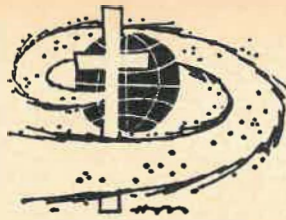


The Living Church





— With the Editor —

BILL ANDERSON is a reporter who covers the police beat for *The Indianapolis Star*. He also teaches a journalism class at Secina Memorial High School in Indy. Last Holy Week he gave his students the assignment of covering the case of the State vs. Jesus and reporting it in good modern journalistic style. He then took what the youngsters did and made a composite story of it, which is as follows:

"Jesus Christ, 33, of Nazareth, was tried and convicted yesterday on four counts of blasphemy against the state.

"The controversial radical religious leader was immediately sentenced to be crucified until dead by Judge Pontius Pilate.

"A group of Christ's followers, known as the 'Apostles,' claim that bribery and police brutality made the trial void, but they have not yet decided if they will appeal the case.

"The trial was made possible when a former member of the Apostles, Judas Iscariot, turned state's evidence and led officials to Gethsemane Gardens, the place where Christ was apprehended late Thursday night.

"During the capture of the suspect, a member of the Apostles gang is reported to have cut off the ear of one of the arresting officers. This same man, Simon Peter, later denied any knowledge of the arrested man.

"Christ was brought into court at day-break Friday. After preliminary questioning, Judge Pilate said he did not believe any crime had been committed.

"Throughout the trial, spectators in the courtroom were heard to ask repeatedly, 'Who does this Christ think he is?'

"When it was brought out in testimony that the defendant claimed to be the Son of God, the general public reaction was skeptical.

"Christ, unshaven and with unseemly hair, soon admitted that he had, on occasion, said he was the Son of God, and the crowd shouted to put him to death. Judge Pilate hesitated, however, and recessed the court before reaching a verdict.

"Recalling the custom of releasing one prisoner for the Passover, Judge Pilate ventured an opinion that Christ could be freed. To Pilate's surprise, however, the people preferred the release of Barabbas, a repeat offender.

"Judge Pilate, a portly man who seemed to have lost control of the trial, said he had no choice but to find the defendant guilty as charged.

"Following an eventful march during

which Christ, who stood only 5 feet, 9 inches, and weighed 155 pounds, was made to carry his own cross, occasional fights broke out between soldiers and bystanders.

"At the end of the march to Calvary Hill, the Supreme Tribunal once again expressed their expansive powers with a dramatically staged triple execution, thereby ending a controversy which has been building for some time over a rumored takeover attempt by Christ as king.

"A government spokesman said immediate action will be taken against anyone found guilty of similar treason against the state.

"Following the public execution, a woman identified as the mother of the dead radical leader told reporters that she had no ill feelings toward the people who executed her son. She added that her son, in his last words, indicated he felt the same way.

"Public reaction to the execution was mixed, but even those opposed to capital punishment agreed that anyone claiming to be the Son of God should at least be committed to a mental hospital for observation.

"Surviving are the mother, Mary, and the stepfather, Joseph. Funeral arrangements are incomplete."

This news journal is able to report, some 1940 years later, that funeral arrangements are still incomplete.

Of love, our stimulating contemporary Dom Aelred Graham says: "It is not hard for professing Christians to love others for Christ's sake; it is much harder to love them for their own sake." I like the sound and the feel of this saying but I doubt that it holds water. Dom Aelred speaks as if these were two loves: the one for Christ's sake, the other for the beloved's sake. But if you love somebody who is hard to love, because Christ's mind is in you, isn't that loving him for his own sake? And, of course, for Christ's sake? Loving people for their own sake is not loving them for their beauty or merit or intrinsic lovability, of which they may have none. It is loving them for their own benefit and blessing; and this is precisely, as I understand it, the love of Christ.

Suggested emendation: "It is not hard to love some people for our own sake, if that can be called 'love' at all; loving them for their own sake, *i.e.*, for Christ's sake, is a lot harder—but it has the merit of being indubitably the real thing."

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EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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

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- 25. Bede the Venerable, P.Monk
- 26. Augustine of Canterbury, B.
- 27. Easter VI

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

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Letters to the Editor

Correction

I made an awful error in my report on Wounded Knee [TLC, Apr. 22]. It was *John* Adams, not *Hank* Adams who was selected as the go-between. Hank Adams is a radical Indian gentleman; John Adams is a white Methodist, given the job by the National Council of Churches.

MARY COCHRAN

Mobridge, S.D.

The Inner-City Problem

From the article by the Rev. Roberts E. Ehr Gott [TLC, Mar. 18] I was reminded of being at a conference on the mission of the church at Kanuga Conference Center in 1970.

Several hours were spent in discussing the situation as Fr. Ehr Gott presents the story of the inner city. The solution that the professional consultants presented was not the one that Fr. Ehr Gott recommends. We were informed that the members of the ghetto areas do not want persons coming in for one, two, or three days, either during the week, or on Sunday, because this does not make for any real dedication or commitment. Apparently our money would always be welcome, but personnel, paid, trained or not, would only add insult to that which has already been injured, and that outings, scout troops, material aid, and tutoring are only stop-gap measures to avoid the real issues of the separateness of the total community and its members.

It is possible that all persons in the inner city might not think alike, and that some could and would welcome personal assistance. Anyway, the situation still exists, and it is up to all of us to work toward a Christian solution.

NAME WITHHELD

A Boner

Quite possibly Bp. Hines's secretary misunderstood his dictation, and sent off to the press without his having read proof, the badly garbled reference to St. Mark's version of "the first Christian Sunday" in the Presiding Bishop's Easter Message [TLC, Apr. 22].

Would it not have been a service to the church for your editors to have referred it back to the Presiding Bishop for tidying up? Its publication can but give comfort to those critics of the church who think Episcopalians don't know their Bibles very well.

The sad effect of such a boner in the opening sentence is the reaction, "Anyone

The Cover

Pictured on this week's cover, standing in front of St. Bartholomew's Church in New York City, are the Rev. Andrew J. W. Mullins and three other members of St. Bartholomew's Community Club, a mission to young adults. An article on the club and its work is featured in this week's issue.

who knows the Bible no better than that can't have anything very important to say about it."

(The Rev.) WILLIAM AARON DRIVER
Vicar of St. Michael's Church
Carlsbad, Calif.

In Bp. Hines's message, which we published, four words are inadvertently omitted. He no doubt meant to say that "Mary the mother of James" was among the faithful women who came to the sepulchre on Easter morning; all that got into his text was just "James." Maybe he or his secretary goofed; we know we did, in not catching it. Ed.

Actress—Priestess

May I be permitted to point out to Canon Chase [TLC, Mar. 4] that a woman on the stage is called an *actress*, not because "she brings distinction to her sex, and sex to her vocation," but because within the profession of acting, she exercises quite a different function from her male counterpart. We would all agree, I think, that Liza Minelli excels in her field, but would not have done as good a job as Marlon Brando as "The Godfather." So we quite rightly distinguish between actor/actress. Where sex is irrelevant to the profession in question, a distinction is unnecessary, and at times derogatory. It is unlikely, *e.g.*, that the late Pearl Buck will be remembered as an *authoress*.

Whether or not women should be ordained at all is beside the point; the fact is, if they are validly ordained (unless, of course, it is held that their sex precludes, *ipso facto*, such a possibility, which is another matter entirely) they will become deacons and priests, and yea, bishops, and not deaconesses, priestesses, and bishopesses(!) for the simple reason that they will be set apart, by the imposition of hands, to do exactly what male deacons, priests, and bishops do.

Deacon/deaconess was a valid distinction until it was decided that deaconesses no longer constitute a separate order, but in fact are within the diaconate. Therefore, to refer to a woman deacon as a deaconess is to call her something which she is not. She can hardly be thought an impersonator, as the good canon implies; she is merely claiming the title of the office which the church has conferred on her.

(The Rev.) HAROLD T. LEWIS
Cambridge, England

"Golden Rule" Jones

I was delighted to read in the recent "Notes to the Overworld" [TLC, Apr. 15] the reminiscence of Mayor Sam "Golden Rule" Jones of Toledo. He is my grandfather, and though he died before I or my brothers were born, our life as children was flavored richly by the lore of Golden Rule Jones.

The story you recounted in the column captures beautifully the character of his life. He had that remarkable capacity for blending justice and compassion, that the rest of us spend our lives trying to achieve.

Readers may be interested to know a

consequence of his life that was handed down as a great privilege in my own life. Prior to his election as mayor, Sam Jones had taught Sunday school in the Westminster Presbyterian Church, and my grandmother had been the organist. Soon after his election, the board of the church took exception to some of the mayor's policies and statements, with the result that both he and my grandmother were quietly excused from their responsibilities in the church. My grandfather, a kind of liberal Christian of the old school (his basic commitment was to the teachings of Jesus), decided then that if he and the church were that far apart in what they believed, it would be inappropriate to baptize his youngest child, Mason, my father. To make a long story short, the result was that at the age of 62, and quite on his own initiative, my father asked me to baptize him and to present him for confirmation. Rarely is a priest accorded such a privilege. He died in 1968, with a faith and wisdom and integrity that would have made my grandfather proud.

