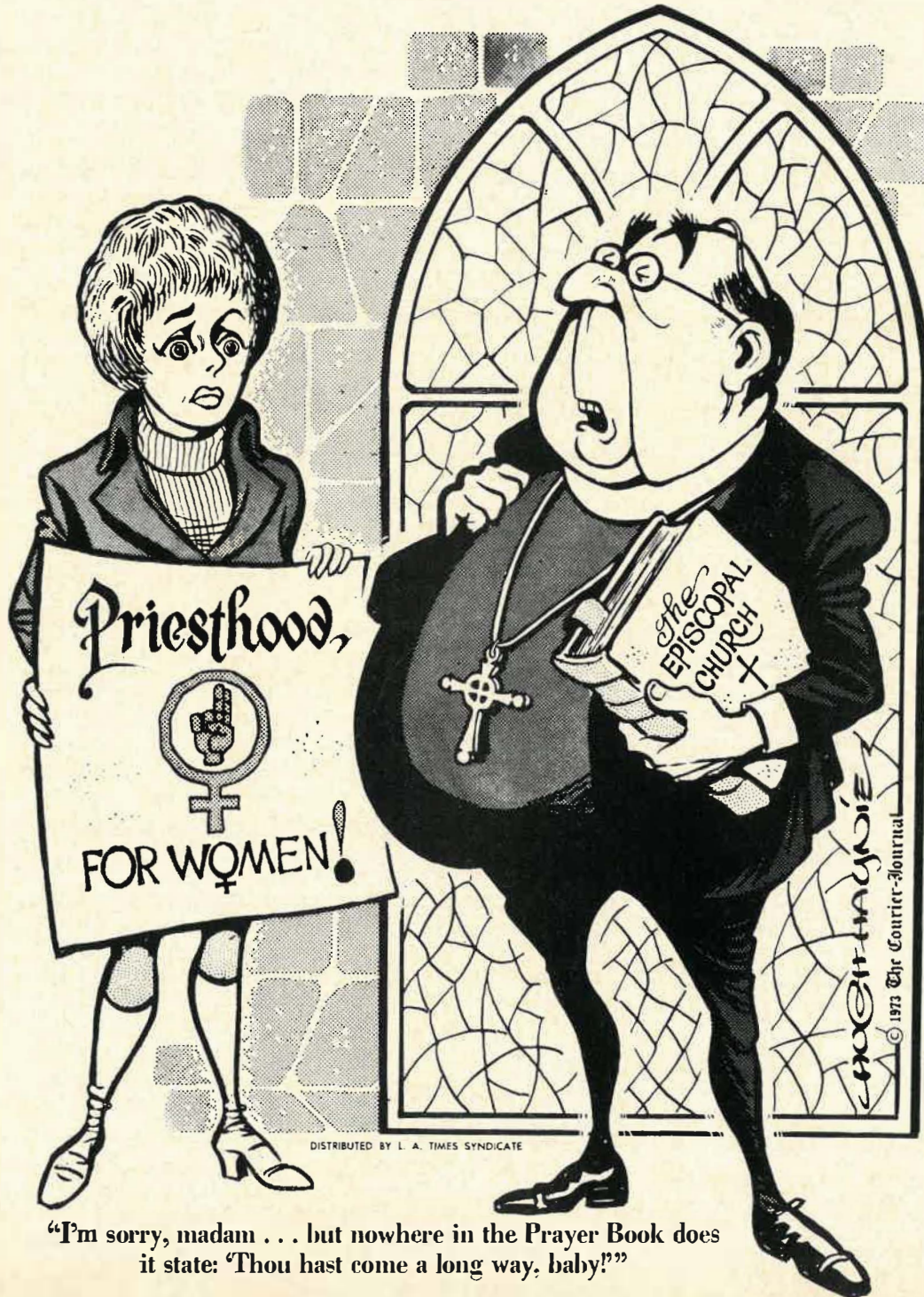


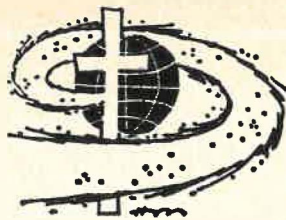
# The Living Church



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"I'm sorry, madam . . . but nowhere in the Prayer Book does it state: 'Thou hast come a long way, baby!'"

# Around



# & About

— With the Editor —

MARYA MANNES has a keen mind and a possibly too facile pen. In an essay on "the sincerity trap" in *Newsweek* (Sept. 10) she has some lively comments on one of America's favorite virtues—sincerity. Indeed, her piece would be a masterpiece in the genre of the moral essay were it not for one serious defect: She becomes so absorbed in the literary fun of lampooning the pseudo-sincerity of the political Pecksniffs that she never actually gets down to discussing the real thing. It is as if one were to discuss the virtue of humility by using Uriah Heep as a case study.

"Among the virtues cherished by good Americans," she begins, "'sincerity' looms large. To say of a man (oddly, not of a woman) that he is 'sincere' is a seal of approval stamped with satellite words like clean-cut, upright, God-fearing, neat, hard-working, polite, respectful, and regular. Sincere Americans might well be toilet-trained at the age of three months."

So far so good. She then proceeds to note how many Americans "not only confuse 'sincere' with 'honest,' but accept the appearance of sincerity as the ultimate proof . . . of sincerity itself."

There's a lot of truth in that observation, but there is also a fallacy: that of supposing that the "confusion" of honesty with sincerity is a fallacy. It's at this point that Miss Mannes's thinking jumps the track. She should have said that too many confuse *seeming* sincerity with honesty. For the rest of the way she's talking about sham sincerity as if it were the real thing, and she talks about wit and charm and gaiety as if they were incompatible with sincerity.

America's great leaders were eminently lacking in sincerity, says she, and she admires and loves them all the more for this defect. As examples she mentions Jefferson, "with his broad-range cultivation, his talents, his love of good food and wine and gifted company"; Lincoln, "the humble and moody giant with his homely jokes and profound depressions"; Ben Franklin, "witty, flirtatious, brilliant." FDR was a great man in her books, but this "jaunty, elitist, joking 'damned cripple'"—sincere? What a laugh! And she adds Churchill: "sincere, with his brandy bottle, his clenched cigar, his often outrageous jokes, his audacious tongue?"

I find myself puzzling over such questions as: Why can't sincerity co-exist in one person with such things as love of good food, homely jokes, profound de-

pressions, flirtatiousness, jaunty elitism, brandy bottles, and clenched cigars?

Miss Mannes enlarges the range of her survey to take in some of the world's great geniuses—Leonardo, Shakespeare, Tolstoy, Darwin, Einstein, and she asks: Can anybody imagine any of these giants being sincere? "What has sincerity to do with the passion of painters, sculptors, scientists, writers, actors, dancers, or musicians who span all time?" But in her next sentence I think she answers her question without realizing it: "The best are honest with themselves and their art, because if they are not, they are fakers."

"Honest with themselves and their art": I submit that we have here the makings of a sound definition of sincerity. If I had to list 20 people in history whom I know anything about as shining exemplars of sincerity I should include some from among Miss Mannes's examples of glorious non-sincerity: Tolstoy, Darwin, Einstein most certainly. How sincere can one get beyond one of these?

I'm happily, even ardently with Miss Mannes in her good endeavor, which is to warn us against the wolf in Mr. Clean's clothing, to demonstrate how gullible we Americans generally are when some politician or preacher or huckster comes to us reeking with the sweet odor of sham sincerity. We are suckers for such. And too many of us may indeed reject as "insincere" somebody whose only real fault is that he is witty, gay, and interesting. I think she's right when she says that "the ideas of one of the most honest political figures in our time, Adlai Stevenson, were found unacceptable by millions of voters because he was witty, *i.e.*, insincere," but to this I must add that some of us, maybe millions, rejected his ideas because we thought they were wrong, while loving the man's wit—and sincerity. In calling Stevenson honest she's calling him sincere.

November 25 —

Christmas

Book and Gift

Number

Regrettably, Miss Mannes loses her cool along with her sense of direction and falls to scolding. "What we Americans have now is a corner on sincere men. . . . We will call him Joe and set him in the suburbs, where the lawns are immaculate." Her Joe is Sinclair Lewis's George F. Babbitt updated, with a toxic touch of Elmer Gantry added. She has no love for Joe, and of course she places him in the suburbs with all the other hypocrites.

I started reading this essay with a gusto of anticipation, for Miss Mannes is a rollicking writer and it's fun to flip-flop through the tree-tops with her. But I end disappointed of my hope of learning something about sincerity, the real thing. Correction: I did pick up those makings of a good definition when she was talking about those Olympians who were honest with themselves and their art.

We do need more sincerity but much less sham sincerity. Hear now two pertinent words from the maxims of the blessed Duc de la Rochefoucauld: (1) "Sincerity comes directly from the heart. One finds it in very few people; what one usually finds is but a deft pretense designed to gain the confidence of others." (2) "Weak people cannot be sincere."

And, thanks to Miss Mannes in her confusion, we come away with the makings of a not bad definition: A sincere person is one who is honest with himself, whoever he is, and with his art, whatever that is.

Here endeth the lesson.

A reader who deplores the disappearance of the Decalogue from regular use (in most parishes, alas, from any use at all) in the liturgy of the Eucharist asked a fine priest about this recently, and got the reply: "After all, we (Christians) don't live by the Ten Commandments!" Since I happen to know this priest very well and respect him highly I should like to take issue with him and say—"But you *do* live by the Commandments, bless you! That's why you're the first-class Christian that you are."

