as a portal for their renewed interest in the city, their problems not having disappeared when they moved to the suburbs.

Perhaps the unique feature of St. John's is that, from its beginnings, it has been a



family church. Through the changing fortunes of city parishes, it has held fast to the notion that it is a parish for families. And not only for existing blood families, but also for those who may have come to Washington leaving family behind and who would like to become a part of a parish in which people treat each other in a family manner.

Ironically, this old-fashioned notion of the importance of the family has served as the focus for the renewal of St. John's in the nine years since the Rev. John C. Harper was called to be rector of the

parish. It began to be clear that those who were coming to St. John's were troubled by a common ailment: the alienation and disintegration of their family life. The symptoms were the same as in any city . . . fathers who disappeared early in the morning to a job no one else in the family knew anything about, children whose pivotal experiences took place in school and organizations to which the rest of the family were strangers, neighborhoods in which the neighbors kept to themselves and shared nothing. And most poignant of all, scores who, because of career, found themselves in a strange, unfriendly city thousands of miles away from roots and kin.

PERHAPS the only feature unique to Washington is the peculiarly strong alienation and misery which is associated with being mired in the middle levels of the gargantuan bureaucracy of the federal government. In light of the many thousands of such people who work in the

SAINT JOHN'S CHURCH, LAFAYETTE SQUARE

Clergy

The Rev. John C. Harper, Rector

The Rev. C. Blayney Colmore III, Assistant

The Rev. John W. Turnbull, Assistant

Mr. Peter Larsen Seminarian

Mr. Arthur Roach, Seminarian

Staff

Mr. Albert Russell, Organist

Mrs. Helen Penn, Assistant Organist

Col. John W. Maxwell, Administrative Assistant

Mr. and Mrs. Robert D. Patchell, Church School Directors

Rector's Secretary

Financial Secretary

Staff Secretary

Parish Secretary

Sexton

Assistant Sexton

Housekeeper

Communicants: 1,000

Church School Attendance: 130

Budgeted Operating Expenses (1972): \$314,919

The Rev. C. Blayney Colmore III is assistant minister at St. John's Church on Lafayette Square in Washington, D.C. This article is the first of a series which will appear from time to time in these pages, describing the work of various downtown city parishes in the Episcopal Church.

neighborhood, St. John's set out to provide settings in which people could raise questions about the quality of their lives. A version of the trial liturgy was instituted at the regular noonday communion, which opened the intercessory prayer portion of the service so as to make it possible for those kinds of issues to be aired in a liturgical setting.

Two Bible study and prayer groups, led by and made up of people working in nearby offices, have grown from a handful of people to over 50 at each meeting. A branch of a professional counseling service was opened in an office in the parish house. Film series and discussions are held periodically through the year. A natural foods lunch is served one day a week in the dining room and from it has sprung a large group of young office workers (and a regular group of medical students from a nearby uni-

versity) who come, eat, and stay to talk with each other. A French language lunch is held another day. All the weekday activities are intended to open the questions of value and meaning which so much of American bureaucratic life has seemed to dam up and discourage.

The issues for the Sunday congregation (almost entirely different from weekday, and the backbone financial support of the parish) were much the same. However, because the whole family was together on Sunday morning, there was a unique opportunity.

The church school year was divided into units of varying length and subject matter. One reason for that was to make it possible for parents to teach without having to commit themselves for an entire year. Another was to be able to vary the subject matter between the transmitting of the lore (historical data) of

Christianity and the exploring of the implications by the students concerning that lore during other units. During each of the former units an adult course was taught to make it possible for an entire family to be wrestling with the same material simultaneously.

The next decision was to open Holy Communion to all baptized people regardless of age. While the decision was undergirded by thoughtful theological assumptions (this is what the people of God do when they gather in his name), it grew rather organically from the self-conscious commitment to the notion that the people of God are a family. Since a careful polling of adults revealed both that their perception of what they are doing when taking communion was at least as visceral as intellectual and there was no general agreement among them about its intellectual significance, it seemed bogus to deny children communion on the basis that they are not able to understand its significance. The entire family was involved in the preparation for the children's first communion in such a way as to use the time as an opportunity for learning and discussion about communion by everyone in the family together. The adults have shown tremendous receptivity to this. The Sunday of the children's first communion there were 700 people in church, a figure matched only by Easter.

Next year there will be a small, experimental program in the church school made up of three-generation families who will meet each week to learn the lore of Christianity and explore how values are formed in families. The three generations need not be blood related, just interested in being related to each other in a family style.

Finally it was decided that the pastoral style of the clergy should be consistent with the goal of re-forming the family. Because different members of families form their key values apart from each other, they develop a reluctance to enter into conflict for fear of breaking the fragile relationships which they do have. A number of groups and task forces were formed for getting into virtually every value forming experience affecting the parish family. Sermon discussion groups, outreach task forces, education task forces, et al. The clergy are in regular contact with these groups.

Calling on the sick, counseling the troubled, dropping in on people somewhat at random, seeking out newcomers soon after they appear, all of these have been concentrated on and considered important.

What is being discovered at St. John's is that the body of Christ, the family of man, whether formed by birth's accident or by conscious choice, is marked by those people who share the height and depth of those experiences which distinguish our species from all the others who share this tiny planet.



Supper

Nourish me, O Christ,
For I am surfeited with marshmallow
happiness, stuffed with gumdrop success,
and full, uncomfortably full, of this sweet life,

This candy-box living, layer after layer of
choose-your-own goody,
has made me sick.

Nourish me, O Christ.
Full yet hungry I come to your table.
You alone know my soul's hunger.
Let it now be, at last,
your bread,
your wine.

Lee Churchill

SACRED MUSIC vs. POP

By GORDON W. KING

IN many places throughout the country the church has accepted the challenge to "get with it" and has incorporated more secular activities, balloons, clowns, folk and rock music, into the service. I am concerned with this attitude, especially as it relates to church music. Of course, popular or folk music has its place, but is it in the church? Secular music has been with us for centuries, and there have been at various times in the history of the church, movements to incorporate more worldly music into the services. We seem to be living in such a period today.

The church is a unique institution set apart from the secular world, in the world, but not of it. There is, contrary to what some might say, nothing wrong with that. There is a need within us all to have a part of our lives set apart from daily routine, as on a special occasion. We do this with secular occasions, birthdays, anniversaries, national holidays. To

a Christian, what fact is more important than the resurrection of Jesus Christ, which we celebrate each Sunday? Moreover, Rollo May has told us in *Love and Will* that one of the problems in American society today is the sameness, the routine of living which causes apathy, leading inevitably to violence in one form or another. I think we all need, whatever our situation, a brief glimpse of the greater life at regular intervals to stay on an even keel.

I personally feel that great music is an aid to worship, because it is as close to the language of God as anything we can perceive. Many people object to the music of Bach and Palestrina because they cannot understand it. I am sure that no one really does completely. Great works of art are mysteries that will never be completely fathomed, although one can appreciate them more through study. If a person lets himself be open and responsive, he will experience something of the wonder and mystery of life that lesser music can never hope to achieve. I firmly believe that all people intuitively recognize great works of art, and respond to that art if they are given the opportunity.

People need to be confronted with greatness, even if they cannot comprehend it. What is our religion about, anyway? We are presented with God in man, a life so perfect we can never hope to approach or even understand it adequately, and yet we must as Christians study that life and try to emulate it as much as possible. Great works of art are, I am sure, inspired by God. No ordinary mortal could possibly have written the music of Bach, and yet it was written through the grace of God.