(The Rev.) EDWARD W. JONES
Rector of St. James' Church
Lancaster, Pa.

Ordination of Women

As a priest of the church who shares the concerns of those who fear that the Episcopal Church might be stampeded into hasty and disastrous actions at Louisville this fall, I was delighted to read the reasoned views expressed in *An Open Letter to the Church* [TLC, Apr. 15], written by seven priests of the American church who are now at work in England. Bravo! Right on!

Let us pray that this branch of the One, Holy, Catholic, and Apostolic Church will truly let itself be guided by the Holy Spirit in its deliberations at General Convention rather than permit itself to be manipulated by a handful of bureaucrats from 815 Second Avenue and special interest groups, such as the Episcopal Women's Caucus.

(The Rev.) GILBERT S. LARSEN
Rector of Christ Church
Lynbrook, N.Y.

If Fr. Frary's supposed bishop [TLC, Apr. 15] should be hauled into court for "denying the rights of women," what if his case should come up before a woman judge? And if the whole situation should give him fits, and the nearest neurologist a woman. . . ? Men now accept justice and healing from women, maybe eventually the sacraments. . .

It seems to me too early to cut off all discussion on this subject in the pages of TLC, as the editorial note seems to conclude to do. TLC contributes a real service to the church by providing a medium of expression, and I hope you will continue to do this, at least until time for the delegates to gather next fall. Just maybe something new pro or con *could* turn up!

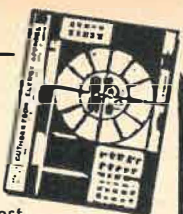
MARY-ELIZABETH LEE
Layreader at St. Peter's Church
Seward, Alaska

If something new does, we will. Ed.

The Rev. Walter Witte's reply to Canon Chase [TLC, Apr. 22] seems unaware of the "common consent and authority" required by the preface to the Book of Common Prayer of U.S. Anglicans for the alteration

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of matters which "cannot be clearly determined to belong to doctrine," its aim that "things once advisedly established . . . have still been continued firm and unshaken," and its commitment that "this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

According to the preface to the Ordinal, the Anglican three "orders of ministers" have been determined by "diligently reading holy scripture and ancient authors," and has continuity and authority "from the apostles' time," therefore is not to be conditioned by "psychological as well as theological levels" which "relate to the current theology of liberation."

Since this position is shared by the Eastern Orthodox and Roman Catholic, and not by the Protestant bodies and the sectarians, our ecumenical concern in this direction must begin with the first two groupings of Christians.

DORIS E. DIENER

Long Beach, Calif.

In his letter Fr. Witte advocated the priesting of women on the basis of the modern "theology of liberation." **Ed.**

Correction

Thank you for carrying [TLC, Apr. 29] references to grants made to Haiti and to Arthur Lichtenberger Fellows.

Through an error, I gave John Goodbody a wrong figure as to the expenses of each fellow. The actual average cost will be about \$3,500 and not \$6,500.

(The Rev.) ALMUS THORP, D.D.
Director of the
Board for Theological Education
Rochester, N.Y.

The news report concerned grants made by the Episcopal Church's Board for Theological Education. **Ed.**

Questions Cartoon

The cartoon on page 25 of TLC for Mar. 11 is cruel, petty, and pathetic. It portrays a



"He is the most controversial rector that we've ever had but his sermons are great!"

clergyman presenting himself to a woman who has evidently called him in emergency. He states that the emergency call is coming "courtesy of all the parishioners of St. John's who pay their pledge."

He would better have stayed home. What attracts me to the church is the fact that, despite all her failings, she still has a number of dedicated believers (ordained or not) who respond positively to an emergency not with reference to paid or unpaid pledges, but because another human being is hurting.

(Chap.) JEREMY H. KNOWLES, Maj. USAF
APO San Francisco

Lutheran-Anglican Relations

From time to time I have observed remarks in TLC that the possibility of a rapprochement with the Lutherans has been overlooked. As a former Lutheran pastor who took Anglican holy orders, I have something to add on the subject.

First, their Christology is absolutely sound; their addition to us would be a healthy addition to our spiritual strength.

Then, the Lutheran position on the Lord's Supper has, perhaps, the best theory if a definite statement is desired. Interestingly enough, this was the one point of the Augsburg Confession that the Roman Church found satisfactory.

But there are, nevertheless, deep underlying differences concerning the doctrine of the church and of holy orders that are not so apparent. For instance, in spite of an ordination ceremony, the pastor is only *authorized* to "administer" Holy Communion. Since ordinations are usually performed at the meetings of synod, license to perform the sacrament has at times been given to seminary graduates who are serving parishes and are awaiting ordination.

In short, the pastor is given the *authority*, not the *power*, to celebrate the Eucharist. As one of the priesthood of believers, he has that already.

When the United Lutheran Synod of New York, met in Rochester, N.Y., on June 9-11, 1938, the case came up of one John Doe, who had been ordained by the same synod earlier and had left to join the Methodists. Now, the Methodists had recognized his orders. However, he regretted his choice and petitioned to be reinstated as a Lutheran pastor. He was told that he would be received, if he should join a Lutheran parish and await a call, and then they would *ordain* him. I dared to ask: "Do we not recognize our own ordinations?" Dr. Burgess, who was then president of the synod, snapped back: "Unfortunately we have done so at times, but it is not regular." I was about to say more, but realizing how easily one could be tried for "heresy," I remained quiet.

On the doctrine of the church, in America at least, the Lutherans are one with the Congregationalists and the Baptists, in spite of their appreciation of the heritage of the historic church. In Europe, however, the Lutherans have state-church status which is more tightly bound to the governments than is the Church of England.

Remember, the Lutherans do not agree among themselves. They deny the existence of Lutheran sects, but thinks that such divisions have the very appearances of sects.

(The Rev.) RICHARD F. ANDERSON
Petersburg, Va.

A Letter to Episcopalians

Walter H. Jones

DEAR FRIENDS:

It seems today everyone is calling for the Episcopal Church to take a stand on Wounded Knee. We read: "Is this demonstration in New York planned in contrast to the relative silence of the Diocese of South Dakota on the event of Wounded Knee?"

Let us share with everyone the fact that Christians and Episcopalians have taken a stand. It is not a one or two-day stand for the TV camera for national viewing, or the stand of a celebrated person rushing in for a day or two and leaving again. It is not a stand for rhetoric or impossible resolutions. It is not a stand for or against any individual. Christ's saving work does not result from issuing statements to the press, but by working with humans; therefore, ours is a stand beside the young people caught in the whirlwind of events they do not understand. It is a stand beside the forgotten person who tries to have a grievance heard. It is a stand beside a young man whose father died and he was brought from prison to attend the funeral. It is a stand beside the person who, in fear, left his home and had need of food, clothing, and a place to stay. It is a stand beside the person who, regardless of his political views, needed insulin or medication or wounds bandaged.

Nearly 100 years ago the Episcopal Church of the Holy Cross was used to house the victims of Wounded Knee. Today it is again being used to house the homeless and the stranger who heard something was going on in Wounded Knee and drifted in. The Christian church was here to serve 100 years ago. It will be here 100 years hence, obeying the example of its Lord who, when asked, "Who is my neighbor that I should love and in loving serve?" answered by telling the story so well known but little understood or practiced. The person in that event, according to Jesus, did not ask whether you are a Democrat or Republican, Conservative or a Liberal, a Russian or a good Hebrew. He saw a beaten, wounded, bleeding man, and he picked him up, bandaged him, and took care of him. That's the stand which faithful, devoted, and great saints of God who happen to be ministers of reconciliation in the Episcopal Church, have taken for nearly two months now, and I am proud of each of them and I will continue to support them.

A word on judgment: Are we helping the needy or the greedy? I expect both. The greedy because we are all sinners and sin is basically selfishness and greed—it expresses itself in many ways. Needy, yes. Because all of us are in need. When the

floods hit Rapid City, Christian people didn't ask, "Are you greedy?"; they asked, "Are you in need?" And if the answer was yes, help was offered. Again, our Lord told us of an event regarding judgment. A woman caught in the act of adultery, mind you, not the man who must also have been involved, but the woman, was about to be stoned to death by the righteous gathered around about her, and when asked, Jesus simply said, well, whoever stands here with rocks in his hand and is without sin can throw the first stone.

I wish to say that I am dismayed and heartsick over the number of letters and telephone calls I have received, full of hate and vindictiveness, telling me how irresponsibly I have acted and the Episcopal Church has acted: "Not a penny of my money is going to the church as long as you act like that—a tragic situation." On the other hand, I am strengthened by the gifts sent from all over the nation that have been given to help meet the ever-increasing needs of people.

