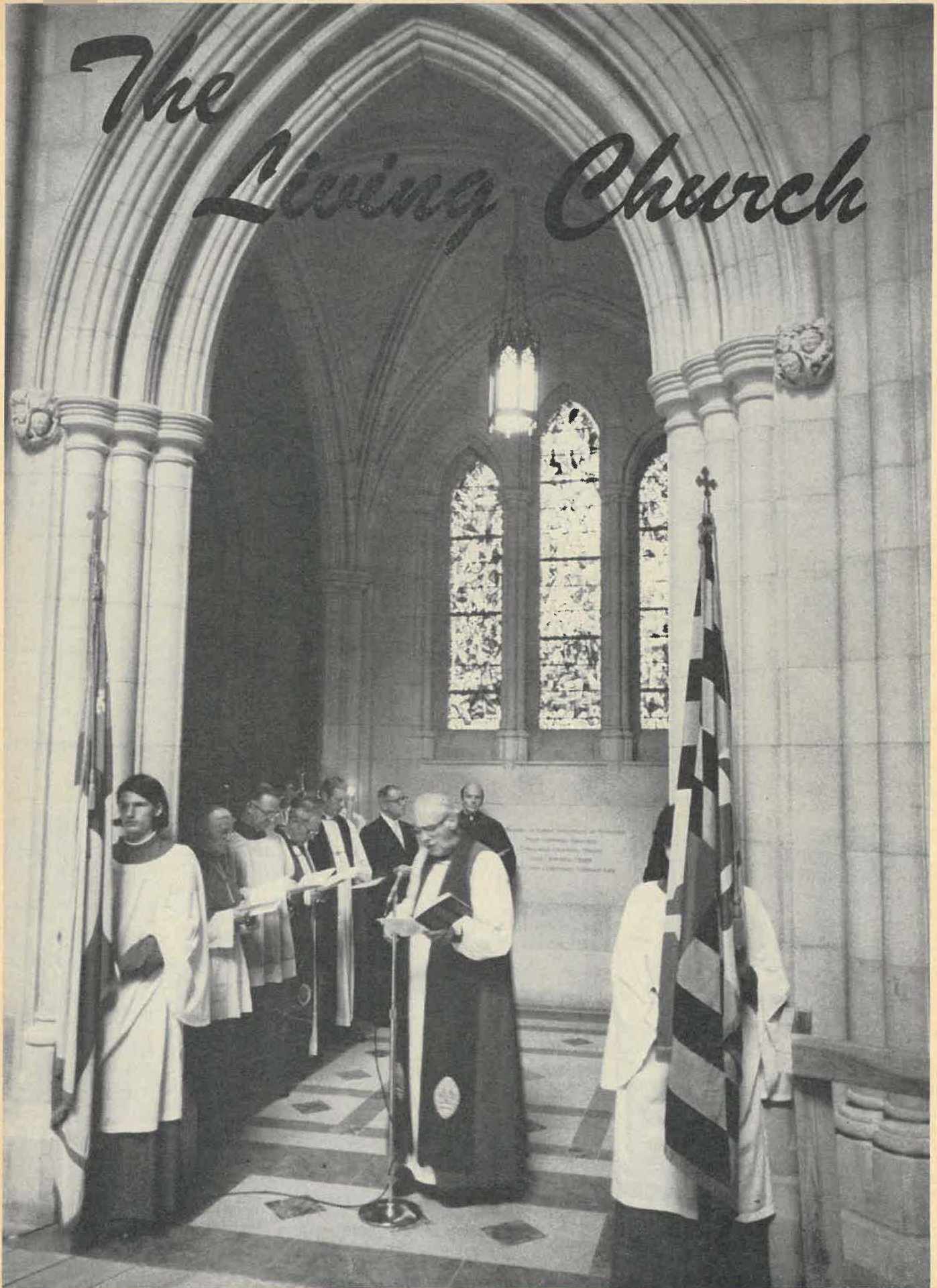


# The Living Church





# The Living Church

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

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\*Director

†Member

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

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. 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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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

## Key 73

I noted with anger the editorial [TLC, Feb. 18] deploring the fact that the national Episcopal Church is not a participant in the evangelical crusade known as "Key 73" and making sneering remarks about the faith of the national leaders of the church. I am writing because an editorial encouraging participation in Key 73 cannot be allowed to go unrefuted.

Key 73 is a year-long evangelical crusade, leaders of which intend to "confront"—notice the verb—every person on this continent during 1973 with "the Gospel of Jesus Christ." The methods will be massive door-to-door canvassing and heavy use of the communications media, especially television. The notion is that this is the way the mission of the church should be carried out.

Personally, I feel, and I think many other Christians would join me in this, that there are only two kinds of mission that are acceptable and consonant with the profound respect for human dignity which the Gospel proclaims. One is mission by personal example—the way we live our daily lives, even allowing for human fallibility, should be the most effective statement of our faith. The other is works—feeding the hungry, clothing the naked, healing the sick, done purely and simply for themselves as acts of love for God and man, without the monstrous perversion of performing them for a price, however intangible (the I'll-give-you-a-meal-if-you'll-attend-prayer-meeting approach; there are many subtle variations of this). *Above all*, mission is not the act of seeking out the unchurched; it is acting in such a way that they want to seek you out.

Active proselytizing—in this case, door-to-door buttonholing—is simply unacceptable. Such campaigns are inevitably motivated by arrogance, however unconscious, and inevitably they transgress against the liberty and dignity of those who are "confronted." I cite two examples of how pervasive the sin of pride is here.

*The New York Times* of Jan. 7 had a page-one story on Key 73. In it Dr. Theodore A. Raedeke, executive director of Key 73, responding to objections raised by national Jewish leaders, said grandly, "We do not wish to persecute, pressure, or force Jews to believe or do anything against their will." This statement is very unclear. Since no one ever really believes anything against his will, the statement may imply a view that if, as a result of persecution, pressure, or force their will were to *change*, then the ends would certainly have justified the means. Even putting the best face on the statement, and assuming that Dr. Raedeke disavows pressure entirely (the logical impossibility of this, given the nature of a crusade, notwithstanding), it evinces a nasty superiority, a "gracious" intention—in theory, at least—to allow an inferior and aberrant group the freedom of their error. Jews, and by extension other groups, lose either way.

My second example is from closer to home. Six weeks ago I spoke to a high official of the Presbytery of Philadelphia to find out what reservations the national

Presbyterian organization had expressed about Key 73. In the course of the conversation I mentioned that some groups had been objecting to the crusade. Who, he asked; the Rabbinical Council of America, for one, I answered. "Oh well," he sneered, "naturally *they* would object."

Unhappily it *is* natural—but not in the contemptuous way the official meant. It is natural because any normal person resents being made, through the warped thinking of someone else, the object of a manhunt—however masked the manhunt is with gentility, however "justified" it is by appeal to a so-called "Divine Commission," or however excused it is by protestation of having only the quarry's best interests at heart. (He equally resents, we should note, a condescending exemption like that offered by Dr. Raedeke, which implies that he does not deserve it.)

In short, it seems to me that Key 73 is objectionable on every possible ground. It does not simply involve certain instances of coercion; it is *in its entirety* a form of coercion, of pressure, which plainly contradicts the Gospel. Secondly, it is slick and easy, a numbers game, a calculus of converts, and as such it is a travesty of the faith. It enables its adherents to escape from the hard matter of real witness into the cozy self-congratulation of a crusade. As such it sins not only against those "confronted," but also against its own. A dragnet for Christ is a sick and evil idea. The national leaders of the Episcopal Church were wise not to participate in this crusade, and Episcopalians everywhere should be encouraged to declare their solidarity not with the hunters, but with the hunted.

ROBERT E. HILL

Philadelphia

## Musical Saints?

Why not include Johann Sebastian Bach in the next, revised edition of *The Lesser Feasts and Fasts*? He was a dedicated church musician, good father, and earnest Christian. His music has appeal and inspiration for all Christians, regardless of brand name. In these days when musical standards are drooping, we need to be mindful of the saints who have given us our great musical heritage. A proposed collect might be,

**Johann Sebastian Bach  
March 23.**

OMNIPOTENT FATHER, who hast willed that thy name be praised in voice and upon instruments of music; we give thee thanks for all thy servants who have offered their musical talent to thy glory and the inspiration of man's spirit. Through Jesus Christ our Lord. Amen.

(The Rev.) JAMES BRICE CLARK  
Rector of St. Barnabas Church

Omaha, Neb.

## Anybody for Old Bells?

The Parochial Church Council (of which I am a member) of my local village church (of England) have decided that because of



the large amount of restoration work which has now become essential we should dispose of our set of six bells. These bells form a ring by John Bryant of Hertford 1796, and a report received from a representative of the Whitechapel Bell Foundry says that they seem to be sound and of good tonal quality. The tenor weighs approximately 10 cwts and gives the note of G#. Some members of the Parochial Church Council feel it would be a great shame if the bells were returned merely for scrap metal, particularly after nearly 200 years of service and still in good condition. When one thinks back, they were already in the tower and would have been rung if Napoleon's forces had crossed the English Channel in the early 1800s, and would no doubt have again rung if we had been invaded in 1940.