One argument for pop and folk hymns in church is that the congregation catches on to them quickly. This is true, because the music in that genre is more simple,

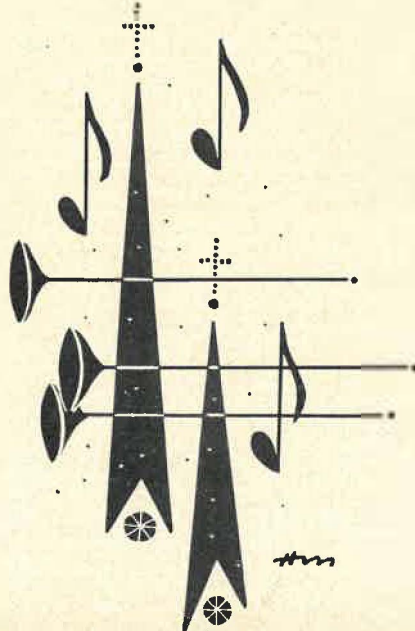
and people hear it every day. Followed to its logical conclusion then, this attitude seems to be that we should make things easy for people in church, and not try to expand their thinking or challenge them, but appeal to them primarily on the level of entertainment. Does this mean we should not think about change or personal growth—be satisfied with ourselves, enjoy, enjoy?

Great music, while certainly enjoyable, has never merely entertained. It is usually hard to come to grips with a great work of art on first perceiving it, because it is complex and challenges our thinking. So be it! Didn't Christ challenge the thinking of everyone around him? Didn't some of those people near him change profoundly and grow, while others reacted with hostility? Could it be that so much inferior church music is done because it is "safe," that is, so neutral and blah that it couldn't possibly offend anyone except those who are offended by being bored?

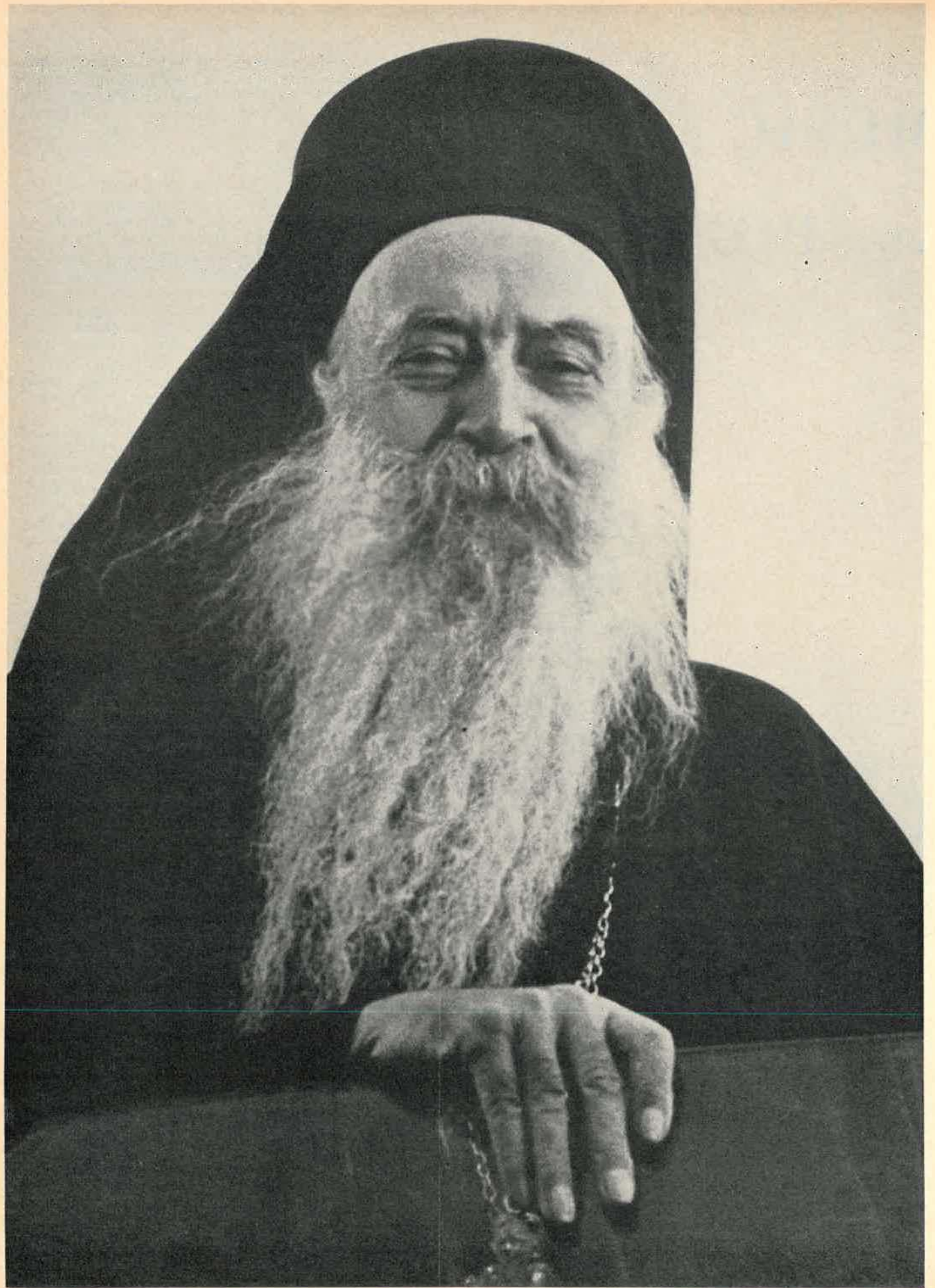
Popular music is with us constantly on the radio and television, in restaurants and airplanes. To include this music in a worship service seems to indicate that there really is no discernible difference between the secular world and the church. Let us hope that the church is set apart from the mundane existence of our everyday lives. Bacharach or Simon and Garfunkle may be pleasant diversions from our routine—a type of harmless escapism, perhaps. But surely Bach, Mozart, or Britten give us a glimpse of the greater life both here and hereafter to an extent that popular music cannot begin to approach.

I realize that small churches with limited resources may not be able to do great choral and organ masterpieces, but they can, I'm convinced, always find something that rises above the ordinary and innocuous. Even if there is no choir, the congregation should try to learn some of the better hymns and the repertoire of hymns should be expanded, if possible. The ultimate test of a work of art, of course, is the test of time. The great hymns are the ones that have survived this test, and this is true because they are unique. They are created with such distinction that they have been loved for generations. "Blowing in the Wind" is a sorry substitute for "A Mighty Fortress Is Our God." I sincerely believe that the latter will be around long after contrived folk music has disappeared.

Ultimately, church music should reflect Christ's challenge for each of us to change and grow. If people want entertainment, they would be better off going to clubs and shows than searching for it in church. The service and the music of the service should not be so ponderous that they have no relation to our lives whatsoever, but on the other hand, people always respect the persons and institutions which hold high standards for themselves and for others.



Mr. Gordon W. King is organist and choir-master at All Saints' Church, Fort Worth, Texas.



ATHENAGORAS I: PATRIARCH

By PAUL B. ANDERSON

THE Ecumenical Patriarch, His All Holiness Athenagoras I, died on July 6, at Istanbul, Turkey. The high esteem in which he was held throughout the Christian world was manifested by the rank of those attending his funeral: the Archbishop of Canterbury, Cardinal Willibrands representing Pope Paul VI, Dr. Eugene Carson Blake for the World Council of Churches, the Rt. Rev. Edmond Browning sent by the Presiding Bishop, other western church leaders, and a host of eastern patriarchs and notables. During the month of July he was mourned in churches throughout Christendom, while gratitude was rendered to Almighty God for having given the world such a prophet for our day.