If all of us paid more attention to the Catechism in the Prayer Book, which is officially prescribed by the Episcopal Church as the basis for all instruction in Christian faith and life within the church, we should hear less nonsense to the effect that the Decalogue is not really a part of the Christian code. The Catechism gives us a Christian paraphrase of the Ten Commandments which contains the most authentic summary of catholic and scriptural Christian moral theology to be found anywhere—all in less than three pages (BCP, 578-80).

What kind of Christianity is it that does not have the Decalogue at the core of its conscience? And why do exemplary Christians say such things as "We don't live by the Ten Commandments!"?

Is it because they haven't really thought it through?

# A Reply to Fr. Edwards

Duane H. Thebeau

**D**EAR SIR: Dr. O. C. Edwards's article [TLC, Sept. 16: *How the Bible Means*] deals with, perhaps, the most important issue facing the church today, and points up the need for much more serious thought on the nature of biblical authority. I appreciate his willingness to "stick out his theological neck." Much of what he says is helpful.

However, he is open to criticism on a few counts. First, he caricatures the Jewish view of the Old Testament and the so-called "fundamentalist" attitude to scripture. It is easy to set up "straw men" and then knock them down. There is no question that the Jewish view of the Old Testament, during our Lord's time on earth, was legalistic. But was it no more than that? Fr. Edwards makes it look that way; I submit that this is a gross over-simplification that is not helpful in a serious discussion of biblical interpretation.

Secondly, the use of the term "fundamentalist" is imprecise. There are many who regard themselves as "fundamentalist" whose attitude to scripture is nothing like that presented in Dr. Edwards's article. Particularly, his statement that, according to "fundamentalists" . . . the biblical words need no interpretation, application, or translation into other categories to be immediately relevant and usable" is a caricaturization. I have known some fringe "fundamentalists" who appear to hold this view, but they are regarded as being irresponsible by the great majority of those who would not disavow the title. Of course, we can define "fundamentalist" any way we want for *ad hominem* purposes. But this does little to clarify the discussion.

The discussion concerning whether or not revelation is propositional is at the heart of the issue of biblical authority. Fr. Edwards appears to be confused about this. The limitation of biblical revelation to the non-propositional is characteristic of the Barthian-Neo-orthodox-Existentialist tradition. This view is a subjectivist, docetic position rooted in the venerable philosophical position known as metaphysical dualism. This has, in one way or another, claimed that the absolute cannot be manifested adequately in the phenomenal world. From Plato's separation of the world of ideas from the world of things, to the medieval realists with their split between universals and particulars, through the Reformation Calvinists' conviction that *finitum non capax infiniti*, to the modern idealism of Kant and Hegel, to

the "upper story—lower story" gap of Kierkegaard, the same idea appears in differing semantic apparel. It is an idea essentially opposed to the incarnational theology of the Bible and the conciliar faith.

The notion that we can have revelation at all without propositional revelation is nonsense. Fr. Edwards's discussion is self-contradictory at this point. On the one hand, he says that "revelation is not statements about God so much as it is experiences of God." He had already labeled the idea that the content of revelation is propositions about God as a misunderstanding. Then he saves himself by saying, "This means that the revelation was not in the event by itself, but in the understanding that the people came to have of the event."

I reply: What is the "understanding" of an event if it is not the formation of certain true propositions about it? Furthermore, the understanding of an event and the attempt to communicate the meaning of it is likewise an *event*, just as much a part of the historical milieu of revelation as any other event is, and just as likely to be the vehicle for revelation as any other historical event is.

If revelation is confined to a bare event or happening exclusive of the interpretation of the event, then what has been "revealed"? To reveal presumably means to make known something hitherto hidden; that which has been hidden is the character and purpose, and the meaning of the saving acts of God. But the meaning of an event and the purpose of a person can be understood only in terms of propositions. If we say that the interpretation of an event was not given by God, then how do we know that the event was about *God* at all; all we have is the subjective imaginings of men. Then we have no revelation of *God*, but only of how certain men reacted to an event. This is solipsism; there is no objective truth-claim to be considered. To use the term "revelation" for such subjectivism is nonsense; what we have is anthropology.

Further, we have a practical atheism. If the infinite-personal God of Christian theism exists, are we to suppose that he is incapable of using human words to convey adequate cognitive truth to his creatures? If we say he is incapable, then we do not have the God of the Bible. Then, again, what does this do to the possibility of a real incarnation? Are the propositions uttered by Christ (supposedly) the utterances of God, or only the utterances of a man telling of his subjective imaginings of God? This line of thought leads us to utter skepticism.

The Bible, throughout, represents God



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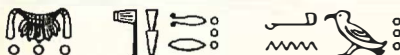
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as communicating his mind propositionally. If we deny that he did so we come out with an entirely different God and a different religion from that of the Bible.

A huge proportion of the sayings of Jesus were not only propositional, but they exhibited his acceptance of scriptural propositions as being divine revelation. To fail to accept scripture as Christ accepted scripture is to deny utterly his own interpretation of his mission as well as to disagree with him as to the nature of revelation. If we are so bold, then what kind of Christ do we believe in? We have rejected the Christ of history along with the Bultmannians in favor of a contentless, subjective religious experience to which we attach the name "Christ." Whatever that may be, it is not historic Christianity.

All this is not to argue that revelation is only propositional. It was not only propositional to the biblical eyewitness; the revelation encompassed the whole of his experience. But the whole experience—event plus interpretation—is communicated to us by means of propositions. The propositions themselves must be brought alive by the living Spirit in our own experience before we can adequately comprehend the nature of the original experience. Otherwise, we are left with a dead doctrinal orthodoxy. But it is sheer nonsense to talk of non-propositional revelation.

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**THE KALENDAR**

November

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7. Willibrord, B.
10. Leo the Great, B.
11. Pentecost XXII

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# A Letter About HM II

Marion L. Matics

PROBABLY not many people noticed late last summer when a document called Humanist Manifesto II was offered to the public. In some ways it was rather sad that a 4,000 word document full of high ideals and signed by 120 members of America's intelligentsia should be so ignored, but it takes more than high ideals these days to attract public interest, and humanism is pretty old hat in today's social climate of sex and violence. Yet it should be of at least passing interest to men and women who are concerned with the spiritual health of their country, and to anyone who even vaguely can remember Humanist Manifesto I, there must be a sense of nostalgia as they read the new document.

When Humanist Manifesto I was issued in 1933, it made a big splash. That was an era of manifestos in politics, art, philosophy, and many fields, and when John Dewey and a number of professors, scientists, and liberal Protestants came out with their blunt assertions that there is no God, religious institutions are completely useless, socialism is the wave of the future, mankind must create its own destiny, ethics is to be defined only in terms of humanistic interest, well, it seemed like that was a brave and daring declaration.

Since then the ideas of John Dewey about progressive education have had plenty of testing with the result that even simple disciplines like reading and writing seem too much for our system of public education, and the permissive society of no moral standards at all is not totally attractive to the ordinary citizen who happens to find himself walking at night down a city street with two or three fellows strolling in his direction. Of course, poor old John Dewey is not the only one to blame, but he did verbalize a lot of the seed ideas with which we presently live in considerable fear and harassment.

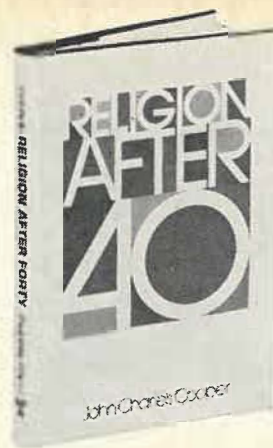
HUMANIST MANIFESTO II, issued in 1973, is supposed to update the original document, and it still includes the assertion which does not now seem so brave that "no deity will save us, we must save ourselves." So what else is new, as far as vast numbers of our citizenry are concerned? Even church people will agree to this statement, at least to the extent of saying that no deity will keep us from destroying ourselves — mentally, spiritually, materially, or in any other way if that is our wish. And there is the same old charge that traditional religions which offer "promises of immortal salvation or

fear of eternal damnation" do mankind a great disservice because these interests take our minds away from the problems of here and now. "They distract humans from present concerns, from self-actualization, and from rectifying social injustices."

Really now! What a truly ridiculous statement to make with regard to the modern church which in recent years has torn itself apart in its fierce concern for social justice! And it was *never* true, just the tired old communist party line, because the promises of heaven and hell in a life to come, however specifically defined, have quite the opposite effect. All traditional religions point their believers in the direction of heaven or hell in accord with the good works which they do for their fellow men, and it is an historical fact which all of these dull intellectuals surely ought to realize, that almost every social institution for the amelioration of the human condition—schools, hospitals, legal systems, variant forms of government, even the apocalyptic dreams of the perfect communist society of the future—all find their origin in a religious matrix.

"We strive for the good life, here and now," reads the manifesto, which, as a perceptive reader wrote to the editor of *The New York Times*, is "a sentiment one expects to see on the gift catalog of a trading-stamp firm rather than above distinguished signatures." Of course we strive for the good life here and now, but that does not mean that we are going to achieve it if we define that good life only in terms of self-indulgence, free sex, and materialistic advancement. Here in the U.S. we have the highest standard of living in human history; the underdeveloped nations would gladly sell their souls for a mere fraction of our wealth and gadgets, so how come we have *any* problems? Maybe the body is no good if the heart is removed: maybe the mind is useless if the soul is dead? In any case, why is there any opposition between seeking the good life here and now, and the better life then and there? Religious leaders from Abraham to Zoroaster who did not make this illogical assumption must have been smarter than the unimaginative professors of philosophy who signed the Manifesto.