Who is guilty? We all are guilty: citizens of each community and every community; citizens of this state; citizens of this nation who do not care, who close their eyes to the dignity of persons, who shut up their hearts and hands to poverty, and human debasement, and the needs of their fellow man. All are guilty.

The Episcopal Church, because it is at Wounded Knee and has been there for a hundred years, has in its membership persons who are on every side. Members who are tribal chairmen, employees of the BIA, members of Public Health, and yes, even Russell Means who on Mar. 31, 1940, was baptized in Holy Cross Church and whose godparents are Christians who still live there and whose son is a priest. These people will continue to minister with love, compassion, care, healing, helping to all of God's children, and I pray that persons of every political persuasion and every racial and cultural heritage will, in a calm and reasonable fashion, begin to mend and heal the wounds that have resulted from Wounded Knee.

We share with you again the resolutions that we offered and were drawn up by the Niobrara Deanery: there must be a careful and thorough study of the treaties and their guarantees; there must be open and fair hearings of injustices, problems, and particularly what the needs of the Indian people are. And finally, there must be an educational program to set before all people clearly the tremendous cultural values and contributions that the native American people have made to this nation.

Let our actions speak for us.
April 18, 1973

✱WALTER H. JONES

The Rt. Rev. Walter H. Jones, D.D., is the Bishop of South Dakota.

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The Living Church

May 20, 1973
Easter V

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MICHIGAN

Bishop Honored

An amount of only a few hundred dollars short of \$50,000 is to be added to the clergy retirement supplement fund of the Diocese of Michigan. This sum, a gift from more than 700 individuals, honors the Rt. Rev. Richard E. Emrich, Ph.D., seventh Bishop of Michigan, who retired Mar. 11, on his 63rd birthday.

(P.S.: The bishop also received, among other remembrances, an American League baseball pass, good at any American League park. It was presented by John Fetzer, of the Detroit Tigers.)

COCU

Critic of Organization Speaks Out

A leading critic of the Consultation on Church Union (COCU) feels that the withdrawal of the United Presbyterian Church from the merger talks had a significant impact on the 11th plenary in Memphis.

Dr. Carl G. Howie, 52, reviewed and expanded his doubts about the consultation when it met last month. "Major corrective" steps were taken, he said, following the plenary, but he retained heavy reservations about any effort to unite church structures at this point in history.

Pastor of the Westminster Presbyterian Church in a Detroit suburb, he supported the withdrawal of the United Presbyterian Church from COCU last year. He also had responded negatively to the plan of union issued in 1970, although he had been a former booster of such action. However, the 1970 plan, he said, was "little more than a merger into a larger corporate denomination."

He also said the plan should be rejected "because it ignores and displaces the congregation as the basic unit of mission in a connectional church.

"In face of a populace movement in the church (recovery of the people of God tradition), the COCU plan creates a more powerful hierarchy than any member now has, accepting princeling bishops."

Popular displeasure with precisely these

concerns was registered in Memphis where delegates ordered the rewriting of sections of the plan of union and moved to discover the grass-roots way toward union.

The Presbyterian leader expressed gratitude that COCU has "recognized the local congregation as the basic unit of mission." He said that is a step in the right direction. He was also happy that the consultation seems to be backing away from "uniformity and accepting diversity. I am glad COCU sees that one vine can have many branches," he said, stressing the importance of pluralism.

COCU delegates at the Memphis meeting did not scuttle the 1970 plan of union, but they recognized extensive commitment to congregations as the basic unit of church life and paved the way for more study of how a viable plan of union might be developed [TLC, May 6].

Dr. Howie hopes for greater openness in the consultation so that Lutherans, Baptists, and others might be included in attempts to "find the form of union."

He said the crisis of the time has to do with faith rather than ecclesiastical structures. He said that COCU in the past has assumed that "the church will be one when a suitable superstructure has been created. . . . That attitude reflects an inadequate theology of church and a strange reading of history.

"The question of our time is not why we're not together as corporate churches, but why we're coming apart as individuals and as a society." He feels that the claims which say COCU is the only ecumenical option constitute "partisan idolatry."

Dr. Howie likened the contemporary church in general to a "Don Quixote chasing off in all directions trying to set the whole world right."

NCC

Staff, Budget Cuts Necessary

The division of church and society of the National Council of Churches is cutting its executive staff by nearly half and has trimmed \$79,000 from its budget.

Reductions in personnel and budget were decided on by a committee of various church representatives which oversees the social-action agency.

The executive staff will be reduced from 13 to 7. All 13 will be "terminated" with the understanding that they can apply for the remaining posts.

Decreasing income from the 33 member churches of the NCC is a major reason for the cutback. The division has been

one of the hardest hit council agencies in the present pattern revealing dwindling funds for national church programs.

A general core budget of undesignated funds was reduced from \$469,000 to \$390,000. This does not include special project funds given by NCC member groups. Special gifts in 1972 pushed the division's budget over \$1 million.

With special projects, the divisional budget for 1973 is expected to reach about \$750,000.

The NCC hopes the retrenchment will not diminish overall involvement in social ministry and action.

THEOLOGY

Interest in Mary Rises

While there has been a ten-year decline in the quantity of scholarship on Mary, the mother of Christ, the quality of that scholarship has, if anything, increased.

The Rev. Eamon R. Carroll, O. Carm., who teaches at Catholic University School of Theology, Washington, D.C., attributes the quantitative decline on a misinterpretation of Vatican Council II proclamations on Mary, which left many Roman Catholics feeling "the church is reversing herself with regard to Mary" and possibly "downgrading" her place in the church.

But the council did not call for a lessening in devotion to Christ's mother, Fr. Carroll contends, mandating instead a deepening of understanding of her as a person within the church, and in her own faith-response to Jesus.

Since the Vatican Council, studies have centered on the bond between Mary and the church, he wrote in a recent issue of the CU alumni magazine, *Envoy*.

The Carmelite scholar also maintains that interest in devotion to Mary seems to be growing again, especially among younger people.

Furthermore, he sees Mary as an avenue of ecumenical understanding as Protestants are coming to see in her a model for the church, realizing there is more in the gospels about her meaning than they or Roman Catholics had previously realized.

MISSION

Bp. Burgess Says Church Plays It "Safe"

The Episcopal Church is backing off from its commitment to empower minorities, the Bishop of Massachusetts believes

THINGS TO COME

May

23: William Temple House Annual Assembly, Trinity Church, Portland, Ore., sponsored by the Episcopal Laymen's Missionary Society.

—that Episcopalians now want to “play it safe” with programs which have been a major feature of the church’s work since 1967.

Speaking in an interview for *The Virginia Churchman*, official paper of the Diocese of Virginia, the Rt. Rev. John Burgess said the only significant reductions made in the proposed 1974 national church budget by the Executive Council are in “what might be called black and minority work.” He described the cuts as “drastic.”

Bp. Burgess said that there are “an increasing number of very, very hardline conservative people on the Executive Council,” with “not many people championing the liberal point of view.”

The General Convention Special Program (GCSP), as originally conceived, sought to change completely the Episcopal Church’s attitude toward mission, he said, from the “cultural imperialism” of previous efforts.

But, according to the bishop, some people never accepted this new, more liberal approach of helping others without attaching strings to that aid. Major critics, notably bishops, “had their feelings hurt” when “their advice wasn’t asked” on some proposals, he said.

“It’s good for the Episcopal Church to understand,” the bishop said, that mission means to “help people in the expression of their needs and not to impose on them what we think their needs are. I would hate to think that we would revert to a kind of 19th-century concept of mission.”

Bp. Burgess, the only black diocesan in the Episcopal Church, is also a member of the Executive Council.

CHURCH AND CORPORATIONS

Episcopalians Rate 4½% of Vote in Challenge

The Episcopal Church received support of 4½% of 60 million shares of Phillips Petroleum stock in a proxy fight in Bartlesville, Okla., with the oil and mining corporation.

A resolution asking the firm not to conduct explorations of operations in South-West Africa (Namibia) went down in defeat. 91% of the common stock voted for management.

Another 4½% abstained or, at least, was not voted at all. There is no way to determine whether the shares withheld reflected benign support for the Episcopal challenge or were proxies that stockholders simply did not return. Few companies have 91% of their stock voted at annual meetings.

The percentage of votes won by the Episcopal Church was the second highest of any church-sponsored proxy resolution since such challenges began a few years ago as part of a “corporate responsibility” campaign. Earlier this year, a United Methodist women’s group achieved 7%

on a resolution presented to Caterpillar Tractor.

The Episcopal resolution was part of a package organized by protestant agencies concerned about U.S. business dealings in South Africa and Namibia, a territory ruled by South Africa in defiance of United Nations’ mandates. Target of the church activism is South African *apartheid*.

Rather than seeking information on South African operations, as numerous proxy resolutions have done, the Episcopal Church measure sought to persuade Phillips Petroleum to give up a concession it holds from South Africa to explore for oil and minerals along the Namibian coast. The resolution also asked that the company “wind up any operations currently underway in that country as expeditiously as possible.”