He was born in 1876 in the Greek province of Epirus, then a part of the Ottoman Empire, his father being the village doctor and his mother a woman of great piety. As was customary in such a family, the young Aristokles (his premonastic name) was sent to study at the Halki Theological School, located on an island in the Aegean near Constantinople. In 1910 he was tonsured a monk and ordained deacon, and then spent a year on Mount Athos, "the Holy Mount." Following this theological and spiritual preparation, he had a period of service at the Phanar and at Athens, until in 1922 he was consecrated bishop for the See of Corfu. It was here that he first became interested in Western Christian institutions, as president of the Greek YMCA on that island. Eight years later, in 1930, the patriarch and synod appointed him to be head of the Greek Orthodox communities in North America. His 17 years of service as archbishop here were of extraordinary significance not only for the Greek church but for his own increasing appreciation and participation in efforts for the authentic reunion of churches. This motif he carried with him back to the Phanar when in 1948 he assumed the highest office in the Eastern Orthodox Church—Archbishop of

Constantinople New Rome and Ecumenical Patriarch. During the early years of his incumbency he travelled little, but later he, like his counterpart in the western church, Pope Paul VI, made many journeys—to Jerusalem, Rome, Bucharest, Canterbury, Paris, Geneva—everywhere proclaiming that the achievement of unity among churches was first of all a matter of the spirit, that problems of structure could then be overcome.

I first met him at Helsinki in 1926 when, as president of the YMCA on Corfu, he attended the World Conference of Young Men's Christian Associations. On his visit to the world headquarters of this organization at Geneva in 1966, he declared that this conference had given him his first glimpse of what a united Christendom could be and do. Here he met Archbishop Söderblom, Dr. John R. Mott, Dr. Visser 't Hooft and other great ordained and lay leaders of the churches, and he observed how their godly spirit was being absorbed by the hundreds of youthful delegates come from all corners of the earth to attend this meeting.

Then, in 1934, when I was accompanying the late Father Professor Sergius Bulgakoff to be a guest at General Convention, Atlantic City, Archbishop Athenagoras invited us to meet with him and Metropolitan Theophilos, head of the Russian Orthodox Church in America, at his modest dwelling in Brooklyn. Fr. Bulgakoff was then Dean of St. Sergius Orthodox Theological Institute in Paris, which was under the canonical sponsorship of the Patriarch of Constantinople, so the whole question of Greek-Russian ecclesiastical relationships was discussed. Here the future patriarch revealed the brotherly position which he felt should obtain between Greeks and Russians, in fact among all Orthodox churches whether in America or any part of the world.

Soon after my return from Occupied France in August 1941, I was invited to join with a small committee of Orthodox in preparing a "Prayer Book for Eastern Orthodox Christians," to be published by the National Board of YMCAs in 50,000 copies for free distribution to Orthodox in the U.S. armed forces. These were then estimated at 1.9 percent of the total. Archbishop Athenagoras welcomed this undertaking and endeavored to follow it up by gaining similar cooperation among

the Orthodox churches by sponsoring the publication of a periodical for all of them. Father Vasile Hategan of the Romanian Church and I tried hard but unsuccessfully to get this going, as we found no adequate response—each Orthodox body was too closely sealed inside its ethnic nationalism to permit of such a joint undertaking. The archbishop's venture thus fell through in spite of his eager personal attention to it.

During his 17 years in America he succeeded in welding together the several hundred Greek communities and their churches into a single structure with effective programs for Orthodox religious education in both day and Sunday schools and for the training of clergy. Having achieved this unity in structure and program, the Greek Orthodox churches assumed a leading position among religious bodies in this country. There was a rise in self-confidence, typified by the archbishops' acquisition of the splendid mansion at 10 East 79th Street in Manhattan, to which he moved his residence and archdiocesan offices. During this period also many beautiful Orthodox churches were erected in Byzantine or Hellenic style, impressing the whole nation with the richness of Greek Orthodox culture and tradition. Archbishop Athenagoras was a frequent and welcome guest at the White House. When he left New York for his enthronement in Istanbul as Ecumenical Patriarch, it was in President Truman's official airplane that he travelled.

The departure was for some reason delayed for two days. Thereupon the archbishop asked me by telephone to arrange a luncheon next day for the Episcopal bishops who were particularly interested in the eastern churches. Happily the then Presiding Bishop, Henry Knox Sherrill, Bishop Donegan of New York, and Bishop Scaife of Western New York were able to come, together with Dr. Edward Roche Hardy and Dr. Floyd Tomkins, then ecumenic consultant. The patriarch-elect took us into his confidence to tell of his aspirations, especially his desire to bring the Anglican Communion into full eucharistic communion with the Orthodox.

IT would take a book, or rather several volumes, to record the mighty works of Athenagoras I as Ecumenical Patriarch.

Paul B. Anderson, Th.D., serves on the Joint Commission on Ecumenical Relations of the General Convention, specializing in relations with eastern churches, and is an associate editor of TLC.



ATHENAGORAS I AND THE ARCHBISHOP OF CANTERBURY
Steps toward full eucharistic communion between Anglicans and Orthodox

I have had the rare privilege of discussing many of his plans and achievements personally with him in his simple office at the Phanar. My duties in the international service of the YMCA and for the Joint Commission on Ecumenical Relations of the Episcopal Church took me to Istanbul nearly every year since 1946, and of course on each occasion I received the privilege of private conversation with the patriarch. Usually we began at noon, had lunch at one with the members of the Holy Synod who might be at the Phanar, then continued our conversation until two-thirty or three o'clock. Why so long? It will be recalled that these were the years when the Moscow Patriarchate was assuming ever increasing activity in interchurch and even international affairs, leading to a suspicion of rivalry with the Ecumenical Patriarchate. The 1943 restoration of the Moscow Patriarchate to a position of national significance had led to a renewal of the century-old competition between the Slavic and the Greek churches for leadership in the Orthodox world.

It was during 1948 that both the formal founding of the World Council of Churches and the Moscow Conference of Heads and Representatives of Orthodox Churches took place, to celebrate 500 years of autocephaly for the Moscow Patriarchate. The Phanar became concerned, holding that it was the prerogative of Constantinople to initiate any such all-Orthodox gathering. In fact, Metropolitan Germanos of Thyateira, as representative of the Patriarchate of Constantinople, declined to participate officially in the conference, but only in the celebration of autocephaly. This resurgence of

broad activity on the part of the Russian Orthodox Patriarchate brought in its train a stream of divergent views, conflicting claims, yet withal an effort to balance or overcome them in accord with Orthodox canons and historical practice. From Paris to Tokyo, from Uganda to Buenos Aires, came evidence of the vitality of Moscow challenging the preponderance of *authority* while formally acknowledging the primacy of *honor* resting in the Ecumenical Patriarch as *Primus inter pares*.

Being advantageously placed by travel and personal acquaintance with very many of the hierarchs and theologians in all of the Orthodox countries, including Russia, the Middle East, South America, and Australia, I was expected by the patriarch to prepare an outline for the day — events, changes, and problems — both within the Orthodox world and in relations with western churches. The patriarch would listen attentively and at times bring in a secretary to take notes. In his questions and comments the patriarch invariably showed the greatest personal humility while adhering to the canonical position of his venerable office. By way of example of the topics discussed, let me note four of them: (1) The Turkish resistance to "enosis" for Cyprus. The patriarch's status in Turkey seemed to be in jeopardy. I was in Istanbul a few weeks before and again a few weeks after the terrible systematic destruction in 1955, of many Istanbul churches, most of the Greek shops and entry into many homes in the city and suburbs, and saw how the patriarch suffered under the conflicting demands of the Turkish government and the Greeks. (2) The Rhodes Conference of 1961, when all Orthodox united

to begin preparation for a Great and Holy Ecumenical Council, and where the representative of the patriarch was "elected" to preside. (3) The meeting with Pope Paul VI at Jerusalem and the reciprocal removal of the anathemas of 1054. (4) The persistent rivalry between Moscow and the Phanar on the granting of autocephalicity or of autonomy to a national church, involving not only North America but Poland, Czechoslovakia, Finland, and Japan.

ALONG with these formal conversations I take the privilege of relating a more intimate incident. For two years my daughter Mary with her husband and four small children were assigned to Istanbul. They were invited to the Phanar, and one of the most touching scenes you can imagine was when the patriarch, standing six feet four, opened his arms and my two-year-old granddaughter Christine ran to enter them. He was father to all. One of my prized possessions is a photograph of the two smiling at each other in mutual admiration.