Strictly speaking, there is little, if any, opposition between the humanist idea that ethical standards are found in the human situation and the opinion of revealed religion that they are determined by God. For practical purposes there is little difference indeed, since revealed religion discovers God's will only in specific human experience, as, for example, the moral perplexities which were faced and



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The Rev. Marion L. Matics, Ph.D., is rector of Christ Church, Bay Ridge, Brooklyn, N.Y.

November 4, 1973

resolved by certain of the prophets, and the beautiful life of teaching, healing, and loving people out of their problems which was the revelation of Jesus Christ.

"We affirm," says the manifesto, "that moral values derive their source from human experience." Miserable grammar: whoever wrote this sentence must have been educated in a progressive school whose teachers did not bother with such reactionary concerns as the rules underlying good English. But, in any case, to make a big point of arguing that "ethics stems from human need and interest," rather than from some greater and more profound order, is like getting excited over the argument with which medieval philosophers used to waste their time—whether goodness is good because God says so, or whether it is good just because it is good by definition. Even the philosophers of Manifesto II can scarcely be exhilarated by such pointless discussion, and the rest of us will take TV any day.

And one more point, before we leave the good-life kick: What about the existential facts of life—frustration, sickness, old age and death, with which the Buddha dealt, not to mention Jesus Christ? If humanists think that they make old age palatable by advocating free love, or death less bitter because they preach euthanasia and the right to suicide, they really have another think coming.

Apart from the dreadful threat to hu-

man character which is occasioned by belief in God, and the not-very-humble assertion that human values have no relationship to the cosmos in which we live (as if many other variant views were not at least as plausible), the message of Manifesto II contains only an assortment of rather faddish liberal causes: the right to birth control, abortion, sexual freedom, euthanasia, privacy, a minimum guaranteed annual income, universal education, the overcoming of racial and ethnic prejudices and sexual chauvinism, abolition of war, and one-world government. Some of the causes are decent enough, others are a little fat-headed, and most can be argued this way and that. Although presented dogmatically as obvious truths, they are not in fact all so obvious, and some perhaps are not so true.

About the only point in Manifesto II on which the authors seemed to have learned anything since the days of Manifesto I is that the Marxist experience has been a little discouraging. Making a comparison between the two manifestos, one of the leading humanists is quoted as saying in a discussion of the earlier document: "Even though it was the height of the Depression, the issues seemed less complex. Science and technology, people thought, would be the key. Nobody was able to foresee the negative effects of technology and its misuse, nor did they suspect that socialism in the hands of a

totalitarian government, would be repressive." Well, if they did not suspect these things, they certainly were dummies.

NO need to rub it in, and we can all make mistakes. The humanists of Manifesto I and of Manifesto II are idealists, just as churchmen are, and these poor fellows simply do not recognize their friends. The dignity of man and the related values which they uphold are the heritage of Christian civilization, especially those values which deal with the rights of the individual, and in a broader sense these values are related to the heritage of world religion of which the Judaeo-Christian tradition is an honorable portion. There is no conceivable opposition between humanistic values and a theistic view of the cosmos. In fact, the larger context of belief in God, or an equivalent Power identified with our highest ideals, such as the Beautiful, the True, and the Good, as Plato defined the Sacred—or however the Ultimate Reality is to be suggested—all of this enhances humanistic values and makes them plausible. The intangibility of value points us to a Source of Value beyond glib rationalization, beyond selfishness, beyond mere things, beyond stereotyped thinking and dogmatic opinionatedness of either the atheist or the excessively orthodox. There is no mystery in humanism, and yet our life is set in mystery. There is no beauty in humanism, and yet our life is engulfed with unspeakable beauty on every side.

At a certain point in life it is not as hard to have faith in God as it is to have faith in man. How can anyone be a humanist these days after experiencing the violence, the brutality, the hypocrisy, the sickness of so much that goes on around us? In big ways—as in global politics, and in small ways—as in the pettiness of much that is experienced in the parish, the school, the office, the home—in many ways and for many people, the problem is man, not God; and it is faith in God which restores our faith in the potentiality of man.

The dullness of materialism, even at its self-defeating best, clearly demands the larger context which brings to it color, warmth, and light. In terms of theistic religion, the world is a puzzle, but beautiful. In terms of humanistic thought, it is still a puzzle, and dust and death. The noble ideals of humanism falter and stumble without the God who gives to them the breath of life. "Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain."

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### The Cover

The cartoon on this week's cover is published courtesy of *The Louisville Courier-Journal*, and was distributed by *The Los Angeles Times* Syndicate.

# The Living Church

November 4, 1973  
Pentecost XXI / Trinity XX

For 94 Years,  
Its Worship, Witness, and Welfare

## GENERAL CONVENTION CLOSES

### REPORTERS FOR THE CONVENTION

Georgiana M. Simcox  
Carroll E. Simcox  
F. J. Starzel  
Frederick M. Morris  
Sheldon M. Smith

**A**SSESSING the "mood" of a General Convention is a favorite topic among veterans in attendance. Will it be liberal, progressive, moderate, conservative, or reactionary? Soundings are taken from statements by leaders, conversations with deputies new and experienced, and the trend of early actions, especially in the House of Deputies, to gauge the direction the convention will take.

### Analysis

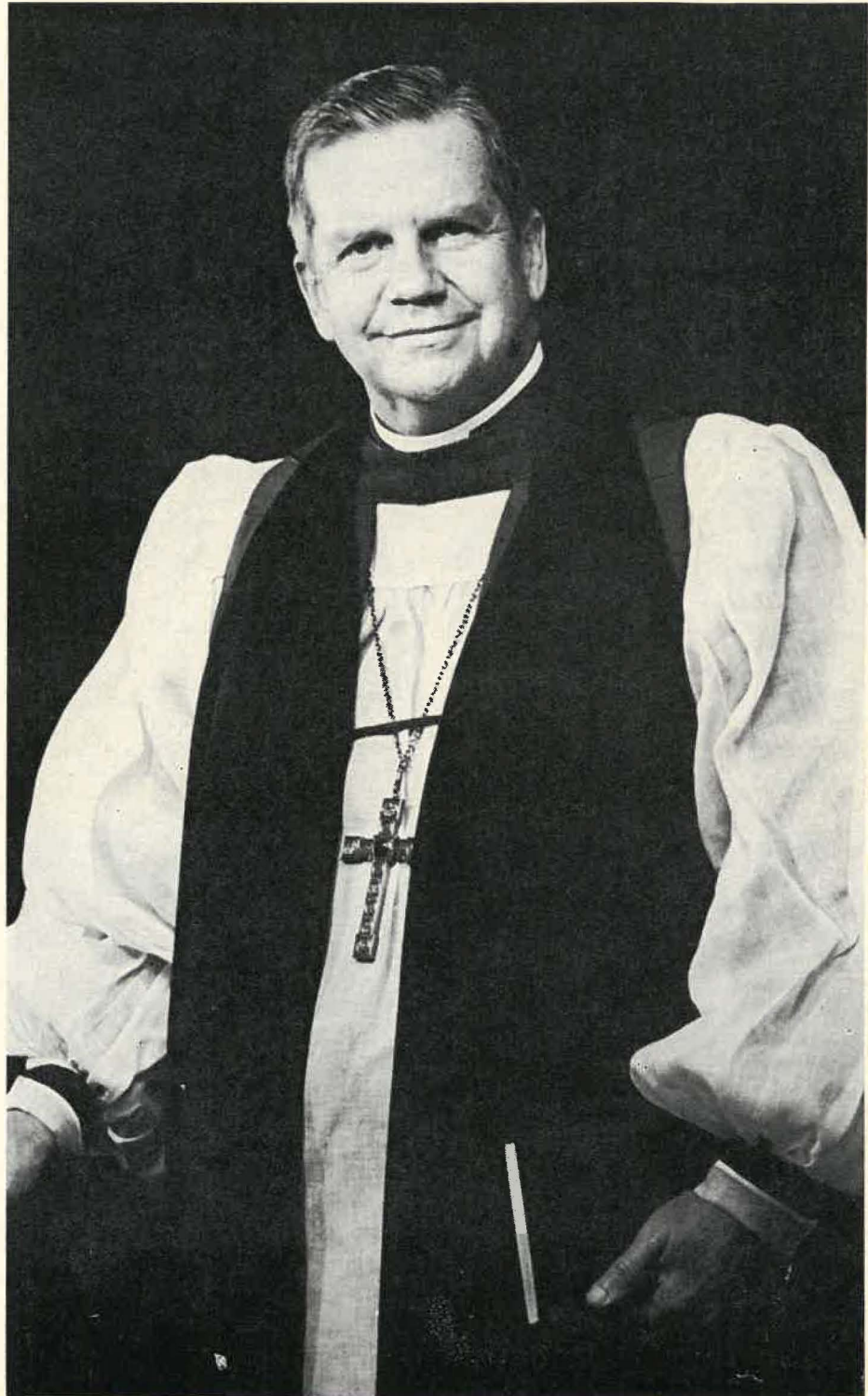
At Seattle in 1967, South Bend in 1969, and Houston in 1970 the pattern was virtually the same from beginning to end. There was no such similarity at Louisville. An enlarged sense of trust replaced the tensions which featured particularly the convention at Houston. Bishops and deputies alike showed inclinations for more cooperation and less dispute. Rhetoric was considerably muted from the oratory three years ago.

There were disagreements on controversial issues, of course, and some of these are bound to be carried over to the next convention.

Defeat of a proposal for the ordination of women showed a sharp and narrow division in deputies. Conviction that the rejection resulted from the traditional method of voting by dioceses, while a majority of individual deputies were believed to favor the proposal, heated up the long-smoldering dissatisfaction with the established theory that decisions should be made by dioceses and not by individuals.