It occurs to me there might be some reader of TLC actively engaged in the building of a new church and who might be prepared to purchase such a set of bells and at the same time help us restore our church which has been in existence here much earlier than the year 1400. We have been told that a new set of six bells today would cost something in the region of £10,000 (\$25,000).

This may seem a rather stupid and ridiculous letter, but then someone has recently bought our London Bridge which, as far as I know, has no religious significance at all!

DESMOND HALL

Little Orchard, London Road  
Great Chesterford, Saffron Walden  
Essex, England

### The Church's Options

As a layman who has followed the controversies in the church in TLC for the last three years, it has come to mind that the proponents of change in the church seem to be almost the same people. That is, it seems that most people I've met who favor the ordination of women also favor COCU, the Green Book, and a more radical line in social action. While I realize that it is possible to favor liturgical renewal and social action, as I do, without favoring alteration in faith and order, it seems as if there is little time left. Although General Convention has not yet met, it doesn't take too much insight to guess what will probably result:

(1) The church will permit ordination of women;

(2) COCU will remain a live option, and the church will stay in the consultation;

(3) The church will use the Green Book for another triennium, with some changes;

(4) The church will continue financial support for GCSP, NCC, and various political and social causes.

For those who have read Dean M. Kelley's book, *Why Conservative Churches are Growing*, this adds up to a plan for institutional suicide, quite apart from the lack of emphasis on faith and catholic teaching.

Unless one feels drawn to suicide, he has no real obligation to go along with it. It is still possible (even in these times of doctrinal vagueness) to fall into heresy. And refusal to go into heresy cannot by any means be defined as schism. It may be necessary, like Athanasius, to stand *contra mundum*, even if it means reversing a trend toward secularism in the life of the church.

If there is any doubt about the result of Louisville, it will be dispelled in due course. Those who want to stay Anglican are free

to do so, and will. On this point there ought to be optimism. With the struggles of four centuries resolved, it may be possible for the continuing Anglican Church to get down to its real vocation: to preach the Gospel and minister to the church of God. Any other course is not only counterproductive (and mortal in Kelley's sense), but is *another gospel* than the one we received. And we all know what we are to think of *that*.

LOUIS E. TRAYCIK

Flint, Mich.

### TLC, Mar. 18

Seldom do I find material produced by the editor of TLC which I feel delighted to applaud. However, I do wholeheartedly applaud the material appearing in "A&A" for Mar. 18. The clear and humane remarks in that column are, in my opinion, a model of responsible religious journalism. I could wish it would find more frequent expression.

Yet my applause must be somewhat tempered by my reaction to the second editorial on page 11 of the same issue. I suppose there are those in the church ("liberals"?) who would say that stirring up a social consciousness is of necessity a higher "priority" than Things of the Spirit. I know of no liberal, personally, who would advocate outright substitution of social action for spiritual maturation. But as the address of the Rev. W. Sterling Cary, reported in the same issue, so aptly stated: "Life in a society that denies justice to a part of its people . . . leaves no alternative. . . ." It strikes me that contained in this address is the basic rationale for the kind of questionnaire being challenged in the editorial.

"Spiritual development" (*i.e.*, conversion) is, of course, the long-range purpose and goal for the mission of the church. But, "to drive a mule, first get his attention." Social justice must *precede* conversion. I believe it is this tactical priority which is the point of debate rather than the sweeping denunciation of social activists for being indifferent to matters of the Spirit. Granted that some of such activists may indeed be personally, individually, indifferent: so also may some spiritually centered be indifferent from the other direction. In spite of the dismissal, it really is *both*; and to try to set them up as antithetical is a real disservice to the church. Our Lord's mandate can only become real to those who are paying attention. One doesn't pay attention on an empty stomach, or with one's emotions in a turmoil from a sense of injustice. These must be dealt with *tactically first* (*i.e.*, "priority"), then one is free to believe in Christ.

The two featured articles in this issue are

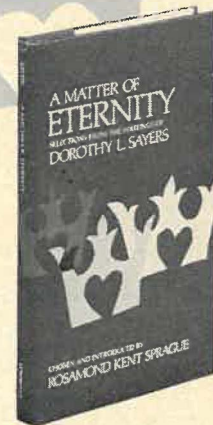
### The Cover

The Rt. Rev. William F. Creighton recently dedicated the Maryland Bay in the National Cathedral of SS. Peter and Paul in Washington, D.C. Among those attending the ceremonies (and pictured in the background) were the two other bishops holding jurisdiction in the State of Maryland: the Rt. Rev. David K. Leighton, Bishop of Maryland, and the Rt. Rev. George A. Taylor, Bishop of Easton. Leaders from other churches also attended.

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great, in my opinion. I wish more material of this calibre (I do not mean "point of view," necessarily) could be included. But of course, first someone must write it — a rare event!

(The Rev.) H. WILLIAM FOREMAN  
Assistant at Emmanuel Church  
Norwich, N.Y.

### Prayer Book Revision

Thanks for the editorial about the process of Prayer Book revision [TLC, Mar. 18]. What was said needed saying.

I think you reached a bit far when you said, "if you didn't get a questionnaire (on the 1967 trial liturgy) it was your rector's fault." That may be true in some instances, but quite a few who didn't participate bear their own responsibility. "Pin the rap on the rector" may be an easy game but it may not always be fair.

(The Rev.) F. T. VANDERPOEL  
Rector of St. Martin's-in-the-Field  
Severna Park, Md.

### Is Pelagius Right?

The Reformation was all about rediscovering the great gift of God's grace, and man's total need for such a present. Good men, like Erasmus, saw much validity in the reformer's position, yet couldn't believe that the structure of the church could be actually divorced from the faith of the church. Looking at the children of both traditions today, it is difficult to decide who was in the right. Four-and-a-half centuries later we seem to have come full circle. The new Reformation hasn't yet begun, but sides seem to be in the process of crystalization.

The stark issue which is appearing is familiar to students of church history. The church, salvation, scripture, sacraments, and ministry are either God's free gift to man, or man's pelagian steps to God. If the second alternative holds true, then it is valid to scrutinize such structures to determine their utility in effecting man's realization of the divine possibilities within himself. In such a concept is the inherent possibility of doing with all "religious" concepts, including life itself, what the majority at a given time deems to be good and right. But, if life, salvation, church, sacraments and ministry are gifts, then the wishes of the Donor would seem to be of paramount importance — which gets us back to God and revelation, which is what all the fuss is really about. And if it is permissible to bet on theological issues, I'll wager that when God knocks enough sense into us to get us beyond denominationalism, liturgies, feminism, and the like, it will be justification by faith which confronts us all again. For though it isn't considered very bright to state that history repeats itself, sin always does and the peculiar sin of Anglicans has always been to believe that dear old Pelagius was right!

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

### Why Be an Episcopalian?

With regard to the letter to the editor from M. B. Abrahams [TLC, Apr. 1], I wonder first if M. B. Abrahams is an Episcopalian?

Second, I have an instant fear of a state-

ment like that of the letter. It sounds too much like the sort of statement that binds some people to the King James version of the Bible as the only true word of God. I have nothing against good literary style and a well-turned phrase, and I am against "relevance" for "relevance" sake alone. However, I fear that an allegiance to the Episcopal Church based only on the 1928 Book of Common Prayer is a fragile and unhealthy allegiance at best.

As to the Episcopal Church, I feel that, with or without the 1928 BCP, the Episcopal Church still represents the fullness of the catholic faith without the limitations of some of the protestant bodies and without some of the excesses of other branches of the Catholic Church. Indeed, I feel that many of the other protestant bodies are coming closer and closer to what the Episcopal Church has had all along, an orderly form of worship based, not on just one book, but on a liturgical sense that has grown out of many, many revisions of the Prayer Book. I know from my studies in seminary that these previous revisions have not always met with universal approval, but it is all a process of growth and growing is sometimes painful.

I believe we will have a new Prayer Book and I know that it will have some deficiencies that will rankle many of us; but this will not drive us from the church. I do not question Mr. Abrahams's faith or motives but I do question his rather limited view of the Episcopal Church and what she stands for.

(The Rev.) GEORGE STAMM  
Vicar of the Lake Missions  
Clear Lake, Wis.

### Vox Clamans in Cleghorn?

I was pleased to see the letter from Charles D. Bates of Cleghorn, Ia., [TLC, Apr. 1] when I opened the magazine this morning.

I knew Mr. Bates well during my time in the Diocese of Iowa and usually found it worthwhile to give his ideas and suggestions serious concern and attention. His suggestion about ordaining all people to the priesthood at birth comes from years of study devoted to the form and nature of ministry in the church.

Here is a man we should not take too lightly!