In 1967 Dr. Peter Day, Ecumenical Officer of the Episcopal Church, and I took the Presiding Bishop of the Episcopal Church to see the patriarch. It was a hot Turkish summer day, and the meeting took place at Halki, the island theological school which he had attended as a youth. The patriarch opened up his heart to Bp. Hines, telling in detail of his initiative and of the circumstances of his meeting with Pope Paul VI, of the latter's eager response, and of his hope that this greatest achievement in ecumenism might inspire similar reconciliation among the churches everywhere.

My last meeting with the patriarch was in 1970, at the little hotel in the Austrian alps where he had gone for rest and recuperation after a near-collapse at the Phanar. He was somewhat recovered, as his doctor assured me, but our conversations over two days were naturally restrained and took place driving through the lovely mountains or walking slowly back and forth on the hotel balcony. Shortly after my visit he was called back to Istanbul, earlier than expected, and it may be that the shortening of his period of recuperation left him insufficiently recovered to deal with weighty matters in the strenuous months that followed. In June 1972, he fell and broke his hip. Death followed a week later, on July 6.

At the intimate memorial service to which Archbishop Iakovos invited his household and a few close friends of the late patriarch, he explained that it was held in the chapel of the archdiocesan headquarters because "this chapel was the patriarch's cathedral." Here indeed we felt the spiritual presence of His All Holiness, and we thanked God for the life and work of him who was called to be patriarch and was also a prophet beyond compare.

EDITORIALS

Seeking for Glory

AN Italian journalist, Egidio Sterpa, recently raised an interesting question in print about an Italian politician accused of seeking his own advancement by investigating the Mafia. Is such concern for political advancement really so bad? asked Sterpa, and then he remarked: "Democracy has need of men who seek for glory." He didn't explicate what he has in mind when he speaks of "glory," but we think we hear him saying that a democratic society needs public servants whose ambitions soar. Dangerous some of them may be, but necessary is their aspiration—yes, their ambition. The man seeking for glory is he who will not settle for being what he now is and where he now is.

A contributor to our pages in this issue, Mr. Gordon King (see page 19), says something that fits in with Sterpa's dictum about the search for glory in democratic politics. Mr. King is a church musician and his subject is music used in the worship of God. He does not take the easy and complacent position that inferior music may be used in church if that's what most people want. "People need to be confronted with greatness, even if they cannot comprehend it," he says, and continues: "What is our religion about, anyway? We are presented with God in man, a life so perfect we can never hope to approach or even understand it adequately, and yet we must as Christians study that life and try to emulate it as much as possible."

We offer as our own the following amended version of Sterpa's saying: "The worship of God, and indeed the whole Christian enterprise, has need of people who seek for glory." When we praise and adore God we should be reaching, aspiring, looking upward; that's why sitting is the least appropriate posture for worship. The music we use to express our praise should not be the mediocre stuff that ministers to the mediocre in ourselves; it should be a seeking for glory.

Mr. King, a musical pro, thinks that such music as Bach and Palestrina provide for us can best "give us a glimpse of the greater life both here and hereafter." We certainly agree with him that this is what "sacred" music ought to do for us in our "seeking for glory." Indeed, music in worship can have no other real purpose.

This "seeking for glory" was evidently what Browning had in mind when he had Andrea del Sarto say:

*Ah, but a man's reach should exceed his grasp,
Or what's heaven for?*

"Hearing The Wind"

UNDER the heading of "General Convention" we begin in this issue a series of reports to the church on a special program of preparation, by the Executive Council, for the 1973 General Convention in Louisville. The reporter is the Rev. Charles R. Supin, a parish priest of Long Island who is working part-time as coordinator in the office of development of the Executive Council.

Under the leadership of Mr. Oscar C. Carr, Jr., the council's vice-president for development, something new

is being undertaken, with a view to giving all concerned Episcopalians a chance to participate in the next General Convention in a unique way. If the program succeeds, it will enable many thousands of churchpeople to tell the leadership of the church what *they* think the governing body of the Episcopal Church should do—and/or abstain from doing—at Louisville.

We urge you to read Fr. Supin's reports on the development and progress of this program of "Hearing the Wind" as these appear (bi-weekly, we hope) in subsequent issues of this magazine. We are happy to give our readers this important "exclusive."

We have contended for a long time that our church leaders have done too little listening to their own membership and too much listening to people who neither belong to nor care for the Episcopal Church. Now there will be teams of good listeners coming out among us to "read the winds." We urge them to stick strictly to their listening on this great go-around.

And if any of our readers find themselves among the listened-to, we have some free advice for them too: Take heed that thy wind be not just hot air.

Emotions Matter Too

THIS is probably an inconsistent point of view, but here it is anyway. The implied inconsistency is that I am urging that we use a reasonable approach in assessing the importance of emotional reactions, recognizing their importance.

My particular concern is with the trial liturgies. People are asked to fill out questionnaires and it is expected that they will have reasons for certain preferences. Some people do have reasons which they can state and in their own minds justify. But intellectual reasons do not cover the situation entirely. Worship is more than an intellectual exercise even as love, friendship, and aesthetic appreciation involve more than the intellect. There are genuine emotional attitudes which are important. These should not be overlooked in any evaluation.

There are actually good church people who in all honesty stay away from church when Trial Service II is used because they become so agitated that they regard staying away as better for them spiritually than to put themselves through a service which angers and depresses them. We may say they ought not to feel as they do but the point is that this is the way they do feel, and such feelings are data for evaluation.

There are then, those who rejoice in the simplicity and directness of Rite II. They like the contemporary idiom. Their feeling about it is favorable, even enthusiastic. My plea is that, important though the intellectual reasons given for preferring one service or another are, that emotional attitudes are also important. The persons who simply say "I love it," or those who say "I hate it" are giving data which are relevant.

So this is a reasonable appeal that we recognize the importance of the "unreasonable" or the emotional which in some ways transcends reason.

✦WILLIAM PAUL BARNDIS

Continued from page 14

FALL...

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churches of the other tradition where appropriate and subject to the claims of individual conscience and respect for the discipline of each church."

The recommendation on the integration of ministries stated: "In those countries where Anglican and Lutheran churches are working side by side for the spread of the Gospel or where there are churches with close relationships with our two communions (we have Africa and Asia especially in mind) there is felt a need for more rapid movement towards organic union. We endorse this. It is our hope that our report, with its encouragement of intercommunion and its recognition of the apostolicity of both churches and their ministries, might facilitate progress towards a true integration of ministries."

The four conferences were the result of proposals made by the Lutheran World Federation (LWF) and the 1968 Lambeth Conference.

In the report, the Anglican and Lutheran teams said: "We believe that all that we are saying and recommending in our report will only be relevant if our churches make serious attempts to grow closer together at all levels of church life.

"Our conversations were not held in an ecumenical vacuum. Our churches are involved in conversations and negotiations with other churches. We trust that our work will contribute to the comprehensive movement towards greater unity which is apparent among all Christian churches."

Leaders of the two churches have copies of the report and arrangements are being made for its wider distribution.

North Americans on the two teams included the Rt. Rev. Richard S. Emrich, the Rev. Drs. R. H. Fuller and John Rodgers, Episcopalians, Dr. W. R. Coleman of the Anglican Church of Canada, Dr. Kent Knutson of the American Lutheran Church, and Dr. Robert J. Marshall of the Lutheran Church in America.

SEMINARIES

Yale Gets \$2 Million from Episcopalian

The Yale Divinity School has received a \$2 million bequest from the will of Mrs. Alexander Cummins, widow of the Rev. Dr. Cummins, an active spokesman for the low-church faction in the Episcopal Church until his death in 1946. Mrs. Cummins died last year.

The money for the bequest has not yet been turned over to the school as there has been disagreement over the use of the funds.

A university spokesman said discussions are now being held on "whether the

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money would be used to provide income offsetting the Divinity School's yearly deficits or whether the Divinity School can use it for some creative program."