The battle for individual voting will continue. The decision involves a conclusion as to whether the traditional view of the Episcopal Church as an association of dioceses should be abandoned. That position is held tenaciously even by many deputies who favor what the opposition wants, such as ordination of women.

Empowerment of minorities, which became the accepted term instead of General Convention Special Program in recent years, was found in the program of sounding out the views of the dioceses



THE RIGHT REVEREND JOHN E. HINES  
Louisville was the last convention over which he will preside.

to have low church-wide support. Funds were cut from approximately \$1 million to \$650,000 in response to demands from the people in the pews, but \$250,000 was added for a ministry to black Episcopalians. This appeared at least to respond to demands that the church spend less on outside agencies and more on its own black parishioners.

Advance speculation that nominees for Presiding Bishop presented a confrontation between conservatives and liberals proved erroneous. It was based on the unsubstantiated assumption that the Rt. Rev. John M. Allin would take a highly conservative posture simply because he is the diocesan of Mississippi.

Although the House of Deputies spent three hours while some blacks and liberals sought to block confirmation of Bp. Allin's election, any fear of his reversing the basic direction of the church program largely disappeared. His own statements and those of his colleagues seemed to establish that his attitude will be in methods rather than principles.

Pre-convention "conventional wisdom" that liberalizing marriage canons, continued work on liturgical revision, and ecumenical activities would polarize the House of Deputies, was far off the mark. Debate was restrained and voting was decisive.

The House of Bishops, asked to invite César Chávez of the United Farm Workers to make an address, quickly acceded to requests that farmers' and workers' representatives also be allowed to present their side of the dispute over unionization efforts and attendant violence in California grape and lettuce fields. More than one bishop observed privately that this would never have occurred at the Houston session.

A substantial factor in avoiding serious confrontations was the declared policy of "openness" in the convention proceedings. Bishops abandoned their traditional policy of keeping secret the names of nominees for Presiding Bishop, thus giving deputies advance notice as to who might be elected. There had been complaints that deputies received the bishops' decision on a take-it-or-leave-it basis without having a chance to consider the positions and attitudes of those from whom the selection was made. While nothing will be done immediately, there existed strong sentiment for drastically changing the method by which the chief pastor is selected, possibly through election by bishops and deputies acting jointly.

Public hearings on important issues gave a broad opportunity for expression of diverse views by a blowing-off-steam process. Getting rid of the oratory before legislative consideration undoubtedly minimized the length of formal debates. Similar talk-fests at the Houston convention were principally designed to provide forums for one-sided presentations and issues were rarely joined.

No new restrictions were placed on the Executive Council's allocations of grant funds but the guidelines adopted at Seattle in 1967 and sharply tightened at Houston were reaffirmed. There had been previous assurance from the council that these criteria would be applied to all grants under the 1974-76 budget.

This was for the Rt. Rev. John E. Hines the last convention at which he would preside over the House of Bishops. His social-action program, although frequently criticized during the past six years, remained basically intact although curtailed, and pointed in different directions in some instances. He did lose on one major issue—ordination of women.

In summary, it can be fairly concluded that the Louisville convention had a "togetherness" beyond what was expected in advance. Opposition to some parts of the church program will not disappear but will probably be somewhat less strident with more light and less heat. The convention was conducted in an orderly fashion throughout, in contrast to frequent interruptions by demonstrators at South Bend and extensive distraction by outside activities at Houston.

#### Catching Its Breath

Three top officials of the Episcopal Church agreed that the Louisville General Convention reflected a trend toward less division and greater cooperation.

The Presiding Bishop and the P.B.-elect, John M. Allin, who becomes Presiding Bishop June 1 next, and the Rev. John B. Coburn, president of the House of Deputies, expressed their views after adjournment.

"It was one of our better conventions," said Bp. Hines. "The spirit in the House of Bishops and between people generally was the best in my experience. It was



DR. COBURN

"We are prepared . . . to go forward."

ambivalent in some respects and showed caution in certain areas."

Bp. Allin agreed and pointed out that "when you are pressing forward, there comes a time when you must stop to catch your breath. There is no less sense of urgency and I saw no sign of attempting to re-define the mission of the church or to change its direction."

Dr. Coburn saw the convention as a "gathering together as a family and moving from fragmentation to a spirit of moving ahead. We are prepared as a body to go forward without repudiating any part of our program. The reconciling process is going on in the country and also in the church."

One newsman suggested bishops seemed to be "wringing their hands" in some portions of the pastoral letter issued by that house.

"When we look at realities," Bp. Allin responded, "there is reason for wringing hands. There is no Pollyanna attitude in the church but a recognition of our opportunities." He expressed hope that the win-lose syndrome will be abandoned and a clearer analysis of the problems of the world and the church's relation to them will come.

Bps. Hines and Allin agreed the new marriage canons, revised for the first time in nearly 30 years, represent a swing to a pastoral approach rather than a judicial attitude. "It is a more Christian approach," Bp. Hines said of the changes permitting divorced persons to remarry within the church and easing the requirements for obtaining the necessary consent.

#### Bp. Allin and Female Ordination

Bp. Allin said he will consult with women's groups interested in ordination and also with those opposed. "My position in the matter is secondary," he added. "The important issue is to determine what the church needs."

Dr. Coburn said the unit rule of voting by dioceses in the House of Deputies (divided deputations being counted as negative votes) requires serious study. A committee has been authorized to make recommendations to the next General Convention. "Deputies think in terms of one-man-one-vote, but the diocese is the unit of this church," he commented, adding that the voting system sometimes is a barrier to progress in the program.

Bp. Hines expressed disappointment that the issue of abortion and related matters never reached a point of action. (It was sent back to committee in the deputies without further action.) "I had hoped the convention would wrestle with the problem because of its importance to human life," he said.

Bp. Hines concluded laughingly saying "this was the most delightful press conference of my life," meaning it was his last post-convention meeting with newsmen.

FJS



# CONVENTION SUMMARY

## In Louisville the Convention:

(✓) **ELECTED** the Rt. Rev. John M. Allin, Bishop of Mississippi, to be the next Presiding Bishop of the Episcopal Church;

(✓) **REJECTED** canonical changes that would have permitted ordination of women to priesthood and episcopacy;

(✓) **ADOPTED** a budget of \$13,625,732 for 1974, up some \$700,000 from the 1973 budget. This budget includes continuing funding of "empowerment" programs but at reduced level;

(✓) **AUTHORIZED** continuation of trial-use liturgies and instructed the Standing Liturgical Commission to present to the next GC a draft of the revised Book of Common Prayer;

(✓) **AUTHORIZED** experimental use for the next triennium of a new confirmation rite which is made a repeatable and voluntary act, no longer a prerequisite to admission to Holy Communion;

(✓) **MADE** several changes in the church's marriage canons, including the abolition of excommunication of a member who remarries after divorce; these changes generally enlarge the parish priest's discretionary power in dealing with marital cases while retaining the bishop's ultimate authority;

(✓) **CREATED** several new dioceses, namely, San Diego, Northern Mexico, Western Mexico, Northern Philippines, and Southern Philippines; also renamed a diocese—formerly New Mexico and Southwest Texas, now the Rio Grande;

(✓) **REJECTED** two proposals for structural and procedural overhaul—one that would have reduced the size of the House of Deputies, the other a proposal to abandon the deputies' practice of voting by orders and of counting votes of equally divided deputations as negative votes;

(✓) **CHOSE** to continue meetings of General Convention triennially rather than biennially, and set the next meeting for 1976 in Minneapolis-St. Paul;

(✓) **THE WOMEN** of the church in their triennial meeting allocated \$1,493,207 in United Thank Offering funds as grants for 87 programs; the total of such allocations since the UTO was begun in 1889 is \$44,562,650;

(✓) **THE WOMEN'S TRIENNIAL** voted to continue meeting in conjunction with General Convention;

(✓) **REVISED** the canon governing candidates for holy orders by eliminating the present pre-candidate stage of "postulancy";

(✓) **PROVIDED** for a retired Presiding Bishop a seat, voice, and vote in the House of Bishops, by a "sense of the house" resolution by the bishops;



THE PRESIDING BISHOP-ELECT

(✓) **CHOSE** to continue the Episcopal Church's membership in the Consultation on Church Union;

(✓) **ELECTED** 15 persons to six-year terms on the Executive Council;

(✓) **GOT ITSELF** hung up on a resolution calling for general amnesty for all who refused to participate in the Indochina war, while urging benefits to Vietnam veterans equal to those received by veterans of other wars. This resolution passed in the House of Bishops by a wide margin, and also in the clergy order of the other house, but lost in the lay order. The bishops then decided to issue the resolution as a "position paper";

(✓) **ADOPTED** a resolution urging legislation that would place farm workers under the National Labor Relations Act so that they would be protected by its provisions and would have the right to secret ballot in labor-management disputes;

(✓) **PROVIDED** in the budget for one more year of life for *The Episcopalian* magazine, pending a decision by the church's leaders in the communications field as to what kind of churchwide information delivery system they will establish;

(✓) **REFUSED** to alter the church's present way of supporting theological education which is by non-budgetary support of seminaries, and urged the official board for theological education to study means of strengthening theological education in close consultation with present seminary leaders;

(✓) **INSTRUCTED** trustees of the Church Pension Fund to consider several operational changes, but none of these suggestions included a proposal to equalize pensions to all retired clergy;

(✓) **LISTENED TO** presentations by representatives of both sides of the nationwide dispute between César Chávez's United Farm Workers and the Teamsters Union;

(✓) **ELECTED** and re-elected members of various church-related bodies, such as the Executive Council, Church Pension Fund trustees, and the Anglican Consultative Council.