(The Rev.) RICHARD J. ANDERSON  
Communications Officer of  
Western New York  
Buffalo, N.Y.

But are we ready for him? Ed.

### Theological Education Strategy

In the fall of 1971, the Board for Theological Education and the Conference of Deans of the Episcopal Seminaries agreed that a national strategy for theological education in the Episcopal Church should be developed. The following year, the deans agreed with the board that, in view of the size, location, and financial condition of some of the seminaries, such a strategy should include a reduction in their number.

Lately, the board has produced, without prior consultation with the deans, a statement saying that its chief responsibility is to support the consolidation of the resources for theological education in the Episcopal Church. If this latest statement had been accompanied by a list of some of the board's other responsibilities, it might be more acceptable. As it is, however, it gives the im-



pression that consolidation of resources is, in itself, a national strategy which may appropriately be applied to all parts of the country alike, irrespective of questions of redundancy or financial viability and in total disregard for future trends of population and economic growth.

It would seem that any national strategy worthy of the name would take into account the differing circumstances in various parts of the country, as well as the predictable development of each area, and would embody elements both of consolidation and of expansion, each to be applied where and as circumstances warrant.

Consolidation alone is a grossly inadequate response to the challenge of the times, even if it should result in stronger institutions and better theological education in some places. What is needed is a redistribution of resources with an eye toward future societal development as well as one toward educational criteria.

(The Rev.) GORDON T. CHARLTON  
*Professor of the Virginia Seminary and  
 Dean-elect, ETS-Southwest  
 Alexandria, Va.*

### Aid to Hanoi

The nub of the difficulty regarding post-war aid to Hanoi is mentioned, although only in passing, in the fifth paragraph of the editorial on the subject [TLC, Apr. 1]:

"There is bound to be a demand by many, a wise and prudent one which we heartily endorse, that a sharp discrimination be made between rebuilding the fabric of civilian life and increasing Hanoi's military potential."

The first question is whether or not the communist government of North Vietnam would permit such a discrimination to be observed in practice. Would they, for example, permit our aid to be devoted only to projects selected or approved by us, and under American or non-communist international supervision? Our experience with aid to communist, and even some non-communist, countries strongly suggests that nothing of that kind would be allowed.

Second, in a communist-controlled regime the distinction between civilian life and military potential is not a practical one. Presumably only a few Americans would be in

favor of rebuilding the SAM missile complexes or the anti-aircraft batteries, but suppose we were to rebuild the docks at Haiphong onto which the Russian ships discharged the SAMs, or the railroad lines and highways which transported soldiers and weapons into the south, or the oil pipe-line from Red China to Hanoi. Would we not be increasing Hanoi's military potential?

Unless and until it is possible to enforce the "sharp discrimination" to which you refer, opposition to post-war aid to Hanoi is wise and prudent.

STUART MCCARTHY

*Bronxville, N.Y.*

In the editorial, "Post War Aid to Hanoi," you refer to a statement made by Herbert Hoover after WW II, when asked why he was feeding the Germans, in which Mr. Hoover said, "Because we do not kick a man in the stomach after we have beaten him." Seemingly you thought that this same idea should apply to North Vietnam. But Mr. Hoover made this statement after the surrender of Germany and when that country had changed its form of government.

Such a statement can in no way apply to Hanoi for the North Vietnamese did not surrender nor have they been beaten, and that government is evidently determined to continue its aggression for, in spite of the cease-fire agreement, Hanoi is, according to reports, still sending troops and munitions of war to the south.

As for the statement that a sharp discrimination should be made when rebuilding the fabric of civilian life and increasing Hanoi's military potential, I do not think that could be done. Any aid that we sent to North Vietnam to rebuild what we have destroyed by our bombing, would mean that Hanoi would have just that more for its military potential.

We made enough mistakes while fighting this war by not permitting our armed forces to fight to win without making the grave mistake of paying reparations to North Vietnam.

POLK J. ATKINSON

*Arlington, Va.*

However, we didn't mention reparations, and don't think they are in order at all. Ed.

### The Royals

I forget his name—one who shivers cane  
 along the halls—  
 His rheumy seen-a-lot eyes and

plaintive cry:

"I went to the bathroom and now I don't  
 know where I'm at."

Chinafragile Ada, facing heaven,  
 Clara who chases ghosts of wifely duties and  
 Grace—the queen in wheelchair throne, her  
 royal wrap a patchwork quilt.

Lord, protect these weary souls  
 whose patience overwhelms.  
 They're children now—but dignity clings to them—  
 a softened, hushed reminder.

Betty McDonough



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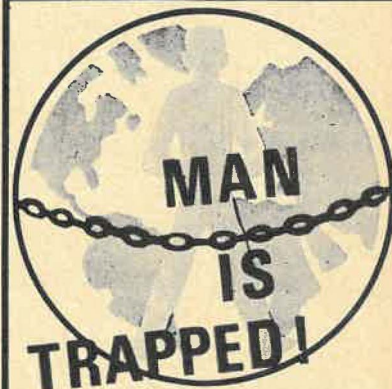
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# The Living Church

May 6, 1973  
Easter III

For 94 Years,  
Its Worship, Witness, and Welfare

## COCU

### It's Not Dead

The Consultation on Church Union (COCU) has set a new course for its efforts to bring unity to eight member churches.

Eighty delegates at the 11th plenary session in Memphis acted in response to evaluations of a plan of union presented to members in 1970. Among the responses was the withdrawal of one founding church, the United Presbyterian Church, plus many declarations that "COCU is dead."

Delegates did not accept the fatal prognosis. They said in an approved document that responses from many levels indicate people understand the Gospel mandate "to make visible the union which has been given in Christ."

Therefore, COCU saw the next stages of its work as trying to bring the churches together in work on various levels. Out of this experience, the delegates project development of a plan of union for a single church—"catholic, evangelical, and reformed," which was the idea advanced more than a decade ago by Dr. Eugene Carson Blake, retired World Council of Churches head, who launched COCU.

#### What Was Accomplished

Delegates asked for action from member churches confirming commitment to the process of union and the role of COCU in that process. In addition, commitment was requested for dealing with five priorities: institutional racism; faith, worship, and ministry; "generating communities"; study of local expressions of the church and interim eucharistic fellowship, pending union.

Two other steps dealt more fully with "generating communities" and interim Eucharist fellowship. The projected communities would be experiments in ecumenical life and work. Dr. Paul Crow, Jr., general secretary of COCU, envisions 30 such groups whose experience would point the way toward union.

Interim Eucharist fellowship is also Dr. Crow's idea. The COCU plenary

approved distribution of guidelines on such COCU fellowships to the churches.

Approval was given for the rewriting of the portions of the 1970 plan of union on faith, worship, and ministry. Some delegates had expected to vote in Memphis on at least six chapters of a redraft plan.

However, the decision was made to rewrite all sections covering faith, worship, and ministry, taking the responses into account. A new draft is due to come up for approval at the next plenary and then be presented to member churches "for vote as a theological basis for working toward mutual recognition of members and ministries and for the development of a plan of union." Some observers saw this step as an indication COCU is starting anew.

Another step would encourage ecumenical exploration of alternative models of church life. A document on "Congregations Uniting for Mission" was endorsed.

An important step called on member churches to approve a commission on institutional racism. This commission would assume such responsibilities as strategies for "compensatory action" for minorities.

The term "compensatory treatment" for minorities had been in the COCU vocabulary for some time. Black delegates felt that the word "action" was better, since it did not lend itself to paternalism and implied efforts that can be undertaken now without waiting for organic union.

Among the duties of the commission on institutional racism would be work to affirm the black religious experience and to deal with racism wherever it exists.

The final step referred to the executive committee proposals on encouraging seminaries and seminarians to become familiar with the concerns of COCU. This means, delegates said, future ministers should receive training in understanding that a united church is a viable possibility.

#### New Chairman Elected

Bishop Frederick D. Jordan of the African Methodist Episcopal Church was elected chairman of COCU. A resident of Hollywood, Calif., he is the first black to head the organization.

Bp. Jordan was the choice of black COCU delegates as chairman in 1970. He is his church's senior bishop.

Following his unanimous election, he said that he felt the consultation's action was a sign to black communions that they are accepted as part of the ecumenical

movement. "If they had bypassed our denomination's time to serve as chairman, it would have been very negative," he said. "Thus by my election it is a significant sign to us."

While all 80 COCU delegates voted for Bp. Jordan, another possible candidate mentioned for the chairmanship was Dr. Charles Spivey, also of the AME Church, who is head of the Church Federation of greater Chicago and immediate past vice-chairman of COCU.

About 60 percent of the delegates and alternates to the Memphis meeting were new. Women and young people were more numerous than a decade ago. And blacks, while they have long been involved, were more vocal than in past years.

There were more grass-roots delegates but fewer church executives. The new makeup of delegates apparently played a part in a decision to shelve, temporarily, major sections of a plan of union for the eight member churches. Efforts were turned toward local ecumenism.