Before Dr. Cummins died he gave a complete file of *The Chronicle*, an independent Episcopal journal he published, to the Divinity School library. *The Chronicle*, founded in 1901, ceased publication shortly after Dr. Cummins's death.

Mrs. Cummins, who wrote the hymn, "I Walk the King's Highway," was a communicant of St. Bartholomew's Church, New York City.

A Yale spokesman said the \$2 million bequest came from funds that Mrs. Cummins had inherited from her family.

PERSONALITIES

Composer's Widow Lives with Memories

Hanna Bannard was 82 and had been a widow for 14 years when she received her first Social Security check. It was for the amount of \$48.30.

The Social Security Administration set out to publicize the fact that Mrs. Bannard, like thousands of others over age 72, had not realized she could receive Social Security pension checks although neither she nor her husband had ever been covered by the federal pension system.

From the press release, it was learned that Mrs. Bannard was the widow of the Rev. George Bannard, author of "The Old Rugged Cross," regarded by many as the best-known hymn ever written by an American.

Mr. Bannard, first a member of the Salvation Army, then, later, a Methodist minister, tried several times to get his earnings covered by Social Security but he had no luck. He was a clergyman back in the days when ministers were not covered under the federal program.

The story about Mrs. Bannard's \$48.30 check led Hiley Ward, a religion editor of *The Detroit Free Press*, to visit her in Reed City, Mich., where he found her living in the 100-year-old house in which she had been born of Swedish immigrant parents.

For Hanna, "arthritis and a healing broken bone have made life difficult," he wrote. He asked, "Do you still play 'The Old Rugged Cross?'" She replied, "I'll show you if I've got any strength left." She turned to her piano.

Continuing his story, Mr. Ward said: "Her thin, knotted hands limbered up along the keys and rolled through the familiar strains. Her head swayed in her memories, as the harmony parts rose into the great emotional refrain. . . ."

"O I'll cherish the old rugged cross / Till my trophies at last I lay down / I will cling to the old rugged cross / And exchange it some day for a crown."

Mrs. Bannard said that her husband received a first payment of \$500 for the

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hymn published in 1913, with subsequent payments for royalty rights. (Bruce Howe, of Rodeheaver Company, which bought the rights, said that Mr. Bannard received more than \$5,000 from royalties before he died.)

Royalties are a dead issue now though. The only conceivable income could come from use on television—and how many times have you heard "The Old Rugged Cross" sung on TV amid the commercials, the detective stories, and the westerns?

As it has happened to many other elderly people, Mrs. Bannard found out accidentally that she qualified for some form of Social Security pension. She is now one of 439,703 recipients of a six-year-old special-aid-provision of the Social Security law that provides benefits to persons over 72 who do not already receive a federal pension or public assistance payments.

The law has been liberalized and Mrs. Bannard's September check was \$58.

METHODISTS

Bar Use of Churches for Worship by Others

By a vote of 306-261, Britain's Methodist Conference, meeting in Nottingham, rejected a proposal that Methodist church buildings be used for worship by members of other faiths.

The conference did agree, however, to ask local churches to establish dialogues with representatives of other communions and gave approval for use of Methodist churches by others for secular and social activities. At such events, the conference said, incidental rites such as grace at meals or a brief blessing at a wedding reception, would be acceptable.

Although the conference defeated the recommendation, its acceptance would still have been contingent to approval by an Act of Parliament, because the proposal would have been contrary to the provisions of the Methodist Model Deed.

CENTRAL AFRICA

Texan Elected to the Episcopate

A native of Texas is the bishop-elect of the new Diocese of Botswana. The Rev. Canon Shannon Mallory, 36, was chosen by the Provincial Elective Assembly of the Church of Central Africa that met in Zomba, Malawi. The enthronement will be held in December.

The new bishop, who has an international and ecumenical background, will be a white prelate in a predominantly black nation.

Born in Texas, Canon Mallory switched from Methodism to the Episcopal Church and from medicine to theology while a student at the University of Los Angeles. After studying at General Seminary, he

JERICO WITHOUT TRUMPETS?

A friend of the Ranch donated ceramic tile to cover the walls of the kitchen. The day before the tile setters arrived, the children were enlisted to roughen the walls so that the adhesive would stick properly. They went about the job of scarring the plaster with great enthusiasm — more than they ever show during Saturday Chores. "Gee, Father," said 12 years old Eddie, "this is fun. It's the first time I ever tore up anything and didn't get in trouble for it!"

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went to Africa as a missionary. He was ordained in the Diocese of Damaraland by the Rt. Rev. Robert Mize, later expelled by the government of South Africa for opposing *apartheid*.

In 1966, Canon Mallory was named archdeacon of Damaraland and also a canon of the diocese. In 1970, he became headmaster of a girls' school in Grahamstown, South Africa, and the following year he left to teach at Makerere University in Kampala, Uganda.

The Diocese of Botswana was created out of part of the Diocese of Matabeleland and covers the whole of the country which is situated north of South Africa and south of Zambia and Rhodesia.

AMEZ

5 Bishops Announce Support of President

Five bishops of the African Methodist Episcopal Zion Church, an old and strong black religious body, said they will support President Nixon in the 1972 campaign on the basis of the Administration's civil rights record.

Speaking as individuals and not as spokesmen for their church, the five bishops made their political preference known at a press conference during a meeting of the AMEZ Connectional Council in Philadelphia.

Endorsing President Nixon were Bps. William M. Smith of Mobile, W. A. Hilliard of Detroit, G. J. Leake of Los Angeles, Arthur Marshall of St. Louis, and John H. Miller of Dallas.

Bp. Smith said later that the endorsement was made because "we feel that there is a great concern on the part of the President in lifting the standards on all levels of minority people, and we feel that his concerned efforts will stand equal to, or better than, any other administration."

Among the items cited by Bp. Smith for supporting the Nixon campaign were the following:

(✓) In 1973, more than \$200 million will be spent on aid to predominantly black colleges, more than double the amount spent in 1969;

(✓) The President has appointed the first black assistant Secretary of the Navy and the first black member of the Federal Communications Commission;

(✓) The Justice Department has "substantially increased" its staff for the enforcement of Title VI of the 1964 Civil Rights Act from 93 in 1969 to 185 in 1972;

(✓) On a nationwide scale, the number of black students in all-black schools has decreased from 40% in 1968 to an estimated 12% in 1971; specifically, in the south, the number has dropped from 68% in 1968 to an estimated 9% in 1971;

(✓) The Federal food stamp program will have assisted more than 12 million persons by mid-1972, nearly four times the number in 1969.

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Book Reviews

EPISCOPAL YEAR 1971. Edit. by Philip Deemer. Jarrow Press. Pp. 355. \$8.

Subtitled "A Review of Life in the Episcopal Church, Covering the Important Events of 1971," *Episcopal Year 1971* is the third volume in this continuing reference series. Once again Editor Philip Deemer has done an outstanding job with the task he has set for himself and his staff, and it seems reasonable to say that this year's edition excels the excellence of its two predecessors.

There are more entries, and a greater use of photographs. Entries cover diocesan news, news of religious orders, news of books published during the year, a necrology list of individuals (both clerical and lay) who, during their lifetimes, exercised important roles in the church, news of organizations, and topical listings (e.g., "Tax exemption," "Housing," and so on). The photos are of a good quality and are plentiful. A thorough index (including a helpful list of abbreviations) is included.

In short, *EY1971* is an excellent volume for the library of any parish, or churchman for that matter. It complements, as a reference book, *The Episcopal Church Annual*, which is a compilation of current Episcopal Church facts and figures rather than a review of the previous year's events.

MESSAGE OF THE PROPHETS. By Gerhard von Rad. Harper & Row. Pp. 289. \$3.95.