(✓) **PASSED**, and refused to pass, various resolutions on social questions.



BISHOPS AND DEPUTIES MET IN THE CONVENTION CENTER  
Discussed were the issues of female ordination, a new PB, Prayer Book Revision.

# NEWS of the CHURCH

## SEMINARIES

### PDS Alumni Support Independence of School

Some 70 alumni of the Philadelphia Divinity School at their annual Fall Alumni Day meeting expressed overwhelming support of a resolution previously drawn up by the student body of the seminary, calling for the continued independence of the school and rejecting the idea of a merger with the General Theological Seminary in New York and the Episcopal Theological Seminary in Cambridge, Mass.

(A full account of this intramural debate at the PDS is in TLC for Oct. 7, on page 9.)

The position statement of the students and the alumni who support it calls for cooperation with the other seminaries rather than for the consolidation with them that is the essence of the ECTENE proposal (merger of the three seminaries into a common center of theological study as recommended by the Episcopal Church's Board for Theological Education).

Within recent weeks 8 of the 12 deaneries in Philadelphia have expressed support of the SOS ("Save Our Seminary") group as over against the ECTENE proposal, which has strong support among the trustees and administration of PDS.

## LOS ANGELES

### Diocese to Be Divided

The Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, has called a meeting of clergy and delegates from the 39 churches that are to become the Diocese of San Diego, for Dec. 7-8, for the purpose of adopting a constitution and canons. St. Paul's Church, San Diego, will be host parish for the gathering.

Other business to be transacted will be the election of standing committee members as well as those for the diocesan council, plus corporation directors and convention officers. Also to be elected will be the first bishop of the new diocese.

From the original Diocese of California, which was organized in 1850, have come the Dioceses of Los Angeles, Northern California, and San Joaquin. And now, the Diocese of Los Angeles will be divided to form the Diocese of San Diego.

Studies for the new diocese were begun in 1958, at the request of the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles. Serious preparation for the division was begun in 1971. Churches concerned in the development have raised more than \$127,000 as a working reserve, and are

committed to a \$224,000 program for 1974.

In addition to maintaining two university chaplains and four mission priests, the new diocese will provide \$30,000 for the Episcopal Community Service Ministry to ex-offenders, geriatric and youth institutions, family counseling, and neighborhood services; \$6,000 for the San Diego Indian Ministry; \$3,000 for seminarians; \$2,000 for partial support of Camp Stevens; \$41,050 for the general church program; and \$3,015 General Convention support.

## SOUTHEAST FLORIDA

### Abbey Saved for Episcopalians

The 800-year-old Abbey of St. Bernard de Clairvaux in North Miami Beach, Fla., which was to have been sold to county and state developers, has been presented to the Diocese of Southeast Florida—a gift from philanthropist Col. Robert L. Pentland.

The abbey, which has served an Episcopal congregation since 1964, was transplanted from Spain by William Randolph Hearst in the 1920s. The terms of Col. Pentland's gift stipulate that the monastery can never be used for anything except religious-educational purposes.

Commenting on long-range plans for the monastery, the rector, the Rev. Frank G. AtLee, said, "We will first of all continue to have church services. Then we hope to put up a parish house and church school building, a retirement center, and a conference and retreat center added to the existing cloister. We also have plans for an interreligious art museum."

## THE LIVING CHURCH

### Foundation Elects New Members

At its annual meeting the Living Church Foundation, which is the corporation of THE LIVING CHURCH magazine, elected several new members, and one new member to the board of directors.

The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, is retiring at the end of this year and so leaves the board of directors, of which he has been president for many years. Replacing him as president is a Milwaukee layman, Robert L. Hall. A new director, elected by the foundation, is the Rev. Kenneth Trueman, rector of Trinity Church, Wauwatosa, Wis. Continuing as vice-president is the Rev. Dudley J. Stroup, rector of the Church of St. James the Less in Scarsdale, N.Y. Fr. Trueman is the new treasurer, Mr. Warren Debus, business manager of the magazine, is assistant treasurer, and

the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH, continues as secretary of the board and general manager of the magazine.

New members of the foundation, elected to three-year terms, are the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell, Bishop Coadjutor of Milwaukee; the Rev. John Andrew, rector of Saint Thomas Church, New York City; the Rev. Robert Shackles, rector of St. Paul's Church, Muskegon, Mich.; the Rev. Robert Wolterstorff, rector of the Church of St. James by the Sea, La Jolla, Calif.; Mrs. William Horstick, of Oconomowoc, Wis.; and Mrs. Arthur C. Sprague, of Columbia, S.C.

Re-elected to three-year terms were the Rt. Rev. Stanley Atkins, the Rt. Rev. William H. Brady, and the Rt. Rev. Paul Reeves; the Rev. Messrs. Darwin Kirby Jr., H. Boone Porter Jr., Sheldon M. Smith, and Kenneth Trueman; Messrs. Arthur Ben Chitty, Peter Day, John C. Pierson, Robert Shoemaker, and Robert L. Hall, and Miss Augusta Roddis.

The foundation expressed appreciation to Bp. Hallock and Dr. Stroup as they rounded out 19 and 20 years respectively of service to the magazine, and to Dr. Simcox in the tenth year of his editorship.

## ENGLAND

### Increase in "Demonic Interference" Predicted

The fifth conference organized by the Bishop of Exeter's commission on exorcism was held at Queen's College, Birmingham, England, last month.

Sixteen speakers dealt with a wide variety of topics, including theological, pastoral, biblical, practical, and psychiatric insights into demonic interference with human lives. Speakers and participants came from England, Sweden, Northern Ireland, Eire, Germany, the Netherlands, and the United States and were members—clerical and lay—of the Anglican, Roman Catholic, Lutheran, and Dutch Reformed Churches and Pentecostal groups.

There was general agreement on the necessity for handling exorcism as one component in a full and comprehensive healing process incorporating thorough preparation (when possible), pastoral after-care and instruction in the faith. Christian community life in a parish or a smaller unit was cited as especially helpful in this.

These conferences have grown out of a commission convened in 1963 by the Bishop of Exeter to study exorcism because of certain problems that had arisen. Several English dioceses now have their own exorcists, who are licensed by the individual bishops. More people are being trained for this work.

Conference members agreed that prob-

lems of demonic interference with human personalities will continue to increase with the rise of spiritualism, Satanism, witch cults, hallucinogenic drugs, non-Christian meditation, and all forms of magic.

This may have been the last general conference on exorcism because many more applied for membership than could be accommodated. Future plans suggest conferences in different regions of England coordinated by the administrative officers of the original commission.

ELIJAH WHITE III

*The Rev. Elijah White is rector of Cedar Run Parish, Casanova, Va.*

## WCC

### Bishop Asks Grants for Churches

The Bishop of Zululand has asked that grants from the World Council of Churches be given to local churches in southern Africa rather than directly to liberation groups.

Speaking at a press conference while visiting in the U.S., the Rt. Rev. Alphaeus Zulu said, "The grants to the liberation groups have not helped the Christian witness because it wasn't the action of the local church."

Although he said he has tried unsuccessfully to get the granting procedure changed, Bp. Zulu, who is one of six presidents of the World Council, declared that his country "couldn't live without" funds sent by the World Council to help families and dependents of political prisoners. He estimated that about \$125,000 a year comes from agencies that channel contributions through the World Council, which in turn sends them to the Council of Churches in Zululand.

The bishop, who is the highest ranking black churchman in South Africa, credited pressure on corporations with investments in South Africa with having had some effect on employment policies there. "It did set in motion the kind of changes we want in the upgrading of employment and the granting of increased skills to black people," he said.

An obstacle to the fostering of population control among South African blacks, Bp. Zulu related, is the encouragement of white immigration to South Africa. As more whites enter the country, he said, firms are given a ready labor supply and thus are able to continue job discrimination. For this reason, he said, "we cannot encourage the reduction of the black population while others are encouraging white immigration."

With regard to the World Council, Bp. Zulu suggested that it might do better to consider itself more as a service organization than as a body that makes official pronouncements. This would be difficult, he said, "but if the World Council as an

*Continued on page 12*

# NEWS in BRIEF

■ At a special convention to be held Nov. 17, some 900 delegates will elect a second Suffragan Bishop of the Diocese of New York—a move requested by the Rt. Rev. Paul Moore, Jr., at the last diocesan convention. Nominated for the office were the Rev. Messrs. Edward B. Geyer, Jr., Hartford, Conn.; Robert N. Willing and Harold L. Wright, both special staff members of the Diocese of New York; Lemuel J. Winterbottom, Yonkers, N.Y.; and the Very Rev. David B. Weden of Peoria, Ill. Additional nominations may be made from the floor. Bp. Moore had said that he and the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop since 1960, are "short-handed" in carrying out the many episcopal duties connected with the diocese.

■ For the second time in recent weeks, Pope Paul VI has recommended the use of Latin Gregorian chants in the Roman Catholic Eucharistic liturgy. He has emphasized the need to preserve the heritage of sacred music, saying that in the Latin Rite "the use of Latin Gregorian chant should at least be kept for the *Gloria*, the *Credo*, the *Sanctus*, and the *Agnus Dei*" of the Mass. Since 1963, the use of vernacular languages in the liturgy has gradually led to widespread disuse of Latin hymns and Gregorian chants.