#### Responses

Delegates went to Memphis with a clear indication that a plan of union submitted in 1970 was not acceptable in terms of the proposed structure for a "Church of Christ Uniting." This was the message of national, regional, congregational, and individual responses. At the same time, responses showed considerable commitment to the union goal.

Four young women delegates, 16 to 20 years of age, expressed strong frustration because, they said, they often did not know what the delegates were talking about and felt unable to offer any comments about the future of COCU.

There was some discussion on why the black churches—AME, AME Zion, and CME—remain in the consultation. The Rev. Albert T. Mollegen of the Virginia Seminary and a delegate from the Episcopal Church, said he did not understand why the blacks continue to take part.

"They should know they aren't going to get any action with teeth in it on compensatory treatment," he said, referring to proposals that minorities be compensated in a united church for past discrimination. Dr. Mollegen said white churches would not accept compensatory treatment "right now."

Dr. Spivey said blacks want to be involved so they will have a voice in determining the structures of any united church in the U.S.

"We wouldn't stick in here with all this

## THINGS TO COME

June

19-22: Annual retreat for clergy and religious at St. James' School, near Hagerstown, Md., conducted by the Rev. Brian Goodrich and sponsored by the American Branch of the Fellowship of Contemplative Prayer.



bureaucratic hot air if we didn't think there was a future," he said. "But we realize it is going to take time to prepare the grass-roots level of the white churches for a united church."

Neither man thought the meeting had captured the enthusiasm of the new delegates. Dr. Spivey said too much of the talk was meaningless to "the people sitting in the pews paying the bills."

Dr. Mollegen said the younger delegates brought nothing to the plenary "because they didn't know what we were talking about."

## GAMBLING

### Tax-Free Lottery Winnings a Possibility?

Winners of lotteries in the seven states currently operating them would not pay federal taxes on their winnings under legislation introduced in the House of Representatives by Rep. Stewart B. McKinney of Connecticut. He said the measure would deal a "severe blow" to the "illegal numbers rackets, which gross staggering profits for organized crime."

Furthermore, he told his colleagues on the House floor, the bill would "encourage the growth of these lotteries," which is its "primary purpose." Currently, more than 30 states are "actively considering instituting lotteries," he said.

In his state, which operates a lottery, the top prize of \$75,000 is reduced by \$39,780 in taxes to the federal government for the average family, Rep. McKinney said. It is even larger in states, such as New York, where winners also must pay state and local taxes.

"For anyone worried about the effect of this proposal on the treasury," he said, "it is my feeling that there would be little loss of revenue should this bill be enacted into law. . . . It is time we close the credibility gap of one segment of government promising the average American a chance for a small fortune, while if he is lucky enough to win, another government entity comes along and takes half of it back," the representative said.

Mr. McKinney is an Episcopalian.

States operating lotteries, besides Connecticut and New York, are Massachusetts, New Jersey, New Hampshire, Pennsylvania, and Michigan. Maryland's lottery is expected to be in operation by June.

## NEWS FEATURE

### Villa Feliciana of Jackson, La.

In 1962 a tall man with a long vision sought to do something for the forgotten elderly patient housed as a last resort, in a mental hospital. This man, John A. London born in Alabama, educated at the

University of Alabama, came to Louisiana to further his education. In due time he became a state official with several state-wide programs.

His innate concern for the elderly and his willingness to disturb the status quo, gave birth to Villa Feliciana Geriatric Hospital in Jackson, La. This hospital is unique for it is the only state-operated geriatric hospital of its type in the United States. Its location in the rolling hills of East Feliciana Parish is a beautiful one and is truly a happy land as its Spanish name connotes. Most of its 750 patients have more care and concern for their well-being than ever before in their life.

Much has been said and written about the elderly retired person, but what about the person who has nothing from which to retire but a bed in a mental hospital where he was placed 30 or 40 years ago?

Not all these 750 patients have this background, for many come from happy homes, but rising hospital costs and assurance that Villa Feliciana has excellent facilities have induced many families to request admission for an elderly relative. Villa Feliciana's *raison d'être* is to care for persons in Louisiana over 65, who cannot be cared for in a private nursing home or who cannot be cared for by himself or others at home. Its staff of 4 doctors and 38 nurses assure each patient 24 hours a day medical and nursing care. In addition there are about 16 consulting physicians. In fact, the 475 employees function for the sole purpose of bettering the skimpy years of life left to these patients.

Rehabilitating the patients to go back into the world is not considered the *summum bonum*, but rehabilitating their skills so that within the hospital itself they can be happy and well adjusted, is the good toward which they strive. Patients have been discharged to go home to their families, and the staff is happy to do so, but this is not the usual case.

Occupational therapy, recreation therapy, physical therapy, and volunteer service play an important part in the life of

the hospital. By accident it was discovered in occupational therapy that one 70-year-old man was a gifted primitive artist. Recently the Louisiana Art Commission held a one-man exhibit of his paintings at the Old State Capitol in Baton Rouge.

Despite the pathos and pangs of homesickness for a past that no longer exists, Villa Feliciana is a happy place. One of the happiest times of the week is when the "singing lady" comes for an hour to lead the elderly men and women in singing old songs. In fact, music echoes through the wards almost every day. Rhythm band instruments were donated and are used by the patients in recreation. There is a two-fold benefit in this for it gives pleasure and it also helps to limber up stiff fingers.

The Villa has three chaplains on its staff: two Protestants and one Roman Catholic. Four days a week there are services held in one or more of the six dayrooms or in the non-denominational chapel which is a recent addition to the hospital grounds. These chaplains also are available for consultation with the patients. Though there is no rabbi on the staff, in nearby Baton Rouge there is one who comes at intervals during the year for a service and to visit Jewish patients.

Another volunteer clergyman is the Rev. Harry Allen, rector of the Episcopal churches in Zachary and Clinton. Fr. Allen for several years has had services once a month for all Episcopal patients.

Nearby Episcopal churches — St. Stephens in Innis, Grace Church in St. Francisville, and St. James in Baton Rouge — have women's groups that are active volunteers. The first two churches have adopted patients, their attentions whether large or small are appreciated by the patients and encouraged by the staff. This contact with the outside world is so necessary for the emotional stability of the geriatric patient.

The story is told about an Old Indian guide who gave excellent directions to tourists. When asked how he managed, he said "I have a near look and a far



One "primitive artist" at work



A nurses station in one ward



vision. With the near look I keep my feet on the path; with my far vision I chart my course by the stars."

Though his task has not been an easy one, John London has kept his feet on the path and charted his course by the stars. Plaudits are certainly due him for pioneering in the field of geriatrics. His adopted state of Louisiana, which so often ranks at the bottom, is the Abou Ben Adhem in its care for the aged.

SUSAN SAVOY

*Susan (Mrs. James) Savoy is Hospital Volunteer Coordinator for Villa Feliciana Geriatric Hospital.*

#### WESTERN NEW YORK

### Shock Expressed at Reports of Torture

The Rev. Philip Berrigan, SSI, an anti-war Roman Catholic priest, said he was "shocked" by stories of torture of American POWs at the hands of their North Vietnamese captors.

He told a student gathering at Buffalo State College, "these stories are very disturbing, especially since my brother (the Rev. Daniel Berrigan, S.J.) was involved in the return of the first three POWs." He said his brother was led to believe that prisoner treatment was "strictly humane" and in accordance with the Geneva Convention.

"We are trying to get some refutation of these stories from the North Vietnamese," he said. "If, we don't, we'll declare our shock publicly. . . . We condemn this action as strongly as we did the treatment of political prisoners in South Vietnam."

Noting that the peace movement in the U.S. is still alive, the Josephite priest now stationed in Baltimore said peace activities are undergoing "a period of reflection."

Fr. Berrigan served time in federal prison for destroying draft board records.

#### CHURCH OF ENGLAND

### Canterbury Would Be Happy Over Disestablishment

The Archbishop of Canterbury said he would be "entirely happy" if the Church of England were disestablished.

Interviewed by Britain's independent television network in London, he also mentioned the pros and cons of disestablishment—the breaking of all ties to the British government. The primate appeared on "Argument," a series conducted by Brian Magee, an avowed agnostic.

Mr. Magee questioned the archbishop about an interview he gave to a London newspaper a couple of years ago, in which he was reported to have said that if he woke up and found that the Church of England had been disestablished he would be pleased.

Dr. Ramsey replied: "I would be entirely happy and the reason is that I have

traveled a lot and in every other part of the world I have found non-established Anglican churches. It is perfectly possible to be a good Christian and a good Anglican without the establishment; that is to say I am a Christian and an Anglican far, far, far before being an establishment man.

"If we were to be disestablished," he continued, "there would be an immense administrative operation that wouldn't make all this difference when it was ended. What I am quite clear about is that Christian unity, the effective unity between our churches and any other churches, will demand considerable alteration in the establishment and in the nature of the church and state relationship.