Gerhard von Rad's *Message of the Prophets* surveys the Old Testament prophets from the perspective of the essentially new word which they bring to bear upon ancient Israel's faith in God. That new word spoken is that God is at work in the contemporary political events of the day (mid-eighth to sixth century B.C.) as well as in the ancient revelation at Sinai. This volume is essentially the portion on the prophets found in von Rad's *Old Testament Theology: Vol. II*.
(The Rev.) ROBERT A. BENNETT
The Episcopal Theological School

CREATE AND CELEBRATE: A Book of Simple Crafts. By Vienna. Morehouse-Barlow. Pp. 40. \$1.95.

This 40-page booklet is a collection of craft ideas that most of us probably have used in previous teaching experiences or perhaps will recall from the innumerable projects that our children bring home from school. However, as our memory seems only to dredge up one or two of the same old ideas, *Create and Celebrate* is a most useful, as well as excellent, compilation of children's projects.

Briefly, the booklet is short and thus not overpowering; the ideas are simple,

workable, and the materials not exotic; the layout is attractive and to the point, with one idea to a page outlined under the headings of materials, methods, uses. A simple illustration is used where needed. Interestingly, the pages are handwritten, legibly, which for some reason lends itself to the subject. A worthwhile investment as a refresher for experienced teachers and a source of wonder for new teachers.

SUE CLARK

Christ Church, Whitefish Bay, Wis.

SAMUEL SEABURY: A Study in the High Church Tradition. By Bruce Steiner. Ohio University Press. Pp. xiv, 508. \$13.50.

As every informed churchman knows, Samuel Seabury was the first American bishop. He was also the first president of the newly organized House of Bishops in the second session of the momentous General Convention of 1789, which adopted both the constitution of the Episcopal Church and the American Book of Common Prayer. But until the convention separated into two houses, Bp. White of Pennsylvania was president of the convention, and White was also the first, in 1795, to be designated as Presiding Bishop. Thus an argument may be made either way as to which of these was actually the first Presiding Bishop of the church.

And argument was apparently the favorite indoor sport of the first bishops of the church. Bp. Provoost of New York for many years refused to recognize the validity of Seabury's consecration by non-juring Scottish bishops. Bp. Seabury took a dim view of Provoost's insistence that laymen be fully represented in diocesan and General Conventions. Bp. White tried valiantly to mediate between his two determined colleagues, but often clashed with one or the other, and sometimes with both. Important constitutional decisions were sometimes made possible only by the absence of either Provoost or Seabury. Provoost refused to officiate with Seabury in consecrating a fourth bishop, so James Madison had to go to England to be consecrated as Bishop of Virginia. It was not until 1792 that the four bishops were able to gather in the newly rebuilt Trinity Church, New York, to unite in the consecration of Thomas Claggett as Bishop of Maryland, thus combining the Scottish and English lines of succession in the American episcopate.

All of this and more is faithfully recorded by Bruce Steiner in his fascinating new biography, *Samuel Seabury*, who "established a structure and liturgy suited to an indigenous New England church, which was high in its theory, evangelical in its preaching, and with roots among

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 32

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

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The Rev. Peter E. Van Horne, chap.
Full college program, plus Epis. Churches in Fresno

COLORADO

UNIVERSITY OF DENVER

ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC Sun 10; MP, HC, EP daily
Evans Chapel
Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

ST. JAMES'
Fr. H. Kilworth Maybury, r; John F. Flora, ass't
New London
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE

ALL SAINTS'
338 E. Lyman Ave.
Winter Park
Sun 7:30, 9, 11:15; Wed 12 noon; Thurs 6:30,
9:15; C Fri 5

GEORGIA

EMORY UNIVERSITY

EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
The Rev. John McKee, chap.
Sun HC 7; 1 Thurs, Durham Chapel

GEORGIA TECH AND AGNES SCOTT

ALL SAINTS'
W. Peachtree at North Ave.
The Rev. Frank M. Ross, r; the Rev. P.C. Cato, chap.
Atlanta
Sun 8, 9:15, 11:15, 6:15

ILLINOIS

UNIVERSITY OF CHICAGO

EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Thurs 12 Noon HC
Brent House, 5540 S. Woodlawn: Sun 6 EP
St. Paul & Redeemer, 50th & Dorchester: Sun 10
HC

UNIVERSITY OF ILLINOIS

EPISCOPAL CHURCH FOUNDATION
1011 S. Wright, Champaign
Champaign-Urbana
Chapel of St. John the Divine
Canterbury House
The Rev. G. A. McElroy, chap.; the Rev. R. M.
Hutcherson, ass't
Sun 8, 10, 5; Daily HC, EP

September 10, 1972

IOWA

UNIVERSITY OF IOWA

TRINITY
COMMUNITY OF ST. FRANCIS
Clergy: R. E. Holzhammer, r; R. D. Osborne, chap.;
W. C. T. Hawtrey, hosp. chap.; R. L. Blakley, Ph.D.;
T. S. Hulme; P. N. Taylor
Iowa City
College & Gilbert
Center East

LOUISIANA

LSU

ST. ALBAN'S CHAPEL
The Rev. Charles A. Wood, Jr., chap.
Baton Rouge
Eu Sun 10, 6; Class days 11:40

MAINE

BOWDOIN COLLEGE

ST. PAUL'S
The Rev. Wm. D. White, r
Brunswick
Sun 8, 10:30

MARYLAND

UNIVERSITIES IN METROPOLITAN BALTIMORE

The Rev. James J. McNamee, Dir. of Ministries to
Higher Education for the diocese of Maryland
1208 St. Paul St. 105 W. Monument St.

DOWNTOWN BALTIMORE

The Rev. Edward S. Bushong, Jr.
1208 St. Paul St.

UNIVERSITY OF MARYLAND, Baltimore County
The Rev. Lance A. B. Gifford
Rolling Road and Arlington Ave.

TOWSON STATE / MORGAN STATE COLLEGES
The Rev. John Gwynn
7909 York Road

UNIVERSITY OF MARYLAND

College Park Campus

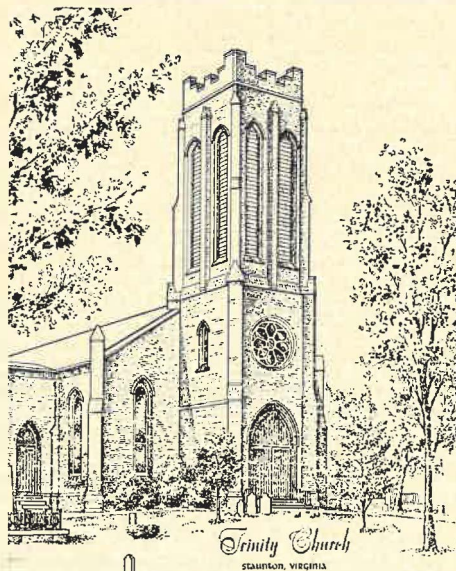
MEMORIAL CHAPEL

Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Daily HC 12 noon

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE

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



TRINITY CHURCH
STAUNTON, VA.

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant

ST. JOHN'S
The Rev. John H. Goodrow, r & chap.
Washington & Maple
Sun 8, 9:30, 11; Wed 7:30; Fri 7

MISSOURI

DRURY COLLEGE

ST. JOHN'S
The Rev. George G. Greenway, Jr., r
N. Benton & Division
Springfield
Sun 8, 10; daily 7; Thurs 7

NEW JERSEY

NEWARK Colleges and Universities

GRACE CHURCH
The Rev. G. Butler-Nixon, r
The Rev. Alan B. Crawford, ass't
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Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

RUTGERS UNIVERSITY

Rutgers, Douglass & Livingston Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr. chap.
New Brunswick
Sun 10: other services as anno

UPSALA COLLEGE

ST. PAUL'S
The Rev. Donald B. Baldwin, r & chap.
Prospect & Renshaw Ave.
East Orange
Sun 8, 10

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces

CHAPEL OF THE HOLY SPIRIT
The Rev. Alex Blair, chap.
1605 Univ. Ave.
Sun HC 10. 5

NEW YORK

CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY N.Y. HOSPITAL SCHOOL OF NURSING

(Studio Club; East End Hotel)
EPHANY
Clergy: Hugh McCandless, Lee Belford, Carleton
Sweetser
York & 74th, N.Y. 10021
Sun 8, 9:30, 11, 12:15; Thurs 12 noon

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The Rev. Gurdon Brewster, chap.
Ithaca
HC Sun 9:30 Full-time active program

R. P. I. and RUSSELL SAGE COLLEGE Troy

ST. PAUL'S
The Rev. Canon Fred E. Thalmann, r
3rd & State Sts.
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY

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

NORTH CAROLINA

DUKE UNIVERSITY

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Durham
Sun HC 9:15, 5:15

EAST CAROLINA UNIVERSITY Greenville

CANTERBURY CENTER, ST. PAUL'S CHURCH
The Rev. William J. Hadden, Jr., chap.
Sun HC 7:30, 9:30; 11:15; Wed 5:30 HC—Canter-
bury

OHIO

MIAMI UNIVERSITY and WESTERN COLLEGE

HOLY TRINITY
Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c
Walnut at Poplar St.
Sun 8, 9, 10; Thurs 7; affil. United Campus Min-
istry
Oxford

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

PENNSYLVANIA

INDIANA UNIVERSITY OF PENNA.