The 4½% of the vote won by the Episcopal Church means the same resolution can be introduced a second year under SEC regulations.

GOVERNMENT

Another Legal Holiday Changed?

Legislation that would change the date of Thanksgiving to the fifth Thursday when the fourth Thursday of November falls on the 22nd has been introduced in the House of Representatives.

Rep. Bertram L. Podell of New York in submitting the measure said that Nov. 22nd is the date on which President John F. Kennedy was assassinated and “we are still sufficiently close to that painful day so that it is considered a date of sorrow and mourning.”

This year, for the first time since the assassination, Nov. 22 coincides with Thanksgiving Day, which by law is observed on the fourth Thursday in November.

Mr. Podell said that to celebrate Thanksgiving on the anniversary of John F. Kennedy’s assassination would cast a pall over the holiday which, for many Americans, would greatly diminish their enjoyment of Thanksgiving.”

The measure was referred to the House Committee on the Judiciary.

WCC

Bangladesh Programs Being Phased Out

The World Council of Churches is phasing out its Bangladesh Ecumenical Relief and Rehabilitation Services through which some \$13.5 million were channeled from January 1972 to April 1973. All future programs developing from the operation will be handled by churches in Bangladesh.

A new agency called the Christian Commission for Development in Bangladesh, made up of churchmen in the new

nation, is already finishing a number of World Council projects in housing, crop protection, weaving, and job training.

The relief effort for Bangladesh was the largest ever handled by the WCC. It included emergency airlifts of goods, transportation assistance, and many forms of urban and agricultural rehabilitation.

Long-term development programs undertaken by the new commission will stress rural health, fishing cooperatives, and programs to assist villages.

CHURCH OF ENGLAND

Tax Man Heads Church Finance Agency

A man who watched over Britain’s income-tax payer will become chairman of the Church of England’s Central Board of Finance. He is Sir Arnold France, 62, whose supervision of the nation’s income tax derived from his post as chairman of the Board of Inland Revenue. He is slated for retirement from the civic post.

The board was created in 1914 to serve as the financial executive body of the church. It presents an annual budget involving tens of millions of dollars to the General Synod, and administers money voted by the synod for the maintenance of the church’s many departments and offices. It is distinct from the Church Commissioners who manage, through investment, the hundreds of millions of dollars worth of Church of England assets.

Concern Expressed Over Homosexual Priests

“Many” of the Church of England’s 15,000 ordained priests are homosexuals, according to a broadcast by the Archbishop of York, the Most Rev. Donald Coggan, second ranking Anglican prelate after the Archbishop of Canterbury.

These homosexual priests “put up a tremendous fight against being practicing homosexuals,” Dr. Coggan said. “When they give in to it we must treat them with great sympathy and understanding—remembering, of course, that they are in a position of very great responsibility, having under their care a lot of youngsters.”

Dr. Coggan was speaking on a program called “What’s Your Line,” broadcast regularly over a national network of the publicly owned British Broadcasting Corporation. His remarks staggered thousands of Anglican listeners and a spokesman of the Church of England Information Office in London quickly qualified it with another statement.

The spokesman said, “I think the archbishop meant there are some clergymen who are homosexuals but he certainly did not suggest in any way that they are practicing homosexuals.”

Speaking on the general subject of homosexuality in both men and women,

Dr. Coggan said the church's attitude should be to accept rather than ostracize them. However, he said the church should take responsibility to direct young people whose sexual tendencies have not been formed towards a healthy heterosexuality.

"I think anything which would encourage a youngster whose sexual tendencies are still unformed into homosexual relationships is to be deprecated at all costs," he said.

Commenting on the prelate's statement, the Information Office spokesman said he thought Dr. Coggan had treated the subject with "compassion."

NEW YORK

Cathedral Plaque Honors Greek Leader

A memorial plaque honoring the late Orthodox Ecumenical Patriarch Athenagoras has been unveiled in the Cathedral of St. John the Divine, New York City. Taking part in the ceremony were Episcopal, Greek Orthodox, and United Methodist clergy.

The patriarch, who lived in Istanbul and died there in 1972, headed the Greek Orthodox Archdiocese of North and South America before his election as spiritual leader of world Orthodoxy in 1948. He often visited the cathedral while living in New York. The plaque was placed in St. Saviour's Chapel, one of several chapels within the cathedral.

Patriarch Athenagoras's role in leading the Orthodox Churches into the World Council of Churches, and his activities in lifting mutual bans of excommunication between Eastern Orthodox and Roman Catholicism, are commemorated on the plaque.

The idea of the memorial was originated by United Methodist Bishop James K. Mathews of Washington, D.C., who took part in the service. The Rt. Rev. J. Stuart Wetmore, the Very Rev. James Morton, and the Rev. Canon Edward West, of New York, also took part in the service.

SOUTH AFRICA

Priest Calls for Wares Boycott

The former dean of the Anglican cathedral in Johannesburg has called for a widespread boycott of South African goods, to bring about "a better deal" for the country's black and coloured population. The Rev. Gonville French-Beytagh spoke at a press conference in Bonn called by the German Africa Society and by the London-based Amnesty International Organization.

Noting that a strict sports boycott against South Africa has "so far been very successful," the dean said: "European labor unions can do their share by refusing to handle South African goods;

European buyers should refuse to purchase South African goods."

Fr. French-Beytagh said he thinks it "unlikely" that European companies could be made to withdraw totally from South Africa "because they are making too much money," and, further, would not be allowed to take their capital out of the country.

"But," he continued, "industry can help by encouraging the formation of trade unions for blacks (now illegal), by offering legal help to imprisoned employees, by caring for prisoners' families, and by providing education and leadership training for their workers."

He said that if company management did not take any initiative in these areas, then company stockholders in Europe, who, he said, "are indirectly responsible for the plight of the black and coloured South African," should "push" management into action.

Fr. French-Beytagh left South Africa for England last year after that country's Supreme Court acquitted him of charges under the Terrorism Act. His initial arrest and conviction by a lower court stemmed from his activities in helping black political prisoners, and his outspoken criticism of the country's *apartheid* policies.

NEW MEXICO

Church Contributes to Land-Grant Claimants

The Diocese of New Mexico and Southwest Texas has given \$500 to Spanish land-grant claimants of northern New Mexico who broke with the controversial Alianza movement in 1970.

Representatives of the group, the Herederos de Mercedes de Nuevo Mexico, were sent to Washington, D.C., to discuss their objectives with several members of Congress.

U.S. Rep. Augustus P. Hawkins of California has introduced Bill 8422 in the House of Representatives which seeks "to deal comprehensively with the matter of the Spanish and Mexican community land grants of the Southwest."

The Rt. Rev. Richard M. Trelease, Bishop of New Mexico and Southwest Texas, said he is impressed by the group's determination to research the land-grant problem and proceed through legal channels. "They received the gift (from the diocese)," he said, "because they are non-militant and because they appear to be making the right approach to a very complicated problem."

The \$500 grant came from money withheld from the national Episcopal Church in protest to a \$40,000 Alianza grant made by the Executive Council in 1970.

The diocese withheld its funds on the basis that the Alianza, led by Reies López Tijerina, used violence in its methods of seeking the return of the original land

grants to their Spanish-speaking owners, who were descendants of the colonists of the Southwest from Spain. The Alianza stated that the community land grants were guaranteed by the Treaty of Guadalupe Hidalgo which ended the Mexican-American War and resulted in U.S. acquisition of the southwest.

Manuel Alfonso Baca of El Rito, N.M., spokesman for the Herederos (heirs), said his group is approaching the land-grant issue in what he believes to be "a logical, responsible, and practical manner."

Vestrymen of St. Stephen's Church, Espanola, recommended approval of the Herederos grant after reviewing its application. The diocesan standing committee has now granted nearly all of the \$40,000 withheld from the national church to non-church related programs within the diocese.

ENGLAND

Prince Presents Award to Mother Teresa

A journey from squalor to splendor ended in London when Mother Teresa, known as the saint of India's poor, was given a silver medal and a prize of \$85,000 as the first winner of an American-initiated annual award for progress in religion. Both medal and prize were presented to the Yugoslav-born founder of the Order of Missionaries of Charity by Prince Philip in the ornate historic Guildhall of the City of London.

Mother Teresa traveled from the squalor of Calcutta's slums, where she first established her missionary work, to London to receive the award.

The ceremony was a simple one, though attended by representatives of many world religions and civic dignitaries. Mother Teresa said she intends to spend the money on her order which, in recent years, has opened centers or houses in several other countries, notably Venezuela, Tanzania, Kenya, Jordan, and England.

The formal name of the award which Mother Teresa received is the Templeton Foundation Prize for Progress in Religion, launched in London last May, accompanied by statements that it is aimed at stimulating a quest for deeper understanding and pioneering breakthroughs in worship and religious knowledge.