"The disadvantages," he said, "are that the liberty of the church is a bit curtailed. Another disadvantage is the link of the church with what you call 'establishment' with a small 'e.' These are the drawbacks.

"On the other hand, I would say that the link with the state has the effect of involving the church in the affairs of the community and country generally, and if the link were broken, the church might be a more introverted church, enjoying its freedom and wrapped up in ecclesiastical affairs."

#### CANADA

### Airport Incident Causes Priest to Cancel Trip

Complaining that he had been harassed by Air Canada officials at Toronto International Airport, the Rev. Daniel J. Berrigan, S.J., canceled his travel plans to visit Manitoba and returned to New York.

The Roman Catholic priest on parole for burning draft documents said he objected to being singled out for a security check by airline officials. He also said he will never return to Canada unless he receives an apology from Canadian officials.

Immigration officials said the priest had a valid three-day visitor visa and that they were not involved in the questioning which resulted in the priest's leaving the plane as it was due to leave Toronto for Winnipeg.

An Air Canada ground hostess reported to superiors that Fr. Berrigan, who was wearing a fringed leather jacket and no clerical collar, was acting "suspiciously" according to guidelines prepared to apprehend possible hijackers.

"The hostess and other staff reported that he was wandering about with glazed eyes and straying into a restricted area barred to passengers," an airline spokesman said. "Without knowing who he was, the captain of the Winnipeg bound aircraft asked the man to come forward to the cabin for a chat before takeoff. It was done in an informal way but the passenger refused to cooperate."

Fr. Berrigan, who said he had produced

his boarding pass and all the identification he had, said that he had asked whether a security check was being made of everyone on board. Told that it was not, he then refused to go to the pilot's cabin and left the plane to return to New York.

#### PERSONALITIES

### A Time for Remembering

Five years after the assassination of Dr. Martin Luther King, Jr., his widow and close associates see the increasing number of blacks in American political life as one of the clearest indications of the black preacher's civil rights legacy.

None of Dr. King's co-workers deny that the civil rights movement has changed, diversified, and has its external and internal problems. But the impact of the Nobel Peace Prize winner, killed in Memphis in 1968, continues both in theory and practice, according to Coretta Scott King, two members of Congress who were former King aides, and other colleagues of the black leader. They all point to politics as an area of civil rights fulfillment.

"Dr. King burst on the national scene with a speech in Washington in the summer of 1957 when he said, 'Give us the ballot,'" recalled the Rev. Walter Fauntroy, delegate of the District of Columbia to Congress.

Mrs. King has similar memories. In an interview for Group W television stations, she said her husband knew that civil rights ultimately meant black people moving into political structures, helping to shape and make decisions about the lives of people in America. "He used to say 'a voteless people is a powerless people' and the most important step that we could take was that one little step to the ballot box," she told an interviewer.

The Rev. Andrew Young, a congressman from Atlanta and formerly Dr. King's top aide, called attention to a statement issued from his Washington office to the growing ranks of black southern politicians.

"Even in Mississippi . . . white politicians are beginning to show some respect for black political power," Mr. Young said. "What all this means is that the (civil rights) movement is beginning to succeed politically in the South."

#### SCLC

While it works on a decreased budget and with less staff than five years ago, the Southern Christian Leadership Conference (SCLC) continues to place major emphasis on voter registration. Such efforts in the past have paid off. Mr. Young said that blacks today hold 1,144 elected offices in the South, while they held fewer than 100 prior to 1965 when the Voting Rights Act, encouraged by Dr. King, was passed.

The SCLC, however, is regarded by many observers as only a shadow of itself in numerous respects. The Rev.



Ralph D. Abernathy, successor to Dr. King as president, reportedly anticipates a 1973 budget of \$500,000. In 1968, the budget ran around \$4 million.

One change is that many people, including local black clergy, who once looked to SCLC for direct leadership in challenging the structures of segregation and racism, have become more self-reliant.

Mr. Fauntroy said he believes the civil rights movement "has gone in much the direction Dr. King would have expected it to go. And that is, it has become more a human rights movement. We learned, for example, that once we had secured our civil right to sit down at a lunch counter in the South, or sleep in places of public accommodation, we didn't have the money to buy the hamburgers and go on a vacation. . . . Therefore, the struggle required us to move into human rights, the right of people to live an economy."

Dr. King, before his death, was beginning to stress the economic rights of minorities.

Mrs. King and Mr. Fauntroy are in agreement on the continuing importance of Dr. King's philosophy of non-violent social change.

"It is my honest belief that the non-violent philosophy . . . is stronger today than it was at the time of Martin's assassination," Mrs. King said. "You see, what happened in Memphis was not the end of Martin's influence; it really assured the immortality of his ideals of justice and brotherhood and peace for all mankind. I believe such a spirit as the non-violent spirit, which is based on love and undergirded with truth, is a force that is so powerful that no bullet, no force can destroy it."

#### Primate Cites Leader

Dr. Martin Luther King, Jr., will "never be silenced either by sophisticated pseudo oratory or by the hypocritical society of our times," the Primate of the Greek Orthodox Archdiocese of North and South America said in New York.

In a moving tribute, Archbishop Iakovos called the black leader "dreamer and the prophet, the fearless and the challenger of all social evils and even death, the visionary and the reformer."

The archbishop had marched with Dr. King in Selma.

"The fifth anniversary of the assassination . . . serves each of us with a mandate to commit ourselves to one of the most sacred tasks of labor, to toil, and even to suffer for our fellow men still in captivity, still unfreed from fear, injustice, and abuse," Abp. Iakovos said.

"It furthermore trumpets to the world the need for a spiritual awakening and a moral resurrection if we are truly fearful of being caught in the action of betraying Jesus, who offered his very life for the redemption of enslaved men and his world."

The primate added: "Christ's call to make all things new obliges us to recapture the true meaning of Christianity and to dedicate ourselves to the further development and promotion of the Christian precepts that demands that we become the keepers and not the killers of one another."

#### ENGLAND

### Pentecostal Movement Praised

Leaders of two religious bodies both voiced enthusiastic approval of the growing pentecostal movement within and outside the churches, when they addressed a massive ecumenical congress in Bristol, England.

The Archbishop of Canterbury and Leo Josef Cardinal Suenens of Malines-Brussels spoke in the Anglican cathedral there at the culmination of a three-day congress which was attended by 1,500 delegates of many churches from all parts of western England, plus hundreds of visitors from northern England, Ireland, and West Germany.

Cardinal Suenens described his experiences with the pentecostal movement, particularly as he had met it during a recent visit in the U.S., and commented: "I think there is something there that is really important. It has led to an awakening of interest in scripture and in a deeper spirituality."

He said he found the charismatic movement is making more and more people aware that Christianity is not just a "philosophical abstraction," but a viable way of life, which, he noted, is cutting across religious barriers.

He said he finds the movement an encouraging sign for the future of Christian unity—the road to which, he said, is still packed-marked with obstacles.

"In our western Christianity," he said, "we are very much in a mess. I've long been sincerely convinced that one reason why we find ourselves in this mess is that we have so long been apart from the holy Orthodox Christianity of the East, with its deep spirituality."

Dr. Ramsey said he was "grieved" by what he called the continuing survival of "a self-sufficient denominational complacency" in many Christian bodies, "which is hindering the right kind of progress" toward Christian unity. There is still too much complacency in the church," he went on, "the kind of outlook that does not look beyond the walls of the particular church or the end of the pew in which we happen to be worshipping."

### Drive Launched Against Interrogation Torture

Support for worldwide moves against the use of torture in interrogating political prisoners was expressed in a report pre-

sent to the British Council of Churches when it met in Hoddesdon.

The report, drawn up and presented by the council's international affairs department, charged that "in many parts of the world governments turn a blind eye to the use of torture for interrogating political prisoners."

And it "expressed its general support for the plans of Amnesty International (which campaigns on behalf of prisoners of conscience) to focus attention in the coming year on the use of torture throughout the world and the steps needed for the prohibition of its use."

Amnesty International this year plans to publish a survey of the use of torture throughout the world, to organize small expert regional seminars in Scandinavia, Britain, the United States, and other countries, and to hold, in December, an international conference in Paris at which a number of working groups will review the medical and legal aspects of torture.

At the Hoddesdon meeting the international affairs department also said it was "alarmed at what seems to be a growing acceptance of attacks on innocent people for political purposes—terrorism, aerial hijacking, the taking of hostages."

#### GOVERNMENT

### Tough Bill on Narcotics Offered

A new narcotics crime bill more stringent than one passed by the last Congress, and which distinguishes between two levels of drug trafficking, has been introduced in the House of Representatives.

Rep. Howard W. Robison of New York, on submitting the legislation, explained the two categories of trafficking.

"There is, first, the street-level pusher who engages in the sale of narcotics to support his own personal habit, or for relatively small personal profit," he said. "This is the individual who is most frequently apprehended, whose case clogs the court docket, and whose confinement further cramps space in prison facilities. He is also one of those, I would maintain, who might be rehabilitated through existing federal programs and taken out of the drug orbit."