CHRIST CHURCH 902 Philadelphia St., Indiana
The Rev. Arthur C. Dilg, r
Sun HC 7:45, MP & Ser 11 (HC & Ser 1S & 3S)

SHIPPENSBURG STATE COLLEGE

ST. ANDREW'S Cor. Prince & Burd, Shippensburg
The Rev. Ronald J. Lynch, v & chap.
Sun 8 & 10, Canterbury (College Calendar)

PENNSYLVANIA STATE UNIVERSITY

EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun Eu 9:30, 6:15; Thurs Eu 9; HD as anno

TENNESSEE

VANDERBILT UNIVERSITY Nashville

ST. AUGUSTINE'S 200 - 24th Ave., S.
The Rev. John H. Hatcher, Jr., chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

VERMONT

BENNINGTON COLLEGE Bennington

ST. PETER'S Pleasant & School Sts.
The Rev. E. B. Geyer, Jr., r; the Rev. E. T. Patrick,
assoc r
Sun 8, 9:15, 11:15; Thurs 9:45

GREEN MOUNTAIN COLLEGE Poultney

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

VIRGINIA

MADISON COLLEGE Harrisonburg

EMMANUEL CHURCH 660 S. Main St.
The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

MARY BALDWIN COLLEGE Staunton

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee

ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r; the Rev. M. T. Shaw, ass't
Sun 8, 10:30 HC; H Eu daily

MILTON COLLEGE Milton

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

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a clergy and laity of formerly Puritan background." The book is scholarly without being pedantic, and shows a thorough familiarity with the sources. It gives an excellent picture of the church in the later colonial period, the problems of the clergy during the Revolution, and the laying of the foundations of an independent Episcopal Church in the new nation. It makes good reading, and is a notable contribution to understanding a vital period in the history of the church in this country.

CLIFFORD P. MOREHOUSE, LL. D
St. Boniface's, Sarasota, Fla.

THEOLOGICAL DYNAMICS. By Seward Hiltner. Abingdon Press. Pp. 224. \$5.75.

Many readers will recognize Seward Hiltner as a leader in the field relating dynamic psychology to theological understanding. Now in this volume, he shows how a dynamic understanding of a given theological teaching helps to clarify both its positive intent as well as the distortions which may obscure that intent.

The author's treatment of "Grace and Gratitude" illustrates his approach throughout the book. After clarifying the theological meaning of grace in terms of its historical background and usage, Dr. Hiltner shows how an understanding of the dynamics of genuine and pseudo gratitude clarifies the relevance of the church's teaching on grace today. It helps to explain the actions of the blacks, teenagers, women, and others who seek increasing freedom from imposed obligations to gratitude. But with this kind of dynamic understanding in mind, one may view the current "interim" or "moratorium" period on gratitude in our society as a friend rather than an enemy of any genuine gratitude which may emerge later.

In other chapters the author shows how such a dynamic understanding may help us to appreciate anew the significance of the church's teachings on freedom, providence, sexuality, death, and other subjects.

Theological Dynamics is readable throughout, with pertinent illustrations woven into a concise, insightful style of writing. The book should prove especially helpful for professionals in mental health, theology, and the parish ministry. But it can be read with benefit by any thoughtful person desiring to understand better his actual, as well as professed, faith.

(The Rev.) EASTWOOD ATWATER, Ph.D.
Montgomery County Community College

FLANNERY O'CONNOR: Voice of the Peacock. By Sr. Kathleen Feeley. Rutgers University Press. Pp. 198. \$9.

The works of Flannery O'Connor are not for the squeamish, nor is Sr. Kathleen Feeley's detailed and well-documented critical study of her work and thought for those who wish not to see the hand of God in acts of violence.

Sr. Kathleen sees the stories of O'Con-

nor, which on the surface appear to be simply grotesque cameos of the rural South, as touching both the Universal and the Holy. The perspective and the tool for this elevation is precisely the level of understanding where the minds of the catholic mystic and the "Holy-Roller" are no longer at odds. It is none other than the level of mystery.

The Voice of the Peacock is of particular importance to those of our tradition who fail to see in the fundamentalistic and pentecostal mentality of the Bible Belt not only a catholic sense of history largely formed by reading holy scripture, but an openness to the Divine as permeating all reality, revealed in moments of encounter, hostility, honesty, and frequently irony. And apprehended by those who sense the mystery of grace which undergirds even the commonplace.

It is likely that the readers who are not familiar with the novels and short stories of O'Connor will find the carefully integrated but frequent quotations from the author's works to be somewhat disconcerting, but it is to be hoped that from this frustration they will look again at *Wise Blood*, *The Violent Bear It Away*, *A Good Man Is Hard to Find*, and *Everything that Rises Must Converge*.

(The Rev.) WILLIAM L. NOBLE
Trinity Church, Statesboro, Ga.

WHO CAME BY NIGHT. By Nicholas Roland. Holt Rinehart Winston. Pp. 213. \$5.95.

Who Came by Night is a novel about Nicodemus, "a man of the Pharisees," who "came to Jesus by night" to seek answers to his questions on religious subjects (if you remember your Bible). Nicholas Roland frankly admits taking liberties with the Bible narratives, a perfectly legitimate thing to do in furthering the story since it is fictional. However, the author appears to be so interested in the proper background and customs of the period that (to me, at least) the characterizations come off second best.

Jesus is the subject of much debate, although he never appears in the story. His familiar sayings are quoted at great length by those who heard him.

Although Nicodemus is the center of the story, the most fascinating character is that of the High Priest, Annas. He is a wealthy, powerful, urbane, cynical, and worldly individual; always scheming to help the status quo to save the Hebrew nation from being destroyed by the Romans. Also, the depiction of the Jewish and Roman customs and the conflicts between the two groups are carefully delineated.

The author has carefully researched the background of the times of Jesus's ministry; and he shows a knowledge of the Near East, having lived and worked there, and being thoroughly at home there.

(The Rev.) DONALD O. WEATHERBEE
Priest of Western Massachusetts

Booknotes

Karl G. Layer

THE CONTEMPORARY HYMN BOOK. Compiled by David Yantis. Available from David Yantis Publications, 1505-47th St., San Diego, Calif. 92102. \$1.95. Although the title of this book would seem to indicate that it contains nothing more than hymns, this is not true. Perhaps a more descriptive title would be, "The Contemporary Worship Book." The largest portion of the volume is taken up with "contemporary" hymns (some actually contemporary, and some traditional with contemporary settings). Each hymn contains a melody line and guitar chords. There are also "aids to worship," such as greetings, confessions, creeds, and so on; two complete masses ("The Alleluia Mass," by David Yantis, and "The Celebration Liturgy," by the same composer); and a number of original songs. The back of the volume contains a chart of guitar chords, rhythm and strum patterns, and arpeggio patterns, for those who are just beginning the guitar. This would appear to be an extremely valuable book for use in many ways for any ecclesiastical group experimenting with contemporary and free worship services.