It is named for John M. Templeton, an American banker and industrialist who serves as president of the board of trustees of Princeton Theological Seminary and is an elder of the United Presbyterian Church.

Mother Teresa was chosen as the first winner of the award after 2,000 nominations from 80 countries, Buddhist, Christian, Hindu, Islam, and Jewish, had been processed by a distinguished panel of lay and church leaders.

An announcement said she had been awarded the prize for the manner in

which "she had been instrumental in widening and deepening man's knowledge of love of God and thereby furthering the quest for the quality of life that mirrors the Divine."

Mother Teresa is 62 years of age.

CRIME AND PUNISHMENT

Two Legislatures Pass Death Penalty Laws

Bills designed to make the death penalty mandatory for certain crimes have been passed by the Connecticut and Nebraska State Legislatures.

The Connecticut bill lists six capital offenses—murder of a policeman or fireman in the line of duty; murder by a hired killer; murder by a person previously convicted of murder; murder by a convict serving a life sentence; kidnapping that leads to the victim's death; and the sale of heroin, cocaine, or methadone by a non-addict to a person whose death is caused by the drug.

Capital crimes mentioned in the Nebraska bill are premeditated murder, or killing in the course of rape, arson, robbery, kidnapping, hijacking, or burglary.

Under the Connecticut measure, the death penalty would be imposed in stages. First, a jury or three-judge panel would have to determine the person's guilt. Then, the court would have to determine whether there had been "mitigating circumstances," and would also have to find that one of a number of "activating circumstances" had been involved.

The bill gives a detailed description of the circumstances under which the death penalty is to be imposed.

STATISTICS

Suicide No. 2 Cause of Death for Youth

In the past 25 years, suicide has risen to what is now considered the second leading cause of death among young people (next to accidents), according to some researchers.

Dr. Michael Peck, clinical psychologist and director of youth studies at the Suicide Prevention Center and Institute for Studies of Self-Destructive Behaviour in Los Angeles, holds that any large city not showing a marked increase in young suicides is probably not recording accurately.

A *New York Times* report revealed that some researchers estimate that between 70,000 and 80,000 young people between the ages of 15 and 24 will attempt suicide within the next year, and that of these, between 3,500 and 4,000 are likely to succeed.

Dr. Peck attributed the inability to communicate and a feeling of isolation and loneliness as the major factors for suicides. He said less than 30% of them leave notes.

Los Angeles County, one of the few

areas of the nation where suicide statistics are recorded in detail, finds that the suicide rate for youth, based on population, has more than doubled in the last 10 years. Between 1960 and 1970, the suicide rate for males, 10-19, rose from 3.3 per 100,000 to 10 per 100,000; in the 20-29 age group, from 18.3 to 41.3. For women, the rate increased in the 10-19 age group, from .04 to 6 per 100,000; and for the 20-29 age bracket from 6.3 to 26.2 per 100,000.

Dr. Ari Kiev, head of the Cornell Medical Center's program in social psychiatry, said that "depression is to the brain what an ulcer is to the stomach." He said that if depression is not recognized by the individual as an illness that exists and can be treated, it can often lead some people to suicide.

Dr. Peck told *The Times* that the increase in suicide is largely due to the dramatic increase in stresses today. "A second, and perhaps more tenable reason," he said, "is the fact that people learn to enjoy life at a young age from their parents and they learn to distrust from the same people. Maybe the postwar generation had more general depression to communicate."

EVANGELICALS

Is White House "Courting" Them?

"The White House is courting evangelical Protestants," U.S. Rep. John B. Anderson of Illinois told the Conference on Christianity and Politics held in Grand Rapids, Mich. "But they aren't going steady."

Mr. Anderson said he does not see anything wrong with such a courtship. "Political power will always seek to court religious support for its purposes. The danger comes when courtship leads to marriage." He warned fellow evangelicals against allowing this to happen "with any political ideology or party."

Sponsored by Calvin College, the conference drew evangelical professors, students, and office holders representing a wide variety of political persuasions.

Rep. Anderson termed the "courtship" involving the White House and the evangelical community "in many ways a natural one. For most evangelicals, their pocket-books and social status incline them toward a Republican disposition—or else place them in the southern and suburban strategies of contemporary Republican politics." But, he said, the White House is just as ardently wooing the Jewish and Roman Catholic communities.

Also speaking at the conference was Dr. Harold O. J. Brown, associate editor of *Christianity Today*, who decried the anti-capitalistic atmosphere that he feels is pervading America. He held that "many of the supposed evils of capitalism are really evils of technology."

While admitting that capitalism has an

inherent tendency to reduce all of life to economics, he said that communism by its basic philosophy has already done this. "Christians must struggle to prevent a part of life — the economic — from becoming the totality of life."

Rep. Anderson also commented on "civic religion," a subject that drew much interest during the meeting. "All societies have some sort of civic religion," he said. America's is "an eclectic blend of evangelism, Protestantism, patriotism, humanism, capitalism, and individualism."

While some view civic religion as a "heresy" or "corruption of Christian truth," the representative chose to agree with poet T. S. Eliot who felt it was "a necessary ingredient of all political societies," and that it "lay somewhere between true Christianity and outright paganism."

AUSTRALIA

Primates Issue Statement on Abortion

In an unprecedented action, the Anglican and Roman Catholic Archbishops of Sydney issued a joint statement condemning a proposed federal bill on legalized abortion.

The Most Rev. Marcus Loane and James Cardinal Darcy Freeman said the proposed bill is of "gravest significance" to the future of Australian society, and called on members of the federal Parliament to turn it down.

The fact that Dr. Loane joined forces with his Roman Catholic counterpart was seen as significant. In 1970, the Anglican leader attracted worldwide attention for his refusal to join in an ecumenical service in Sydney with Pope Paul VI. A year later, for reasons of "conscience" he declined to attend the service of installation of the later-to-be-named Cardinal Freeman as Archbishop of Sydney.

The proposed legislation recommends abortion on request for pregnancies up to 16 weeks and abortions required for "medical and social reasons" between the 16th and 24th weeks, provided the woman receives the approval of two doctors.

Both major political parties, Labor and Liberal, have decided that the vote be left to the conscience of each member of Parliament.

Some observers feel that, with strong opposition from the Anglican and Roman Catholic Churches, supported by Lutherans, Methodists, and others, there is little likelihood that the abortion bill will be passed.

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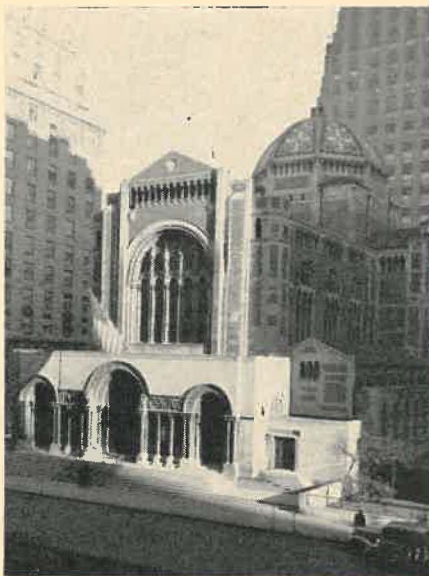
NEW WINE

FOR NEW WINESKINS

ST. BARTHOLOMEW'S CHURCH, on Park Avenue and 50th Street in New York City, opened the doors of its Community Club to young adults in 1927. From the beginning, the rector, wardens, and vestrymen of St. Bartholomew's visualized the Community Club as their "mission" to young business people of the whole midtown area, but particularly to those coming into the city for the first time, alone and without the conventional support of families and relatives. Through the years, the club was to become, for many young adults, "a treasured little find" amidst Manhattan's madness—a quiet corner where they could meet other young people and relax, away from the hustle and bustle of the big city. Since 1927, St. Bartholomew's Community Club, commonly known as "St. Bart's," has been influential in the lives of thousands of young people.

Today, under the rectorship of the Rev. Terence J. Finlay, the Community Club still acts as the witnessing arm of the church's ministry. In a greatly changed Manhattan, it still seeks to serve young business people, of all religious backgrounds, married or single, between the ages of 18 and 35, who have chosen to make New York their home. But there is little similarity between the once staid oasis the club was and the dynamic, burgeoning "community" it has become. With 1,500 dues-paying members, the club today operates a multi-faceted program, seven days a week, year-round, providing an alternative environment to the lonely, hostile, and competitive atmosphere many young people encounter when they come to New York.