In the second category, Mr. Robison said, are "those I have termed 'high-echelon drug pushers,' who handle large quantities of narcotics and peddle them solely for profit. These are the major hard-drug suppliers, the big-time narcotic businessmen often affiliated with organized crime, who realize such exorbitant profits that they are willing to buck prevailing penalties."

The Robison bill calls for a mandatory 20-year prison sentence without parole for the "big-time drug peddler who is engaged in conspiracy to import, smuggle, or purchase a controlled substance for profit."



# AN UNEASY HOPE

By HARRY C. GRIFFITH

**T**HEY HEARD. Whether they understood remains to be seen. The Executive Council of the Episcopal Church, at its quarterly meeting in February, dealt with the program and budget for 1974 to be approved by General Convention in Louisville in the fall. For that task the council's chief resource was "What We Learned from What You Said," a summary report of data gathered by the church's Office of Development. The data was obtained by representatives of the Executive Council, staff, and "linkage persons" who met with

*Harry C. Griffith, a layman, is communications officer of the Diocese of Central Florida, and director of the Bible Reading Fellowship in the United States. He was a guest of the Executive Council at its February meeting.*

leaders of 91 of the 92 dioceses of the church and several overseas jurisdictions.

The process for gathering the information was well conceived and executed. The summary report is straightforward and comprehensive. The preliminary action taken by the Executive Council in adapting that report to the funding it can reasonably expect from the church for 1974 was intelligent and responsive. Reasonably large sums have been budgeted for Christian education, evangelism, and lay ministry. Those items, virtually ignored by the national church in recent years, are demanded by the summary report.

In response to recommendations made by the "grassroots" of the church as reflected in the report, funding was reduced to the controversial General Convention Special Program. Better administration of

the program—by closer coordination with "empowerment" grants to other minorities—also is clearly expected. Likewise, where the church at large placed emphasis (communications, specialized ministries to the aged, deaf, and blind, and stewardship development), the Executive Council placed emphasis; where the church questioned the use of funds (subsidizing Seabury Press and *The Episcopalian*), the Executive Council struck them from the budget.

Executive Council members are intelligent people, persons with considerable leadership qualities, industrious workers, and conscientious churchmen. Committed to a program of finding out what the church wants and needs, they responded to the "process input." Those who felt that the Executive Council had become more representative of the church following the Houston convention have been proved correct in that belief.

Why, then, do I still feel a sense of frustration concerning the program of the Episcopal Church? I think it is because, although the Executive Council has made a preliminary response to the church, I fear that it does not understand fully where churchpeople are and what they really want.

**A** NUMBER of things made me uneasy as I watched the Executive Council struggle valiantly against the way things have been in order to bring forward a very different program of what the church wants. The summary report states, "A very clear pattern emerges from the diocesan statements. With few exceptions, there is almost total agreement that a major change in emphasis is desired in the General Church Program." Allocation of funds toward new programs of evangelism, Christian education, and lay ministry reflects the proper "first step"; my uneasiness results from what was said in the process of doing it.

Take evangelism, for instance. The Presiding Bishop made a statement in Pittsburgh months ago in which he classified evangelism in two categories: the Billy Graham type and the Martin Luther King type, and he aligned himself with the latter. It would appear that, in Bp. Hines's view, we have had evangelical outreach by way of the General Convention Special Program.

The summary report, on the other hand,

## Hope

**T**he psalmist, looking at the starry sky cries out, "O God, what value has mankind?" Three thousand years have passed and still that cry, unspoken, haunts each human heart and mind: what meaning have our skill and brilliant thought if at the end our labors come to naught?

Man's sense of purpose is a basic need—without it soon we fall into despair. The human soul needs hope on which to feed more deeply than he craves his daily fare: God made us thus that we should seek his face, for God is Meaning, Purpose, Hope, and Grace.

In Christ, True Meaning took on human flesh; through him to seekers God the answer gives. His message to the world is ever fresh: to know and love his God is why man lives. "Our hearts are restless, Jesus, until we, find that true rest which comes in knowing thee."

We work to make the world a better place; indeed, God sends us forth to strive for good; we seek to reconcile the human race, we labor that the nations might have food: but still man hungers for that Living Bread, who is the Lord Christ risen from the dead.

Sterling Rayburn



815 Second Avenue  
New York City:  
Council  
HQ

calls for a reduction of GCSP activities, and expresses "a conviction that mission begins with renewal and rebirth." The type of evangelism it envisions is clear. Yet, at the Executive Council meeting one of the questions frequently raised between individual members was, "What is evangelism?" If they do not know, they have only listened superficially to what the dioceses have said.

The summary report had been presented in a clear and forthright manner. "Apparent throughout the statements (from the dioceses) is a consciousness of a spiritual awakening, both in and out of the church, which has evoked a strong individual and corporate desire for growth in the life of faith, education in Christian thought and viewpoint, and guides to involvement in the world." However, as the council began to deal with the issues presented by the report, an impassioned plea was made that the church not retreat to an inward stance from the strong focus it has placed in recent years on human need and social injustice. Someone said, "We must maintain a balance between piety and social action."

My heart sank. The church was clearly calling, not for a balance between those positions, but for a recognition that they are both essential parts of the Christian life, the vertical and horizontal directions in which we concurrently reach if we are wholly in Jesus Christ. I suspect that many of us have mistaken piety for Pharisaism, and have rejected it. Others have seen social involvement as simply humanism, and will have nothing to do with that. The church is saying that the whole person in Christ loves God and his neighbor, and is calling us all to wholeness. The Executive Council did not seem to hear that. I was uneasy.

Christian education was another consideration, and the Executive Council responded so positively that it found an additional \$100,000 to put toward that work this year, rather than waiting for Louisville. However, one council member charged that people are not taking advantage of the opportunities in Christian education already available. That statement went unchallenged despite the fact that the speaker's own province had held a Christian education conference last summer that was booked up for weeks in advance, with many people turned away.

At that point, I began to hope that

someone would do some defining. Certain church-sponsored education has not proved popular lately. If what the church develops or sponsors with money given it by the dioceses is socio-psychological rather than Christ-centered, with a sound scriptural base, the dioceses will not be happy. Churchpeople can obtain secular training through existing secular systems.

My concern grew deeper as the Executive Council dealt with lay ministry. Even the summary report gave me a scare; it listed comments on that subject from the dioceses under the heading, "Ministry to the Laity." We laymen certainly need to be ministered to, but the church is crying for a ministry of the laity, in all areas of life, with the clergy "enabling" laypeople—training them, and nurturing them through the sacramental life of the church—to go out and be Christ in the world, witnessing to the Good News, healing the sick, caring for the poor, the lonely, and the disenfranchised.

Following the Houston convention, the Executive Council had made an attempt at lay ministry. Unfortunately, its committee was composed almost wholly of bishops and priests who seemed to believe, at least initially, that lay readers were the lay ministry. Miss Frances Young and the Episcopal Churchwomen attempted to rescue the work, but with the unhappy result that many people came to see the church's lay ministry effort simply as something the ECW was doing. As Mrs. Seaton Bailey heroically told the Executive Council, lay ministry cannot continue in such a narrow spectrum.

**I** REJOICE that the Executive Council has heard the church, but I fear that it has not fully understood what the church is saying. When the church itself, as seen through the summary report, speaks so clearly for Christian education, evangelism, and lay ministry, it is calling for a renewal of life among its members that they may know, love, and serve Jesus Christ boldly in a non-Christian world. In recent years the Executive Council has been so caught up in action and reaction to a prophetic vision of the church's need for social consciousness that it may well have lost sight of our Lord's much greater vision for the Body of Christ.

I pray it is not so. I have an uneasy hope.





# THITHER EPISCOPALIANS!

By ROBERT A. SHACKLES

**T**WO words, evangelist, and Evangelical, issue from one root. They *should* mean the same thing. That the latter is capitalized and the former is not indicates, tragically, that the two words are far from the same in meaning. To be an evangelist means to be a “good news-er,” one who communicates the Gospel of the Person and Reality of Jesus Christ. It *should* follow then that that state of being an evangelist is one of living an *evangelical* life. What a tragedy it is that to be an Evangelical is more descriptive of not being a Catholic! Thus understood, to be an Evangelical does not mean an evangelist, but one who follows certain set patterns of living which, however much they affirm scripture and an aggressive spreading of that word, reflect a rejection of catholic emphasis.

Discussions of Evangelical and Catholic tend to be set primarily in a competitive, mutually-exclusive context of conflict. Because of that, the definitions of difference tend as well to be discussed in terms of scripture *vs.* sacrament, “evangelism” *vs.* tradition, high *vs.* low church, laity *vs.* clergy, and others such as Reformed *vs.* Roman. Thus, to say you are an Evangelical is not to say you are necessarily an evangelist; it is to set yourself in a tradition which specifically rejects “Catholic.” To claim to be a Catholic, logically therefore, types you as an anti-evangelical and anti-Protestant.