■ Speaking in Cincinnati at the national convention of United Methodist Women, Dr. Cynthia Wedel said she is "disappointed but not depressed" with the rejection of ordination of women by the recent General Convention of the Episcopal Church. An Episcopalian herself, and past president of the National Council of Churches, she said, "It took us 40 years to get women into the General Convention. We can wait one more triennium for women priests."

■ The Rt. Rev. Robert L. DeWitt, 57, Bishop of Pennsylvania since 1964, plans to retire Jan. 1, after which he will devote full time to the relationship of church and society. He has been an outspoken supporter of Christian social ministries. Succeeding him as diocesan will be the Rt. Rev. Lyman C. Ogilby, Bishop Coadjutor.

The House of Bishops will hold its 1974 meeting Oct. 12-18, at Oaxtepec, Mexico, about 50 miles north of Mexico City. The first meeting ever in Latin America will be in a Mexican government hotel for persons on social security.

Bishops were told the meeting would give substantial support to the Diocese of Central Mexico. They will meet in Mexico City to celebrate Holy Communion and then proceed to Oaxtepec by bus.

■ The Rev. John Colin Stephenson, resident administrator of the Shrine of Our Lady at Walsingham, which thousands of Anglicans and Roman Catholics visit each year, died suddenly at age 58. At the time of his death, he was master of the Guardians of the medieval Marian shrine, which many feel became again a "magnificent spiritual center" under his guidance. About the year 1120, a copy of the Holy House of Nazareth was built in Walsingham and by the 16th century, the shrine was the most popular place of pilgrimage in England. In 1538, the shrine was despoiled, its statue of the Virgin sent to London and burned. The site was excavated in 1855 and again in 1955, about which time pilgrimages to Walsingham were revived. Canon Stephenson, vicar of St. Mary Magdalene, Oxford, for a time, was a naval chaplain during WW II, losing a leg as a result of an accident while on active duty. He is the author of a book on the shrine, *Walsingham Way*.

■ The Taizé monastic community in France, founded during WW II as a self-supporting order by Bro. Roger Schutz, has accepted its first Roman Catholic priest as a full-fledged member. Fr. Klaus Beurle from Stuttgart, West Germany, joined the ecumenical order with the permission of the Bishop of Rottenburg. The community, which has a few Roman Catholic laymen among its members, works among the poor and despairing throughout the world.

■ Rabbi Lubanov, 95, the only rabbi in Leningrad, has died. Considered the foremost Talmudic scholar in the Soviet Union, he was known for his scholarship, integrity, and piety, and his great love for his people. He carried the burden of responsibility for the spiritual destiny of Jews in Leningrad as their only guide and mentor.

■ New member churches of the World Council of Churches are the Japanese Orthodox Church (25,000 members, 30 priests, 40 parishes, and 60 other places of worship); the Gereja Kristen Protestant Simalungen, Indonesia, a Lutheran body, (110,000 members, 42 pastors, 31 evangelists, 294 congregations); and two groups within the Church of Christ in Zaire—the Community of Light (110,000 members) and the Mennonite Community (25,317 members). The new associate member of the WCC is the Baptist Episcopal Community of the Church of Christ in Zaire (12,000 members). In Zaire, most protestant church bodies are related to the Church of Christ which is a combined church-council of churches.

# NCC REPORT

## Social Justice Neglected?

**I**N what he said would be his last appearance before the National Council of Churches, the Rev. J. Metz Rollins accused the organization of neglecting its responsibility to social justice.

He addressed the NCC's governing board as part of a group protesting the decision of a program unit not to re-employ the Rev. Robert Chapman, a black Episcopal priest, in the division of church and society.

Mr. Rollins, former executive head of the National Committee of Black Churchmen (NCBC), said his concern is larger than the situation of Fr. Chapman who, in a council restructure, was an unsuccessful candidate for two posts—head of church and society and director for social justice.

The issue of Fr. Chapman's staff relationship to the NCC was not before the governing board. Staff matters are handled by an executive committee.

Mr. Rollins said that a decade ago when the social-action section was established under the leadership of the late Dr. Robert Spike and Dr. Eugene Carson Blake, he had hopes that the churches would work together for greater social justice in American society. He said it took less than a year for it to become evident that the various churches preferred to plan their own separate programs.

But, he continued, he retained his hope for cooperative concern and action until recently. "Institutions are essentially corrupt," he stated, "and we (blacks) legitimize them by appearing before them."

He advised the NCC governing board to decide if it is or is not "serious about

dealing with the issues of the age. If not, then just announce it."

A decline in NCC income was one reason for the reorganization of the church and society division. In the process, the services of all executive-level personnel were terminated. About 12 people were invited to reapply for a reduced number of jobs. Three members were rehired. Fr. Chapman was not one of them.

Protests sparked by a community group from New York's west side followed. A list of proposals from the protestors for increasing council activity in social justice questions was referred by the governing board to five study sections considering priorities.

There was considerable confusion on the floor of the governing board over the cause represented by the protestors and the procedures for responding to issues raised.

This was particularly true since the nomination of the Rev. Lucius Walker, Jr., director of the Interreligious Foundation for Community Organization (IFCO), to head the church and society division, had not been acted on by the executive committee.

## New Secretary

The governing board elected Mrs. Claire Randall general secretary of the NCC, by a vote of 110-61. She will take office on Jan. 1.

Mrs. Randall, associate director of the 20-million-member Church Women United and an elder of the United Presbyterian Church, will succeed the Rev. R. H. Edwin Espy, who is retiring.

The governing board represents about 42 million people through the National Council's 31 member churches.

institution attempts to be a council of churches and desires to do this, it can be done."

Asked for his opinion on the ordination of women, Bp. Zulu said, "I share the view of the Archbishop of Canterbury, who said women are going to be priests but he hopes he's not going to be required to ordain one."

## INDIANS

### Deloria Urges End to Confrontations

Vine Deloria, Jr., American Indian author and attorney, appealed to American Indians to put aside confrontation tactics and seek to win their treaty rights through Congress.

Speaking at the University of Minnesota in an appearance sponsored by the American Indian Association and the

University's Department of Indian Studies, Mr. Deloria said the time for emotion and excitement in seeking justice for Indians is past. Field hearings soon to be held across the country by a Congressional commission headed by Sen. James Abourezk "may provide the last chance for Indians to say something significant," he said.

Referring to the takeover of Wounded Knee and of the Bureau of Indian Affairs, Mr. Deloria said that "two violent confrontations had not been able to effect any change for Indians."

At the same time he was critical of those who had advised Indians to work through the system and charged that Minnesota's Senators Hubert Humphrey and Walter Mondale "had shown no interest in Indians." He also assailed the "total unresponsiveness" of the Nixon administration.

He praised the 20-point program for Indians drawn up in Minneapolis last year by participants in the Trail for Broken Treaties and spoke well of Minnesota leaders of the American Indian Movement (AIM), although he said he didn't agree with all they have done.

Mr. Deloria is the son of the Rev. Vine Deloria who once headed the Episcopal Church's Indian Office. His grandfather, the Rev. Philip Deloria, was one of the first Sioux to enter the Episcopal priesthood.

## AUSTRALIA

### Church Remarriage of Divorced Persons Allowed

The Anglican Synod of Melbourne has voted to allow divorced couples to remarry in church. The Primate of Australia supported the motion, a complete reversal of his position in 1972. Dr. Frank Woods told newsmen that he changed his mind after listening to synod speeches that convinced him that a marriage could be ended or destroyed if the husband and wife were no longer spiritually bound to one another.

Earlier this year the General Synod of the Church of England in Australia approved the principle that divorced persons may remarry with the church's blessing in certain circumstances, but voted to delay implementation of the principle.

According to the Most Rev. G. T. Sambell, Archbishop of West Australia, 11 of Australia's 26 dioceses already permit remarriage in some cases.

## SOUTH AFRICA

### Newspaper Off Base?

The head of an unofficial Episcopal group in New York has advised a staff member of the South African embassy that his request for the group's newspaper may violate South African law.

An exchange of letters between J. J. Swart, first secretary of the embassy in Washington, and William Johnston, president of the Episcopal Churchmen for South Africa, indicated that the request might be illegal because the newsletter is banned from South Africa.

Some weeks ago, Mr. Swart had asked to have his name placed on the mailing list to receive the publication, *Episcopal Churchmen for South Africa*.

Mr. Johnston replied: "I must advise you that by decision of the Publications Control Board, acting under pertinent sections of the Customs Act, 1964 (Act 91 of 1964) and by Government Gazette of 18 December 1970, our publication has been declared objectionable and therefore forbidden to be in the Republic of South Africa. Since your embassy in Washington is to be considered South African soil, I fear that you would be in violation of your own law should you receive our newsletter."

# EDITORIALS

## 59 Bishops: Are They Just?

THE 59 bishops who signed the statement approving the priesting of women after the General Convention had voted otherwise [TLC, Oct. 28] had every right to tell the church why they cannot accept the negative decision as the right one. But their attribution of unworthy motivation to their opponents is deplorable.

The opening paragraph of their statement is politely phrased, but listen carefully to what they say: "As has so frequently happened in the history of civilization, human societies have developed rules and traditions to enshrine the rights and responsibilities of a ruling or dominant segment of each age. In so doing, such rights have denied equal access to other segments of that time. Finally and inevitably, the sense of justice prevails, and it becomes essential to see that all human rights are available to all human beings."

The rest of the statement is an expansion of this poem. By clear implication it says two things: (1) The opposition to the priesting of women comes exclusively from the male priestly caste (and its dupes) that is the "ruling or dominant segment" of the Episcopal Church, and (2) the question before us is purely and simply a matter of justice, and those who oppose the priesting of women are against justice.