HEADQUARTERED in the six-story Community House adjoining St. Bartholomew's Church, the club and its members share with parishioners such prime facilities as a swimming pool and sauna, auditorium, gym, and squash court; spacious lounges and meeting rooms; cafeteria grill and attractive dining room. Yearly dues and endowment funds support a varied and far-reaching program: swim and sauna groups, coed volleyball, tennis lessons, exercise classes, and scuba diving take place within the walls of the Com-



SAINT BARTHOLOMEW'S CHURCH
Home of the Community Club

munity House. An important Thespian group, St. Bart's Players, as well as club dance and chorus groups, make use of the auditorium for dramatic productions and musicals. Lounges provide an ideal setting for relaxing, new members' teas, art and photography exhibitions. Political forums, great books discussions, and career-changing clinics, as well as a multitude of volunteer activities, are coordinated through the club's third-floor office. A new in-house publication, "While You Were Out," provides food for contemplation, a forum for ideas and suggestions. A weekly newsletter sent to all club members publicizes new activities and classes—Chinese cooking, yoga, batik, videotaping, photography, languages, ceramics, French cuisine. Weekend trips for skiing, hiking, horseback riding, and tennis are organized, as well as weekend retreats and fireside chats, which provide an opportunity for religious issues to be thought through and discussed. Theatre parties, dances, and visits to museums and art exhibitions are facilitated by the club's midtown location in the center of the city's many resources.

Instrumental in the growth and expanding horizons of the Community Club in recent years has been a singular phenomenon—the influx of literally thousands of young adults into St. Bartholomew's "backyard" (between 50th and 80th

Streets, on Manhattan's upper east side)—young adults of many backgrounds, creeds, colors, and capacities, bringing with them new ideas, new lifestyles, and new needs.

The Rev. Andrew J. W. Mullins, director of the club, views the phenomenon from a biblical viewpoint:

"What has happened here is reminiscent of the parable of the wineskins: (Lk. 5:37-39): 'And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins. . . .' What happened here is that the new wine actually began to burst the wineskins. The new wine—these young adults—are no longer satisfied with the status quo. They are not willing to sit back, to be onlookers in life. The exclusive, denominational, once-a-week church-going view of Christianity doesn't work for them. They have a broader view. And they are action-oriented. They want to be 'into life'—participating, contributing their talents, 'doing' something about Christianity. They need new answers. It's a whole new lifestyle."

Mr. Mullins feels that young adults in New York have common problems: loneliness, disgust with pollution and dirt, frustration with the limited number of places for meeting people, and a growing insensitivity to others. With the family as a small community breaking down and society fragmenting, what they need more than anything else is a "community" experience—someplace where they can make a contribution, feel accepted, belonging, believing; where they can be creative rather than competitive.

Mr. Mullins agrees with the contemporary view that young people often do not become active in church organizations because the promise of salvation in a hereafter does not seem as challenging to them as the opportunity to be of service to others in the here and now. In his work with club members, Mr. Mullins has observed that most of them have had some sort of religious upbringing; in fact, many have been active in various churches earlier in life. Few are active in the institutional church today. "Does that mean they are not Christians?" Mr. Mullins asks. "Perhaps the view is too narrow. To be a church dropout does not necessarily mean that a person has given up the de-

Marcia Ames Key is a parishioner of St. Bartholomew's Church in New York City, and a member of its Community Club.



By MARCIA AMES KEY

sire to be Christian and to *do* Christianity." He points out that most club members have gone from the learning stage to the performing stage—in their jobs, their thinking, and in fending for themselves. They are ready to *act* on their values and beliefs. The institutional church frequently fails to provide an opportunity for them to *act out Christianity*. They need a community in which to do it. "We found that the club as it was could no longer meet the needs of these young people, and their needs had to be met."

THEIR needs are being met today in a uniquely creative fashion. The club is providing a true environment for growth—a place where young adults can use their talents and act out their convictions. Flexibility is being provided within the framework of the stated purpose of the Community Club, which "seeks to provide for its community of members an opportunity to enrich themselves spiritually, physically, and intellectually . . . through a program of cultural, educational, social, athletic, and community service activities which encourage the collective expression of its members, in an atmosphere of Christian love."

"In an atmosphere of Christian love"—that is the key. The club is not acting as an evangelical arm of the church, coercing members to join the church. It is a true witnessing mission, acting out of Christian concern for the quality of life available to young adults, of all races, colors, and creeds. The church, through this mission, is seeking to serve others and not itself. The club is trying to be a Christian environment in the best sense of the term—a place for growth, self-realization, creative fellowship, and concern for others (in a theological sense, a right relationship between God, man, and his neighbor); a supportive community, where Christianity, while it is not being "taught," can yet be "caught."

Stressing "community" as an essential part of any Christian endeavor, Mr. Mullins reminds us that "no one can be a Christian alone," and cites the importance of community in the early church. "It was a community of faith that enabled the early church to spread its message and to share common concerns, to share the love of God which was exhibited in their actions toward their neighbors. As long as it was a community of faith, it grew and

strengthened, but problems developed when it ceased to be a community and became a group of people who met like a club. Communities have shared love, concern, and values that are not characteristics of clubs . . . a person can join a club or be elected to membership because of self-interest, but a person 'becomes a part of a community' because of his involvement with the lifestyle of that community."

What is actually happening at St. Bartholomew's is that the club is evolving from a club into a "community." That this is happening can best be seen in the club's growing social-action program. "Many Community Club members are simply overwhelmed by the needs and problems of society," Mr. Mullins says. "They want to do something about it. They find that the club is meeting many of their needs, and they want to help someone else in return. The growth of this part of our program reflects the need of young people to become involved with some project with realistic goals which also cultivates their sense of social responsibility. We have been able to take the good intentions of volunteer assistance and channel it into practical programs which meet the needs of the community—fitting into their structure, rather than dictating goals and needs to them."

Programs in which Community Club members have become active, giving of their time, talent, and conviction, are the

Blood Donor Program of Greater New York; tutoring of students in English, math, and languages, through the East Harlem Protestant Parish Tutorial Program; Saturday Volunteers (outings for a day with a child); the sponsorship of 12 tenements in the city-wide Inter-Faith Adopt-A-Building Program; participation in the Little League Baseball summer program for over 300 children (with club members doing everything from coaching to raising funds); Biddy Basketball sports program of the Independent Citizens of New York, funded by Harlem businesses and major corporations; help with collections for a recycling center in conjunction with an ecological awareness campaign; help at the Lighthouse for the Blind; dramatic and musical shows at hospitals and residential homes; Magic Fashions (training for girls in fashion design and manufacture); and work with "The Bridge," a halfway home for former mental patients.

"I feel that as a result of our shared concerns and actions, we are actually communicating values," Mr. Mullins says. "This may involve children in a sports program in East Harlem or a tenement dweller in a ghetto for whom we are trying to provide improved housing—or even a fellow office worker who hears about the club. We are communicating, for example, our belief that some things are more important than money; that in a materialistic society, our concern is with providing programs within which com-



MEMBERS OF THE COMMUNITY CLUB
L to R: John Chappell, Stella Wilson, Mr. Mullins, and James Fenniman



munity, love, and concern can be expressed. We are saying that the church is concerned with the needs of all people, not just Episcopalians, not just one group. We are saying that high priority is given to helping our neighbors in need. (A recent fund-raising event drew on talents of club members and the willingness of others to purchase tickets so that the club's foster child in Vietnam could be given money to obtain medical treatment for a young child in the family and finance repairs on his home.) We are saying that the church is concerned with aiding people to become whole human beings, to rediscover their uniqueness in life, to celebrate their distinct selfhood, their value as individuals in the sight of God—as persons, not statistics. We are saying that real community is possible within the impersonal urban milieu, and that within a concerned community, 'all things are possible.' Most important of all, perhaps, we are saying that the church can act out of Christian concern without demanding a response in return."

But the response is overwhelming. The club is actually becoming a whole, healthy community. Young adults are beginning to open up, to discuss things that worry, interest, or confuse them. Group Fireside Chats with the director and his assistant have brought to light the fact that these young people who seem to shun the organized church are desperately interested in matters of faith and doubt. The club is actually becoming a community in which they can truly be themselves, be more open, trusting; where they can share their concerns for their fellow man, their common world view of life. Idealism and commitment are finding direct expression through a great variety of specific social-action programs, and the club is involved and participating as never before. There is broad-based leadership, creativity, and dynamism. And although club organization involves committees, committee heads, and project leaders, much of the creative leadership in the community is being provided through individual initiative.

At the same time, with the rector and vestry maintaining an active interest in club plans and programs, church club closeness is evolving. A recent 11 A.M. service in St. Bartholomew's Church was devoted to the Community Club, with club members reading the lessons and a

slide presentation given by them at the coffee hour; to familiarize parishioners with the club's new horizons and activities. Last year, the church and club jointly sponsored two Little League teams and contributed to the ABC scholarship program. "There is an obvious complementing process here," Mr. Mullins says. "Club members contribute time, energy, and ef-

fort into programs to which the church is committed through financial support."