What a travesty! What a tragedy! As a catholic-minded churchman, I am automatically dismissed as existential, liberal,

*The Rev. Robert A. Shackles is rector of St. Paul's Church, Muskegon, Mich.*

and incapable of salvation since somehow this affirmation of “catholic” is taken to mean I reject the Bible, or at best accept it as only a minor factor compared to tradition, polity, etc. This seems to say that therefore I reject the “evangelical” doctrine of salvation by faith alone. Well, I *am* a claimant to the descriptive word catholic. I not only do *not* reject the evangelical doctrine of salvation, I affirm most emphatically the whole truth of holy scripture. No less than the Evangelical do I reach out to embrace my Saviour as the only—repeat, only—center and source of life and hope here and hereafter.

The reality is, evangelical and catholic are not and should not be treated as mutually exclusive terms. If we want the true Anglican genius to work, we will see that these are complementary and mutual words. The Catholic must be evangelistic and the Evangelical must be catholic in his appreciation of sacrament and continuity in Christ. In short, if I must use words as a name for what I am, I must call myself an Evangelical Catholic or a Catholic Evangelical. The order is irrelevant since, like the body and blood of Christ, the two are part of one truth, one reality, and truly cannot be divided the one from the other.

The basic, fundamental, descriptive word is, as it has always been, “Christian.” To be a Catholic means that I value the continuity of the ongoing life in Christ, guaranteed by the sacraments he gave us and the ministry derived from him through the promised gift of Pentecost. To say this is to deal directly and specifi-

cally with the revelation of God in scripture where I learn of this Christ and how he commanded Baptism and Eucharist as the primary marks of Christian identity and living. In Acts, I learn of the fulfillment of promise previously voiced by Christ both before and after the Resurrection. As a Catholic, I totally accept the reality that those sacraments and that historic continuity of the church reflect today the realities of Christ's earthly ministry.

But having said that, I have not said anything to take me out of my evangelical tradition. At least, that is not so if I am true to meanings. One, to repeat it, is that the key word, the *operative* truth is “Christian.”

Catholic reflects one side of being a Christian. Evangelical should reflect not a different, competitive position or truth. Rather, it reflects the other side of being that Christian. Evangelical should mean, as a personal reference, one who is an evangelist, a “good news spreader.” Evangelical should mean, as a reference to position, that state of being a living reflection of the Christian commitment. Thus as an Evangelical I am not proclaiming my rejection of the “Catholic,” but am rather affirming my loyalty to the Evangel, the fundamental Gospel not *about*, but which *is*, Jesus Christ. As such, I am dedicated to holy scripture as the sufficient revelation by which to see and know Christ and to the pentecostal truth by which I know I am called to spread that truth.

Yet, I am not two people. I am one. I am committed to the evangelistic enterprise of knowing Christ and making him known. I am catholic in my experience in life in that by the sacraments he gave and the context of a continuity guaranteed historically by the apostolic promise of Pentecost, I have daily means to nourish my evangelistic enterprise. I cannot be one and not the other. I cannot spread the Gospel unless I am nourished in it by Christ through the Holy Spirit. I cannot be nourished unless I have the revelation of God before and within me.

I cannot live without breathing—so both breathing and living are essential to me. In reality, breathing is the catholic strength and living the evangelical. May it please God we Christians in this Anglican Communion and all Christians will affirm *that* truth.

## The Seed Fallen on Barren Ground

**F**or contemplation he and valor formed;  
And O he's agog with that Gutenberg grant  
To Gethsemane Center for advanced theologians.  
There's religion à go-go,  
The hip-hip heretical,  
And up-to-date topless, since its god is now dead.  
He can go down to Jerusalem for Easter vacation:  
It's closer than Lauderdale, and almost as swinging;  
Full of conventioners, shriners, doctriners—  
He'll paint that town red for a mocked martyrdom.  
So back to his studies refreshed,  
With the crowd thinning out. He will never have seen  
One, two, three swingers still there in the sunlight.

Nancy G. Westerfield



# EDITORIALS

## We Gotta Come to It

**S**ORRY, friends, but we've had to come to it at last. As of May 1, 1973, our subscription rate will be increased, for the first time in eight years—and we think this may be some kind of record in this inflationary age. We couldn't hold out any longer, so the individual annual subscription rate will go from \$10.95 to \$12.95, with corresponding increases in the price of bundle plan subscriptions. If you buy an individual copy of the magazine at the tract table it will cost 30 cents instead of a quarter.

Paper, postage, printing costs, labor, all our operating costs have gone up to the point where it now costs us around \$16 per annum to produce the magazine for which you will be paying \$12.95. The balance we raise as best we can. Some publishers argue, plausibly enough, that the subscriber should be asked to pay every cent that it costs the publisher to produce his magazine. That's soundly moral doctrine but not realistic in our case, for to boost our rate to that level would be to price the magazine beyond the reach of many people who need it.

We hope—who doesn't?—that the whole economy will level off soon so that what we have to charge and what we have to pay can come to amicable terms, well within the reach of everybody who ought to have **THE LIVING CHURCH**.

Between now and May 1st, the old \$10.95 rate is still in effect. *Verbum sap.* . . .

## Speak to Us, Mr. President!

**P**ERHAPS no one who has never been President of the United States himself is qualified to think out loud about the moral problems confronting the holder of that mightiest office in the world. At the risk of presumption, however, we must say what lies heavily on our mind: It is time for Mr. Nixon to speak out *fully*—"loud and clear"—about Watergate and tell us where he stands. What he has said about it thus far is not enough.

It may be that all the higger-muggery went on without the President's having the slightest inkling of it. Poor Warren G. Harding was personally innocent of the financial scandal that will uglify his administration in history forever. But he could at least have told the world that he condoned no malfeasance by his subordinates, and acted accordingly. An executive is responsible, even when not personally culpable, for what his subordinates do; and if they have betrayed his trust he is obligated to denounce and repudiate them if he wants to keep his own good name good.

Many millions among Mr. Nixon's "silent majority" have supported him because they agree with his strong stand on law and order. But they can only be baffled and disheartened by his prolonged silence.

Some of his underlings have already been convicted of crimes that are especially odious to the law-and-order mind. His open denunciation and repudiation of these misdeeds would be tremendously reassuring to all Americans who share his professed moral principles

and who right now could use a good stiff shot of reassurance.

If this nation is to avoid a general slide into a nihilistic moral cynicism there must come a strong, clear, convincing lead, by example as by precept, by the nation's leaders, and above all by the President. If this lead is not given, if Watergate becomes for Mr. Nixon what Teapot Dome was for Harding, he will leave behind him a bad name, a bitter memory, and an evil legacy in American life.

He doesn't want that, and we still believe he doesn't deserve it. But we are shaken as the truth about Watergate is brought bit by damning bit to light.

Speak to us, Mr. President, in our confusion and growing dismay!



## The Sepulchre

**T**ime wavers,  
held in the trembling grip  
of the earth's shocked depths.

Within the garden  
leaves hang motionless  
and in the stifling air  
there is no sound  
as light gropes through  
the morning mist.

A huge stone shudders  
then rolls aside  
as if some awful strength  
breathed its dismissal.

The scent of aloe  
cuts the air,  
drifting through  
the arpeggios of a dream  
as Pilate's men  
sleep their undoing.

Written in stone  
the harsh tenderness of dawn . . .  
spice-sweet and tangible . . .  
shatters the dark as from  
the black night of the tomb  
the precise gesture of God's fiery Spirit  
burns for all eternity  
death's brief certificate  
of power.

Bonnie Hart



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# Book Reviews

**A CONCISE HISTORY OF GERMANY.** By **Constantine Fitzgibbon.** Viking Press. Pp. 192, illustrated. \$12.95.

Like the earlier titles in this Studio Book series, *A Concise History of Germany* combines accuracy with readability and appeal to the eye: a "popular" work in the best sense. However, the perspective is essentially political, with considerable attention given also to economic factors in German history. Cultural history gets less attention, and religious history almost none. Of course, if a book is to be sufficiently concise to cover the whole range of German history from ancient times to the present in less than 200 pages, there must be rigid delimitations, and Constantine Fitzgibbon's book will serve admirably as a base for collateral study of the various aspects of German life of past and present.

## MYSTICISM: Its Meaning and Message.

By **Georgia Harkness.** Abingdon Press. Pp. 192. \$5.50.

In the first part of her book, Dr. Georgia Harkness discusses the nature of mystical experience, the biblical roots of Christian mysticism, and some of the philosophical issues which are connected with the subject. The second part includes brief examinations of approximately 20 Christian mystics, and concludes with a rapid survey of the occult, drug mysticism, Zen, glossolalia, and other forms of what the author calls modern "neomysticism."