That really is what the good bishops say in their statement, and all that they say.

In the first place, it is preposterous as a description of the actual *status quo* in the particular "human society" we are talking about, to wit, the Episcopal Church. What they say about human societies and their ruling segments may be generally true; it's a fairly sound axiom that in most places at most times "there's nothing surer—the rich get richer and the poor get poorer." But to suggest that the clerocracy in PECUSA consists of power-drunk priests and prelates whose only objection to priesting women is that they don't want to share their power and dominion with the ladies is to suggest a good idea for a cartoon. As a description of things as they are in the Episcopal Church it's simply grotesque.

Then there is the classification of this essentially theological question as one of simple justice: If you are for the priesting of women you are for justice, if you are against it you are for injustice. We hate to say it about these our fathers in God, but their innuendo strikes us as petulant and self-righteous. Some people at Louisville, of all orders, of both sexes, and on both sides of this debate, spoke their minds charitably, temperately, and with proper respect for the good faith and worthy motives of their opponents. The question was not finally disposed of by the convention; it will remain with us, very much alive. The debate continues. We respectfully remind the 59 bishops who signed this not very irenic statement, and all who share their views, that ever so many Episcopalians who don't belong to any "ruling or dominant segment" sincerely believe that the Lord of the church wills that only men can be the human "matter" in the sacrament of ministerial priesthood. About that they may be right or

wrong; but they believe it not because it nourishes and sustains their *libido dominandi* but simply because they believe it is true.

It is well to note that most of the members of the House of Bishops did not sign this statement. May it be soon forgotten.

## TLC Takes Annual Inventory

THAT the foundation which publishes this magazine held its annual meeting recently, transacted routine business, and elected some new members and officers is hardly earth-shaking or even church-shaking news, especially in a General Convention year. But it's of some importance to us who are involved in this journalistic operation and we hope of some interest to our readers. In the news section of this issue you will find the report of the 1973 meeting. One of the facts noted in our annual inventory is that while the membership of the Episcopal Church has decreased since 1969 the circulation of TLC has modestly but steadily increased.

While counting our blessings we want to thank all who have kept THE LIVING CHURCH afloat in these past years of trial by stringency. We have had to concentrate on survival in order to survive; but by the grace of God, mediated to us through loyal friends and generous supporters, we have survived, and we are encouraged by what we heard and saw at Louisville to believe that the worst trials are behind us.

We owe special gratitude to one who has long been chairman of the board of TLC, the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee. On some issues which have severely rent the Episcopal Church in recent years, he and the editor have radically disagreed, and this has put both into a difficult position. But the bishop has loyally stayed at his post and has not tried in any way to prescribe editorial policy which, in this magazine, is vested solely in the editor.

When the magazine became an independent non-profit corporation in 1952 the Bishop of Milwaukee provided much-needed support and leadership and has continued to give it up to the present. But many readers have inferred from the names on the masthead that THE LIVING CHURCH is in some sense an organ of the Diocese of Milwaukee. From time to time we publish statements that this is not at all the case, and now we do so again. This magazine has been published in Milwaukee since the turn of the century, but it is entirely independent of the Diocese of Milwaukee. We shall continue to hail from Milwaukee because we like it here and we have to hail from somewhere.

We welcome to the presidency Mr. Robert L. Hall, in his business an automobile dealer, and a devoted lay leader in the church. He has served on the board of directors for nine years and will bring both wisdom and experience to his task.

THE LIVING CHURCH has just five years to go before it enters its second century. At the age of 95 it feels very hale, and confident that "the best is yet to be" not only for itself but for the church it exists to serve.

# Book Reviews

**I'VE MET JESUS CHRIST.** By Michel Quoist. Doubleday. Pp. 168. \$4.95.

Michel Quoist, French Roman Catholic, is probably best known here for his book *Prayers*, published ten years ago. In France, particularly at Le Havre, he is

well known not only as a popular author but as a priest who lives and labors among the working people he loves and the young people he counsels in his role of chaplain for a good many Catholic Action Groups.

Abbé Quoist describes his present book, *I've Met Jesus Christ*, as one of "bits and pieces taken from real life," and he says he hopes it will lead a few Christians to the place where Christ is waiting silently for them—at the center of their lives. Each chapter gives a description of an event or situation, a few of the abbé's reflections in the light of his Christian faith, and ends with one of his timely prayers.

The abbé tells us that Jesus is present in everyday life—in every chance we have to rise above ourselves. He thinks that "to be a Christian means to encounter Jesus, to know him, to believe what he has said, to love him. But it also means to recognize him in one's own life and to participate with him in the mystery of creation and of his redemptive Incarnation. . . ." Christianity is to the abbé, in other words, as someone once wrote, "a way of walking not just of talking." He notes, as every thinking person must today: "the fact of man's essential unhappiness with his life and with the world"—evident everywhere: "in the street, in the offices and factories, in public debates and private conversations, and, of course, in the headlines of the newspapers and magazines. . . . All of this anguish is in fact an unconscious yearning for God, for a Saviour who gives a meaning to all men and all things."

Abbé Quoist believes that modern man's crisis is caused by the fact that man doesn't know God and wants to do without him. And when man pushes God out of the center of his life, he is condemned inevitably to chaos and despair—just as "when the hub of a wheel is removed, the spokes scatter." Would God that everyone could "hear" today the God-given wisdom, the healing message of love, the simple and profound truth that the abbé speaks in this his latest book.

SR. MARY MICHAEL  
*Society of St. Margaret*

**DOORWAY TO MEDITATION.** By Avery Brooke. Drawings by Robert Pinard. Vineyard Books. Pp. 111. \$3.95 paper.

This book is a treasure, a real find. I do not think there is another which, theologically sound and firmly planted within the Judeo-Christian tradition, opens the door to the immeasurable heights and depths of meditation. The penetrating, restrained text cannot be separated from Robert Pinard's superb drawings, which assist the sense of timelessness and movement. It all unfolds naturally, like something growing in the sun.

*Doorway to Meditation* fulfills a common need among the young and the not so young. I have watched it being received by people of all ages, from a confused teenager to a wise old saint experienced in the Way. One is led on a journey of the spirit which opens up a new world, but is to our joy found to be not unrelated to the everyday happenings we all know.

There is no more desperate need today than for guidance and encouragement for those who feel the stirrings of the Spirit and are reaching out to rediscover those age-old ways of coming into touch with the mind and will of God. Many, especially those who may have given up in their discouragement, are renewed and growing as they walk through the Doorway.

Avery Brooke says, "Faith is a direction, not an end. It is a journey towards God himself. . . . God is there, and if we listen and do not turn away, we will hear him. *Faith accepts the possibility that God may have something to say to us as well as we to him.* This is the doorway to meditation." Having been brought to the threshold and started on our journey, we are promised a sequel which will give some more practical help, while being reminded that the Spirit of God is the teacher.

I recommend this book and strongly urge you to make it available to others, wherever you are. Those who do not like to read will begin by looking. Most people will read, look, and be thankful.

DORA P. CHAPLIN, D.D.  
*The General Theological Seminary (ret.)*

**THE PREACHERS.** By James Morris. St. Martin's Press. Pp. 418. \$8.95.

The next time your radio dial-twiddling tunes in proclamations of God's Will for You and/or America, whether sweaty-voiced or smooth, listen—and learn.

The speaker may be a local 500-watter whose 15 minutes weekly only influence 50 to 500 times your parish membership, or a media meteor counting both annual income and followers in the tens of millions. In either case, twisting the dial away commits you to willful ignorance: that speaker knows useful things few churchmen know. Unawareness of C. W. Burpo, Rev. Ike, or the Worldwide Church of God is as out-of-touch as unfamiliarity with the Berrigans or TA.

*The Preachers* sketches nine immensely successful artists at work and in occasional unguarded moments ("my vow to God," declared Oral Roberts, "is to touch neither the gold nor the glory"). A. A. Allen, Roberts, Burpo, Carl McIntire, Billy James Hargis, and the Armstrongs are rather carefully studied; Rev. Ike and Kathryn Kuhlman seem late additions (because of their mushrooming telecasts?);

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Coming — November 25th  
**CHRISTMAS BOOK NUMBER**

and Billy Graham is treated as circum-  
spectly as a bishop visiting a convent.

James Morris provides a wealth of those  
anecdotes with which nervous sophisti-  
cates reassure their self-esteem: Allen  
keeping exorcised demons in jars, their  
resemblance to frogs "a ruse of the  
Devil"; Rev. Ike apotheosizing *Money*,  
and *Right Now!*; Ms. Kuhlman, "I am  
more pentecostal than the most pene-  
costal person who claims to be pentecostal  
today"; Armstrong *pere* explaining why  
the world didn't end on Jan. 7, 1972,  
after all; Billy Graham as the Arrow Col-  
lar Man; and the NCC supporting Billy  
James Hargis before the Supreme Court.

But the book offers data, if not hy-  
potheses, meriting serious thought. What  
secret does Herbert Armstrong possess,  
that the denomination he personally in-  
vented 40 years ago now reaches 150,-  
000,000 people around the world, grosses  
\$55,000,000 a year, and claims 30%  
growth per annum? It's not sound doc-  
trine, nor emotionalism, nor political  
soothsaying, nor assurances that what one  
says or believes doesn't really matter—  
what is it? He, like the others here, meets  
some basic human needs.

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ourselves as inadequate witnesses to the  
Gospel. Excusing our failure by writing  
off millions as "ignorant rednecks" is ar-  
rant priggery: we are sent to *all* people,  
not just to those who went to the right  
schools.