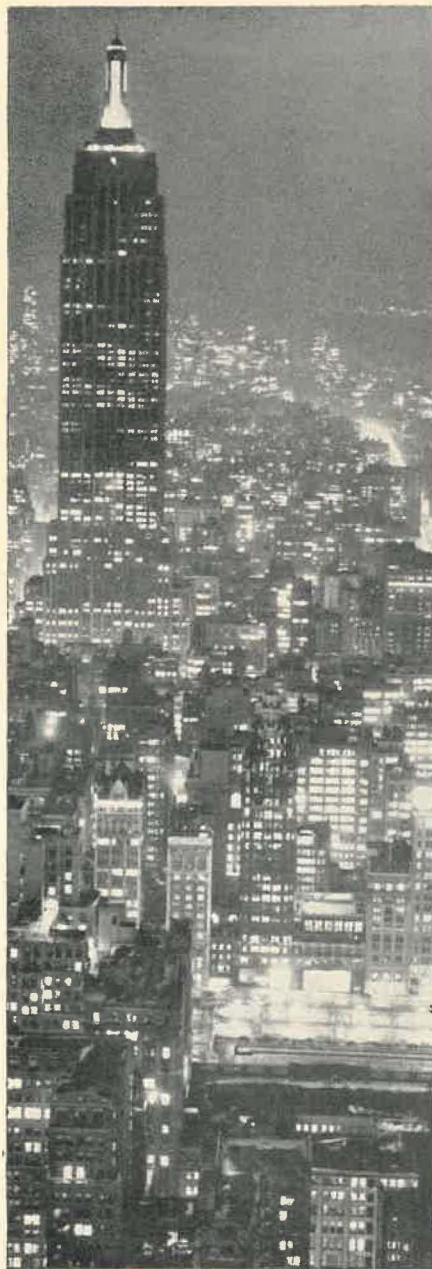
Club members have recently been invited to join parishioners at the Men's Council luncheons, thus providing them with an opportunity to hear distinguished speakers, participate in the program of the church, and exchange ideas with church members. This also creates the larger audience deserved by these outstanding speakers. A cooperative playgroup in the Community House, organized by young mothers in the club and church, proved that although neither group was large enough on its own, together they could operate and maintain the program. A Saturday morning sports program for church school children was set up, with club members serving as volunteer instructors. This year, the Community Club committee of the vestry will include two members of the Community Club, who also serve as members of the associate vestry. This should open up whole new avenues of communication.

THE chief problems that the club is encountering now are those caused by its popularity and the demand for membership (1,700 young adults applied for membership last year). Problems involve new ways to expand, perhaps to cooperate with other churches to perform a true witnessing mission.

"We are barely scratching the surface of the young East Side community," Mr. Mullins says. "The potential is so great that we are slightly discontented and challenged to find new ways to try to realize the potential."

How that potential will be realized, Mr. Mullins stresses, will depend upon the club members themselves. "Individual attitudes toward the club will influence its future course. For if attitudes are corrupted by selfish motives of preserving what is thought to be a personal 'find—a little treasure in the middle of Manhattan'—this will prove stifling and destructive to the club in the long run. An attitude of sharing, outreach, and giving is what will keep the club a real 'find'."

All of which ties in rather well with what the church is saying—that Christ is not a little treasure that we find for ourselves, our church, or our particular religious body, but a treasure to be shared with all. For our Lord gave himself for all his created—always and everywhere.



"... barely scratching the surface."

EDITORIALS

How Christians Make a Difference

CHRISTIAN social activism will not fade away in the 1970s, but it will be less visible and will be carried out with fewer pronouncements than in the 1960s, in the view of Dr. Martin Marty, a distinguished contemporary church historian and commentator on the religious scene.

"I can't shake the conviction that Christianity is in the world to make a difference," said Dr. Marty in a recent interview. "I do all I can to remind myself of the personal dimensions of the faith, but I can't just sit around and wait for Jesus to come, even if I can mainly depend on God's grace and initiatives for much of what happens in my history."

Activist church leaders in the '60s made a serious miscalculation, he believes, when they assumed that they had the loyalty of their fellow churchmen. They obviously had not. And if they want to do better in the present decade they must "start on the intimate scale and get people genuinely committed, and then they start caring."

We have been making that last point as forcefully as we could during these recent years of church crisis and chaos, and we are encouraged by Dr. Marty's verdict that Christian people start caring as they ought to care about the needs of their fellow men only when they have been enlisted "on the intimate scale" and have been personally "committed" and involved. One of the built-in defects of the Episcopal Church's empowerment programs for poor minorities and for youth has been the lack of any provision for such personal involvement by the individual churchman. He has been asked to give money; he has not been asked to give himself. And contrary to what some stewardship slogans may say there is a difference between a Christian and his check book.

We agree also with Dr. Marty in his belief that Christianity is in the world to make a difference, but we submit that it is imperative for the church to decide exactly *how* it will relate itself to the social needs of the world.

One reason why official church pronouncements on social issues have hurt the church so much in recent years is that many Christians resent having their church leaders presume to speak not so much *to* them as *for* them on issues concerning which Christians can in good faith and conscience disagree.

After all, there is no one-and-only Christian position on such an issue as investments in corporations doing business in South Africa, or the proposed Equal Rights Amendment, or compulsory busing to achieve racial balance in public schools, or amnesty for draft dodgers. A Christian may feel, and in our particular time and place and church is quite likely to feel, that he has a Christian duty to take a stand on such an issue, but also that he has a Christian competence to do his Christian thinking for himself.

When the church's official leadership presumes to speak for the church on social issues it elevates an ideology to the status of a dogma. This is unacceptable

to most of the church's membership. It is also, in our considered opinion, heretical and uncatholic. To be catholic is to be supra-ideological; for a church to espouse officially and corporately any particular social ideology is to deny its own catholicity. If in Christ there is neither male nor female, neither Greek nor barbarian, neither bond nor free, neither is there liberal nor conservative.

Of course there are individual males and females, Greeks and barbarians, bond and free, liberals and conservatives; but the church as the body of Christ includes all while canonizing none to the exclusion of others.

What the church's leaders need to do *vis-à-vis* the social issues confronting Christians is to lay it upon each member's mind and agenda to think, speak, and act as an agent of Christ in his dealing with each issue. The leaders should be able to help the faithful to form their own Christian mind on the issues, but it must be their own mind that is formed in the image of Christ's mind — not a mind imposed upon them by fathers who know best.

To state the issue as simply as possible and with no offense to anybody intended: Today's Christian is willing and ready to confront any of the social issues as his own personal responsibility as soon as he believes that the Lord Jesus Christ is asking him to do so and leading him in the right way of doing it. For "Jesus Christ" as used in this statement may not be substituted any such term as "my rector" or "our bishop" or "the Executive Council" or "the General Convention" or "the National Council of Churches." Or, we cheerfully add, **THE LIVING CHURCH.**

Yes, Christianity is "in the world to make a difference." And it makes that difference wherever and whenever it works as leaven and not as an organized ideological pressure group.

Those Bishops' Purses Again

SOME months ago on this page we expressed criticism of dioceses and bishops in the matter of large "farewell purses" [TLC, Jan. 7]. There was some response from readers, not all of it in agreement with our stand, which is that such purses ought not to be very large ones.

In this week's news section (under the heading MICHIGAN) you will read of how this has been handled by retiring Bishop Richard S. Emrich and the Diocese of Michigan. The purse honoring the bishop will go to a fund for supplementing the retirement income of diocesan clergy. If there is a more appropriate way of honoring a chief pastor at his retirement than this we don't know of it, and we commend it to other bishops and dioceses.

For some reason the impulse to get up a "purse" for such occasions seems to come naturally to grateful church people, and the impulse is one which ought not to be discouraged. The only question we have wanted to raise about it has to do with how the purse is used once it has been raised; and the "Michigan idea" strikes us as worthy of emulation throughout the church.

Book Reviews

DOROTHY THOMPSON: A Legend in Her Time. By Marion K. Sanders. Houghton Mifflin. Pp. 428. \$10.

Dorothy Thompson: a woman, a writer, who was "there" when "it happened."

In 1939, a *Time* cover story said that Miss Thompson and Eleanor Roosevelt "are undoubtedly the most influential women in the U.S."

Miss Thompson was a powerful woman with her pen and voice. She was expelled from Germany on Hitler's personal order. An international celebrity, she was listened to by millions.

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Marion K. Sanders, who spent two years gathering information for this work, writes in the forward of the book: "For the past two years you have been a fascinating, often infuriating presence in my life, but always—as your friend Rebeccas West put it—'rattling good company.' I shall miss you."

◆
THE AGE OF KIPLING: The Man, His Work, His World. Edit. by John Gross. Simon & Schuster. Pp. 178. \$12.95.

With *The Age of Kipling*, the reader enters another time. John Gross has edited a collection of articles on the man whose name and England blend so well together.

Illustrated with photographs and drawings from Kipling's life in India, England, and South Africa, as well as from plays and films, the book is more than a biography of a great man told by 20 writers. Each of these 20 people has presented a part of Rudyard Kipling, therefore giving the reader a fuller appreciation of poet, essayist, story teller, and human being.

◆
AMOS THE PROPHET: The Man and His Background. By Hans Walter Wolff. Trans. by Foster R. McCurley. Fortress Press. Pp. xii, 100. \$2.95.