TWELVE MAKERS OF MODERN PROTESTANT THOUGHT. Edit. by George L. Hunt. Association Press. Pp. 140. \$2.25 paper.

A brief, but not necessarily superficial, presentation of the theological contributions of Barth, Bonhoeffer, Buber, Bultmann, Heidegger, Kierkegaard, Moltmann, Niebuhr, Rauschenbusch, Schweitzer, Tillich, and Whitehead.

JUSTIFICATION. By Markus Barth. Eerdmans. Pp. 90. \$1.95 paper. A highly original effort by the distinguished son of Karl Barth to make St. Paul's doctrine of justification understandable by dramatizing it in a scheme of "five days of judgment." Especially recommended to those who teach and preach the faith.

TODAY'S ENGLISH VERSION OF THE NEW TESTAMENT AND PSALMS. (Also published as **GOOD NEWS FOR MODERN MAN.**) The American Bible Society Translation. Macmillan. Pp. 874. \$3.95. This new edition of what has become an immensely popular version of the New Testament has the complete Psalter added. This had originally been published separately under the title, *Psalms for Modern Man*. Another valuable addition is a word list, in which technical and rarely used words are explained, as well as proper and place names (e.g., Areopagus, Breastplate, Drusilla, Chalcedony). Where under heaven could any Bible reader get more for his money?

PEOPLE and places

Churches New and Old

Christ Church Cathedral, Louisville, Ky., is observing its 150th anniversary throughout the year. A service was held on the founding date, May 31, with the diocesan, the Rt. Rev. C. Gresham Marmion, as celebrant, and the Presiding Bishop preaching. Other events are scheduled for fall. Christ Church was named the diocesan cathedral in 1895.

The Church of the Ascension, Gloucester, N.J., is celebrating its 125th year. As part of the year-long commemoration, the young people of the parish planted a time capsule filled with memorabilia. It was blessed by the Rt. Rev. Albert Van Duzer, Suffragan Bishop of New Jersey. Plans call for opening the capsule at 25-year intervals with additions made to its contents. The Rev. Kenneth J. Hafer is rector.

The Church of the Epiphany, Independence, Kan., has observed the centennial of its founding with a service which drew many former members, rectors, and ordinands. The latter included Frs. C. E. Kiblinger and C. R. Davies. Former rectors attending were Frs. F. B. Shaner, F. J. Raasch, J. S. W. Fargher, E. C. Rutland, and the Rt. Rev. William P. Barnds. Present rector is the Rev. Paul Brisbane.

The Cathedral of St. John, Providence, R.I., observed the 250th anniversary of its founding over several months with concerts, conferences, services, daily tours of the building, and heritage displays. "Since June 11, 1722, the worship of God has continued on this single site of land." On June 11, this year, the Rt. Rev. Frederick H. Belden was installed as Bishop of Rhode Island.

St. John's Church, Versailles, Ky., observed its founding 125 years ago with an evening service of Holy Communion. Guest preacher was the Rt. Rev. William R. Moody, Bishop-emeritus of Lexington. During some of the early years of church life in Versailles two neighboring rectors held "occasional services" in the courthouse with a member of the Methodist Church "to set the tunes for the psalm and hymn." Present rector is the Rev. Henry C. Mayer.

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THE PEOPLE'S ANGLICAN MISSAL, \$10.00.
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CHURCH DIRECTORY

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LITTLE ROCK, ARK.
TRINITY CATHEDRAL 17th & Spring
 The Very Rev. Charles A. Higgins, dean
 Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)
ST. MARY OF THE ANGELS 4510 Finley Ave.
 The Rev. John D. Barker, r
 Sun Masses 8, 9 & 11

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 by appt

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 (HC 1S, 3S,
 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 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; Fri 5:30; HD as
 anno; C Sat 4:30

PUNTA GORDA, FLA.
GOOD SHEPHERD 322 Cross St.
 The Rev. Robert Caldwell, r
 Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);
 Tues HC 6; Thurs HC 9:30

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.
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FLOSSMOOR, ILL.
ST. JOHN THE EVANGELIST Park & Leavitt
 The Rev. Howard William Barks, r; the Rev. Robert
 A. L'Homme, c
 Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6
 & Thurs 7; C Sat 5-6

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL
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 The Very Rev. Eckford J. de Kay, Dean
 Sun Masses 8 & 10; Daily as announced

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
 10, Thurs & Sat 9

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; MW, Morning
 Worship; P, Penance; r, rector; r-em, rector
 emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
 tions; V, Vespers; v, vicar; YPF, Young Peo-
 ple's Fellowship.

KANSAS CITY, MO.
ALL SAINTS' 9201 Wornall Road
 Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
 Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.
ST. BARNABAS 40th & Dodge, 1 blk N.
 The Rev. James Brice Clark, r
 Sun Masses 8, 9:15, 10:45 (High)

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz, r
 Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

HOPE, N.J.
ST. LUKE'S High St.
 Sun HC 7:45, MP 11 (1S & 3S HC); Wed EP 8;
 Thurs HC 9:30

BROOKLYN, N.Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. S. Smith, DD., r
 The Rev. John M. Crothers, c
 Sun HC 8, 9 & 11; Thurs 10

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun HC 8, 9:30, 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.

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 The Rev. Chas. H. Graf, D.D., r
 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); EP & B 6. Daily
 Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily
 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
 The Rev. Marlin L. Bowman, chaplain
 Serving Protestant, Anglican, and Orthodox
 Sun 12:15 noon, H Eu

NEW YORK, N.Y. (Cont'd)
RESURRECTION 115 East 74th St.
 The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
 Hitchcock, Jr.
 Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex
 Sat; Wed & Sat 10; C Sat 10:30-11

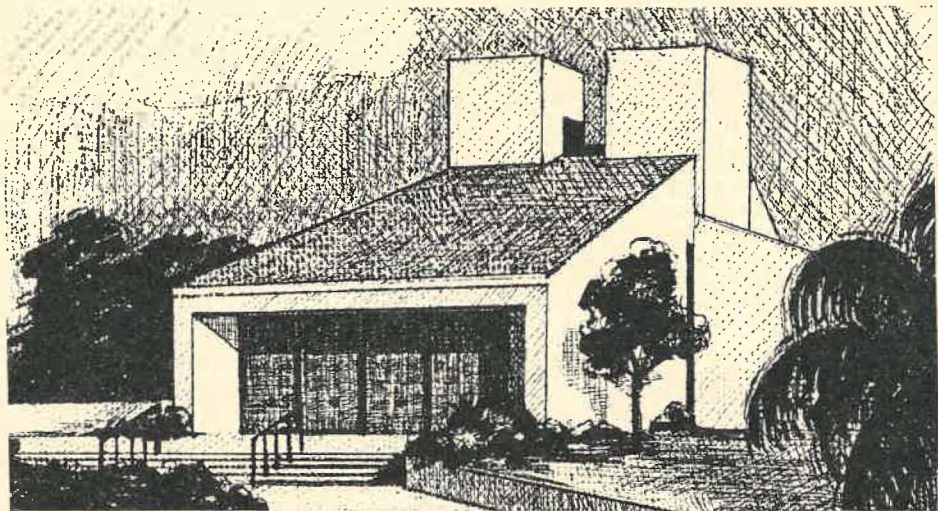
ST. THOMAS 5th Avenue & 53rd Street
 The Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
 8:15; Tues 12:10; Wed 5:30. Church open daily
 7:30 to 11:30.

PHILADELPHIA, PA.
ST. LUKE AND THE EPIPHANY 330 S. 13th St.
 The Rev. Frederick R. Isacks, Jr., r
 Sun HC 9; 11 (1S & 3S); MP other Sundays

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; Daily as announced

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 Churchmen, whether they are at home or away
 from home. Write to our advertising depart-
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ST. LUKE'S CHURCH
FORT MYERS, FLA.