Is it worth \$8.95? Yes, if you're affluent  
and want a chuckle, or poor and willing  
to think, or wondering what to give an  
astute churchman for Christmas.

(The Rev.) ELIJAH WHITE

Grace & St. Stephen's, Casanova, Va.

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# PEOPLE and places

## Non-Parochial Positions

The Rev. Russell H. Allen, former vicar of Em-  
manuel, Keyser, and Emmanuel, Moorfield, W.Va.,  
is director of United Ministries in Higher Educa-  
tion, Northern Michigan University, Marquette,  
Mich. 49855.

The Rev. Sherman W. Andrews, former associate  
secretary for the ministry of the laity, Diocese  
of Connecticut, is an archdeacon of the diocese.

The Rev. Albert A. Barden, former curate, Christ  
and Holy Trinity Church, Westport, Conn., is  
chaplain of Hinckley School, Hinckley, Me.

The Rev. David B. Birney, former staff member,  
Philadelphia Divinity School, is teaching at the  
UCC's Lancaster Theological Seminary. Address:  
522 N. Duke St. Lancaster, Pa. 17603.

The Rev. Robert M. Claytor, Jr., former assist-  
ant, Christ and St. Luke's, Norfolk, Va., is Episco-  
pal chaplain to five institutions in the Staunton,  
Va. area. Temporary address: Box 2068 Roanoke,  
Va. 24009.

The Rev. Douglas T. Cooke, former consultant  
for church school and youth ministries, Diocese  
of Connecticut, is assistant for education and youth  
ministries for the diocese.

The Rev. Robert A. Croxson, former rector of  
St. James' and Episcopal chaplain at Hollins Col-  
lege, both in Roanoke, Va., is on the staff of  
Mental Health Services for Roanoke Valley. Ad-  
dress: 3801 Highwood Rd. NW., Roanoke (24012).

The Rev. Edgar T. Ferrell, Jr., former rector  
of Christ Church, Marion, Va., is assistant director,  
of Bishop Phillips Memorial Conference Center,  
Marion. No change of address.

The Rev. Joseph C. Harrison, former rector of  
Trinity Church, Tallulah, La., is instructor of  
English, Jackson State Community College, Jack-  
son, Tenn.

The Rev. Terry L. Hunt, former member of the  
board of directors for RESCUE, Toledo, Ohio, is  
now director of the work.

The Rev. Peter H. Igarashi, on sabbatical from  
the University of the South, is consultant in  
continuing education for the Diocese of Bethlehem  
until June 1974. He is also locum tenens of Trinity  
Church, 220 Montgomery Ave., West Pittstown,  
Pa. 18643.

The Rev. Donald H. Langlois, former graduate  
student, is librarian at Martin Luther High School,  
Maspeth, and part-time assistant, St. George's,  
Flushing, N.Y. Address: 144-14 Barclay Ave.,  
Flushing (11355).

The Rev. Eldin D. Lougee, Jr., former treasurer  
and canon to the ordinary, Diocese of the Virgin  
Islands, is part-time stewardship consultant, as-  
sistant to the secretary of the missionary society  
of the Diocese of Connecticut, and vicar of St.  
Gabriel's, East Berlin, Conn.

The Rev. William J. Marvin, former rector of  
Holy Family Parish, Wind Gap and West Bangor,  
Pa., is administrator of St. Luke's Church, Bir-  
mingham, Ala.

The Rev. Edward R. Miller, deacon, is chaplain  
of Choate School, Wallingford, Conn.

The Rev. Arthur J. Monk, former rector of  
Christ Church, Stratford, Conn., is an archdeacon  
of the Diocese of Connecticut. Address: 1067 Park  
Ave., Bridgeport (06604).

The Rev. Mark H. Mullin, former chaplain of  
Choate School, Wallingford, Conn., is 5th-form  
dean and academic advisor of the school.

The Rev. William P. Parrish, former vice rector  
of Virginia Episcopal School, Lynchburg, Va., is  
employee relations representative, Babcock & Wil-  
cox, Lynchburg, and worker priest of St. Peter's,  
Altavista, Va. Address: Box 325, Altavista (24517).

The Rev. Michael Clay Smith, former vicar of  
St. Michael's, Salt Sulphur Springs, and All  
Saints, Union, W.Va., is assistant attorney gen-  
eral of the State of Mississippi. Address: 4046 N.  
State St., Jackson, Miss. 39206.

The Rev. Joseph T. Urban, former rector of St.  
John's, North Haven, Conn., is an archdeacon of  
the Diocese of Connecticut. Address: Christ Church,  
The Green, Watertown, Conn. 06795.

The Rev. W. James Webb, former associate di-  
rector of the department of Christian education for  
the Diocese of Ohio, is director of Hemlock Haven,  
the Bishop Phillips Memorial Conference Center,  
Marion, Va. (Diocese of Southwestern Virginia).  
Address: Box 498-A Marion (24354).

The Rev. Jervis A. Zimmerman, former consult-  
ant for parochial services, Diocese of Connecticut,  
is assistant for parish and clergy development,  
Diocese of Connecticut, 1335 Asylum Ave., Hart-  
ford (06105).

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THE LIVING CHURCH

# CHURCH DIRECTORY

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

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**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
**The Rev. J. T. Golder, r**  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

## WHITTIER, CALIF.

**ST. MATTHIAS'** 7056 S. Washington Ave.  
Clergy: **C. Howe, r**; **M. Griffith, c**; **A. Jenkins, r-em**  
Sun 8, 9, 11; Wed 8:30; Thurs 10

## 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; C Sat 5-6

## 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

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
**The Rev. Peter F. Watterson, S.T.M., r**  
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## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
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## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd.—5th Floor  
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## FLOSSMOOR, ILL.

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## 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, 1st 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; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People'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, 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

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, Sun 12:30

**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 6

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Clergy: **Ernest Hunt, r**; **Hugh McCandless, r-em**; **Lee Belford, assoc**; **William Tully, ass't**  
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
**The Rev. René E. G. Vaillant, Th.D., Ph.D.**  
Sun 11. All services and sermons in French.

**CHAPEL OF THE INTERCESSION (Trinity Parish)**  
Broadway at 155th St.  
**The Rev. Frederick B. Williams, v**  
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish); Daily Masses: Mon, Wed & Fri 12 noon; Tues & Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
**The Rev. Chas. H. Graf, D.D., r**; **Rev. K. Bohmer, c**  
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

**TRINITY** Kings Hwy. & 30th Ave., N.  
**The Rev. H. G. Cook, r**; **the Rev. H. N. Parsley, d**  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

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

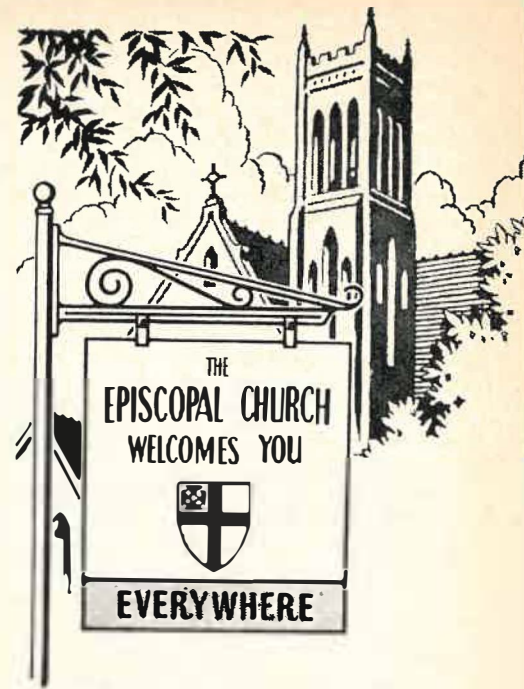
**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
**The Rev. Walter F. Hendricks, Jr., r**  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

**STAUNTON, VA.**  
**TRINITY**  
**The Rev. E. Guthrie Brown, r**; **the Rev. David W. Pittman, ass't**  
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

**PARIS, FRANCE**  
**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
**The Very Rev. Sturgis Lee Riddle, D.D. dean**  
**The Rev. Thomas Wile, canon**  
Sun 8:30, 10:45; Thurs 10:30

**GENEVA, SWITZERLAND**  
**THE AMERICAN CHURCH (Emmanuel, Episcopal)**  
Rue Alfred Vincent  
**The Rev. Donald G. Stauffer, r**  
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

**ST. LUKE'S CHURCH**  
FORT MYERS, FLA.



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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
**The Rev. D. L. Garfield, r**; **the Rev. J. P. Boyer**  
Sun Mass 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**RESURRECTION** 115 East 74th St.  
**The Rev. James H. Cupit, Jr., r**; **the Rev. H. Gaylord Hitchcock, Jr.**  
Sun H Eu 8, Sung Eu 10; H Eu 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & by appt

**ST. THOMAS** 5th Avenue & 53rd Street  
**The Rev. John Andrew, r**; **the Rev. Canon Henry A. Zinser**  
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri HC 8:15; Tues HC & HS 12:10; Wed SM & HC 12:10, HC 5:30. Church open daily to 11:30

**PHILADELPHIA, PA.**  
**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
**The Rev. Frederick R. Isachsen, D.D.**  
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

**MYRTLE BEACH, S.C.**  
**TRINITY** Kings Hwy. & 30th Ave., N.  
**The Rev. H. G. Cook, r**; **the Rev. H. N. Parsley, d**  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

**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; Mass Daily; Sat C 4-5

**STAUNTON, VA.**  
**TRINITY**  
**The Rev. E. Guthrie Brown, r**; **the Rev. David W. Pittman, ass't**  
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

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