Written in 1964, prior to his major commentary on Amos, *Amos the Prophet* belongs to a very distinguished German series edited by Günther Bornkamm and the late Gerhard von Rad. Its translation is long overdue, even if the author is pressing very hard for an issue which he desperately wants to prove, viz., that Amos's background "is to be sought in none of the great cult centers, but in a particular type of clan wisdom" (p. 89). It is generally conceded that Amos did not wish to align himself with the sort of cult-prophet whom he vigorously attacks at Bethel, for such prophets were often little more than sycophants, telling men in office exactly what they wanted to hear. That he opposed cult outright is another question, and it is only against extreme presentations of Amos as a prophet whose whole mode of expression is cultic (as found in the works of Henning Graf Reventlow) that Hans Wolff shows strong reaction.

On the other hand Wolff places Amos so strongly in the wisdom tradition that his efforts at proof may be regarded as forced. He has some good company if he were to do this in a less categorical manner (e.g., Lindblom and Terrien). But when he asks the following question: "Where is such an interrogative style at home, a style which seeks to produce serious *didactic* insight through a series of images . . . ?" I could only write such

a marginal note as "Try Malachi, chapter 1." And he further ruins his case on page 11 when he adds: "In cultic texts we search in vain for this rhetorical form." Malachi does this most precisely regarding cult, i.e., worship.

There is no doubt that Wolff has done some fine research, and readers of this periodical can follow the book by simply skipping the many German phrases (meant to show the reader what was being translated) and by skipping many of the footnotes. Certainly much of the book does provide an extremely good insight into what is generally regarded as the earliest of the prophetic books of the Old Testament. But if they have read the Old Testament well they could, even without being specialists, find serious fault with portions of this otherwise helpful book.

(The Rev.) JOSEPH I. HUNT, STD
Nashotah House

◆
HONEST PRAYER. By John Shelby Spong. Seabury Press. Pp. 126. \$4.50.

Honest Prayer is a treatment of prayer, based upon the structure of the Lord's Prayer. The book attempts to keep prayer alive for those moderns who are alienated from the catholic and medieval tradition of the spiritual life. John Spong is correct in seeing that tradition as grounded in the monastic experience. He rejects that experience, however, by misunderstanding it. In this he is like his contemporaries, but does not improve their understanding.

He blames the shortcomings of the monastic ideal on Neoplatonism, with its separation of the spiritual from the material world. He overlooks the fact that with Thomas Aquinas Neoplatonism was definitely displaced in the west by Neo-aristotelianism, and that the bulk of the traditional monastic literature on prayer was produced since that time.

The author pictures the spiritual life of the monastics as detached from the life of this world, while in fact one of the major impetuses to monasticism was the close alliance between the church and earthly rulers which began with the emperor Constantine. The church in which monasticism flourished was integrated with the political and social order, for good or for ill, to a degree far exceeding that known today. The monks and nuns whose spiritual experience is most remembered are those who withdrew, not to avoid the world, but to influence it. One need only think of a St. Francis of Assisi or a St. Bernard of Clairvaux to see a complete integration of the spiritual and the monastic with the needs of individuals and of the social order. Thus one of the major premises of the book is invalidated by a more careful view of history.

The style of the book is instructive. It is notable for its intellectualization on the one hand and for its dependence upon social action on the other. On both counts the author avoids a more serious wrestling with feelings. He speaks of love in the

theological abstract rather than in the living concrete. His examples are too rarely based on his own real-life experience. In this way, like his contemporaries, he keeps himself at a distance. This is the essence of his difficulty in praying and in describing prayer.

If the author were capable of responding to the intense spiritual motivation that grew out of prayer and led to self-giving love in lives of spiritual masters whose devotion touched the whole social order in the past, he might then be able to translate this for our contemporaries into some creative idiom. As it is, he speaks rationally, but remains too unmoved by prayer to move the hearts of his readers and too unappreciative of the spiritual fire of his greatest predecessors in the life of prayer to kindle devotion in the hearts of his readers.

Despite all, it is not possible to disagree that the author's approach to prayer may be the most honest for him. The problem is in whether it will be as honest for the rest of us.

(The Rev.) DON H. GROSS, Ph.D.
President, The Pittsburgh Pastoral Institute

◆
CONTEMPLATING NOW. By Monica Furlong. Westminster Press. Pp. 124. \$1.95 paper.

You've got to give Monica Furlong credit—there are not many writers who would have the courage to write a book with such sweeping chapter titles as *God, Prayer, and Life!* It would be interesting to know if Ms. Furlong actually wrote this as a book or if she perhaps wrote the various chapters for other purposes and then combined them under the title *Contemplating Now*. There is quite a bit of redundancy, and the chapter on prayer, while worthwhile, strays far afield from contemplation; but, of course, straying far afield is the main problem most of us have with contemplation so maybe the chapter fits in after all!

The book seems more interested in asking Ms. Furlong's own question, "How does one live with religious emotions in the 20th century?" than in what the title implies. She places great stress on realizing that we are "rhythmical creatures" and that there must be a balance between the contemplative life and busyness.

What is contemplation? Take your pick:

"Man's struggle to become still enough to reflect the face of God";

"An attempt to establish unity between oneself and the world about one";

"A reflection upon the experience of living that is prepared to open itself up to unconscious depths";

"A deepening appreciation of the 'ordinariness' of life."

Each of these definitions is explored in varying degrees and Ms. Furlong dwells at some length on the eastern emphasis upon the *position* of prayer, saying that we should strive for "a certain re-

laxed formality, neither too comfortable, nor too uncomfortable," which sounds like an argument from the Liturgical Commission for Service One.

Ms. Furlong has a somewhat dogmatic inclination to make both provoking and thought-provoking statements on completely unrelated subjects without any substantiation or discussion. I got the feeling that it suddenly dawned on her that she had not pushed a certain pet idea and this might be a good place to toss it in. For instance, she tells us, "We can no longer expect that this metaphor (the father and son aspects of God) will work for everyone and there seems no good reason that it should be expected to"! And I was much taken with her marvelously cavalier statement that "There are still enough active churches in this country (England) for people to regard the church as a focus of interest in spiritual matters." What a relief! And it may come as a surprise to some beleaguered clergy to discover that "the man in the pew easily turns into a pudding, moulded by clergymen into a dull obedience."

Nonetheless, there is a great deal of meat in this book, whether or not it will lead you into contemplation in the traditional sense. Far and away the strongest sections are Ms. Furlong's arguments about man's essential loneliness and the suggestion that our reluctance to give ourselves over to contemplation is the fear of what we will find. She concludes that "the journey inwards is what gives meaning to the life outside ourselves." This book could be a road sign on that journey.

MARY IDA GARRARD
St. Stephen's, Sherman, Texas

◆
THE ELIZABETHAN RENAISSANCE: The Cultural Achievement. By A. L. Rouse. Scribners. Pp. 412. \$12.50.

The Elizabethan Renaissance is the third and concluding volume in a massive and magisterial survey of the Elizabethan Age by one whose competence in this field is surpassed by no living scholar. A. L. Rouse writes about Shakespeare and other Elizabethan immortals with not only intimate knowledge but loving zest. All who would study the roots of modern Anglicanism and modern factors and forces in English religion, notably Puritanism, will find Rouse's long section on "mind and spirit" in the Elizabethan Renaissance especially illuminating — despite the author's sometimes rather obtrusive personal predilections and prejudices (e.g., the "absurd revival" by T. S. Eliot and C. S. Lewis of serious interest in Original Sin, "dilemmas created by their nonsense-assumptions, and which a rational outlook obviates").

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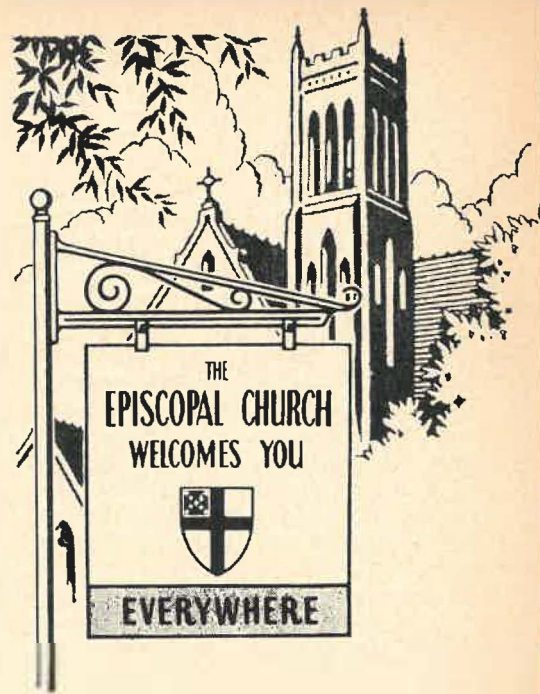
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RICHMOND, VA.

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
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno



ALL SAINTS' CHURCH
KANSAS CITY, MO.

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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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