In addition to occasional minor inaccuracies, the book has several major weaknesses. (1) Numinous encounters should probably be distinguished from mystical experiences. For one thing, the former involve a sense of distance between the subject and the holy reality which is the object of his experience, whereas the latter involve a sense of union or even identity between the two. Again, the subject of a numinous experience tends to describe the object of his experience in personal terms while the mystic tends to use more impersonal language. Thus, even Christian mystics may speak of the object of their experience as "the dazzling darkness," "the desert," "the abyss," etc. Furthermore, ordinary devotional experiences appear to be quite different from either numinous or mystical experiences for unlike the latter they

do not normally involve an (apparent) *perception* of divine presence. (They may involve an intense conviction of divine presence, but this is something else again.) Dr. Harkness blurs the distinction between these experiences, calling them all "mystical."

(2) The neglect of eastern mysticism is unfortunate. As Ninian Smart has argued, Buddhism and Advaita Vedānta are mystical religions *par excellence* and, hence, should be considered at some length in any general treatment of the subject of mysticism.

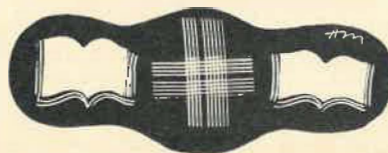
(3) Dr. Harkness suggests that extrovertive mysticism "in which the mystic finds the One within the multiplicity of the things of nature" can be more readily assimilated to theism than introvertive mysticism which is "arrived at by the suppression of all sensations, sensory images, or rational thoughts." This is highly doubtful. Zaehner's claim that theistic mysticism is a form of introvertive mysticism is ignored, and the fact that the major Christian mystics have been primarily introvertive mystics is not taken with sufficient seriousness. The source of the author's belief in the incommensurability of introvertive mysticism and theism appears to be the mistaken assumption that introvertive mysticism normally involves an identification of the mystic and the holy reality which is the object of his experience.

*Mysticism* should prove of little value to anyone who has more than a passing acquaintance with the subject. Is it a useful introduction? It is certainly no worse than many other books which are currently available. However, the need for a really good introduction to mysticism remains.

WILLIAM J. WAINWRIGHT, Ph.D.  
University of Wisconsin-Milwaukee

**THE LATER CHRISTIAN FATHERS: A Selection from the Writings of the Fathers from St. Cyril of Jerusalem to St. Leo the Great.** Edited and translated by **Henry Bettenson.** Oxford Paperbacks. Pp. 294. \$2.95.

Most students of patristics should already be familiar with Henry Bettenson's earlier works in this field. They are a guarantee of excellence in translation and annotation. In *The Later Christian Fathers* Bettenson presents excerpts from the writings of the great Fathers in the period on more or less fixed topics, so that one can study what several Fathers had to say on the same subject—e.g., the Person of Christ, the Holy Spirit, the Sacraments. In the introduction a brief but very adequate biographical sketch of each writer is provided.





# PEOPLE and places

## Executive Council

The Rev. David W. Perry, director of Christian education, Diocese of Oregon, has been named education officer of the Episcopal Church. He will become a member of the Executive Council staff, 815 Second Ave., New York, N.Y. 10017, June 1. The appointment was made by the Presiding Bishop.

## Dioceses

Los Angeles—Mr. William L. Morris, communicant of St. Paul's, Santa Paula, has been named dean of the Santa Barbara convocation, his duties being that of a rural dean according to the canons. The appointment of a layman as dean is a diocesan "first."

## Parochial Appointments

The Rev. William F. Barrett, former rector of St. Paul's, Artesia, N.M., is rector of Trinity Church and headmaster of Trinity School, Victoria, Texas.

The Rev. Kenneth Beason, former member of the staff, Diocese of Nebraska, is rector of St. John and St. James, Roxbury, Mass. Address: 149 Roxbury St. (02120).

The Rev. William S. Cooper, former priest in charge of St. Mark's, Ashland, N.H., is rector of Trinity Parish, Elkton, Md. 21921.

The Rev. John V. Farnsworth, former associate rector of St. Matthew's, Pacific Palisades, Calif., is assisting at St. Alban's, Westwood, Calif., and is also on the staff, Diocese of Los Angeles.

The Rev. Robert J. Goode, Jr., former vicar of St. Bartholomew's, Pewaukee, Wis., is rector of St. James', Goshen, Ind.

The Rev. Arch M. Hewitt, Jr., former rector of St. Mark's, Casper, Wyo., is rector of St. Mark's, 3816 Bellaire Blvd., Houston, Texas 77025.

The Rev. George M. Jarvis IV, former curate, St. Mary's, Daytona Beach, Fla., is vicar of Holy Apostles', Satellite Beach, Fla. Address: 505 Grant Ave. (32935).

The Rev. Robert M. Jepsen, former assistant, St. Clement's, San Clemente, Calif., is curate, St. George's, Laguna Hills, Calif. Address: 23151 Los Alisos Blvd., #44, Mission Viejo, Calif. 92675.

The Rev. Kenneth L. Jones, former assistant, Emmanuel-on-the-Hill, Alexandria, Va., is rector of St. Paul's, 390 Main St., North Andover, Mass. 01845.

The Rev. Alvin P. Lafon, former rector of St. Michael's, Worcester, Mass., is clergy administrator of All Saints', 132 N. Euclid Ave., Pasadena, Calif. 91011.

The Rev. Jack Leather is rector of St. John's, Cambridge, Ohio.

The Rev. Robert W. McKewin, former priest in charge of St. Andrew's, South St. Paul, Minn., is rector of the parish. Address: 201 S. Fifth Ave., South St. Paul (55075).

The Rev. Charles H. Mencer, former rector of Trinity Parish, Moundsville, W.Va., is vicar of St. Mark's, St. Paul, and St. Paul's, Saltville, Va. Address: St. Paul, Va. 24288.

The Rev. David Peacock, former assistant, St. John's, Columbia, S.C., is vicar of Trinity Church, Cochran, Ga.

The Rev. Boardman C. Reed, former vicar of St. Mark's, Shafter, Calif., is assistant rector of Our Savior Parish, 535 W. Roses Rd., San Gabriel, Calif. 91775.

The Rev. Milton Saville, former rector of St. John's, Jamaica Plain, Mass., is rector of St. Alban's, 8 Sakae-Cho Shiba, Minato-Ku, Tokyo, Japan.

The Rev. Robert G. Smith, former curate, All Saints', Winter Park, Fla., is vicar of St. Ann, Wauchula, and in charge of Christ Church, Fort Meade, Fla. Address: 311 Park Dr., Wauchula (33873).

The Rev. Rupert F. Taylor, former vicar of St. John's, Orlando, Fla., is vicar of St. John's, Albany, Ga.

The Rev. Ralph L. Tucker, former senior counselor, Billerica House of Correction, Billerica, Mass., is rector of All Saints', 895 Main St., West Newbury, Mass. 01995.

The Rev. Roger W. Weaver, former assistant to the dean of Trinity Cathedral, Davenport, Ia., is rector of St. Mark's, Lake City, and in charge of Christ Church, Frontenac, and Grace Church, Wabasha, Minn. Address: 112 Oak St., Lake City (55401).

The Rev. Richard C. Willars, former rector of Holy Nativity, Los Angeles, Calif., is a worker priest, St. Mary's, Denver, Colo.

## Armed Forces

Chap. (CPT) Robert H. Speer, c/o Center Chaplain, Fort Rucker, Ala. 36360.

Chap. (Lt. Col.) Charles L. Wood, CAP, rector of Holy Trinity, Ocean City, N.J., has received two peace-time training honors of the Civil Air Patrol—the Gill Robb Wilson Award and the National Commander's Citation. He is a graduate of both the Air War College and the Industrial College of the Armed Forces.

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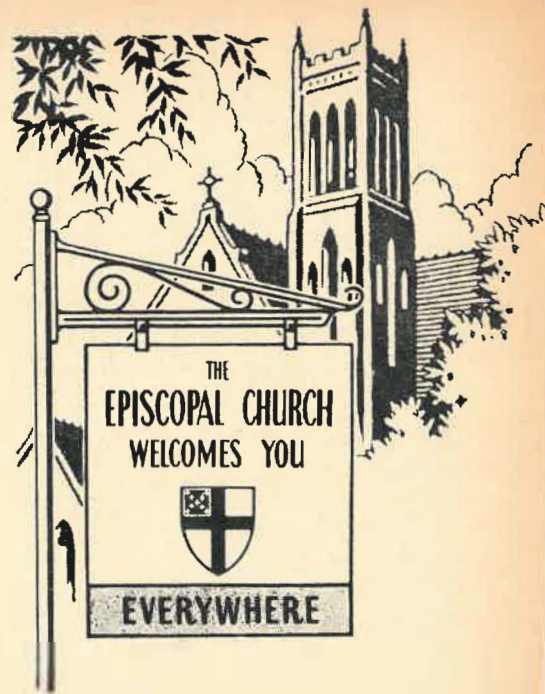
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Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

## EPIPHANY 1393 York Ave. at E. 74th St.

Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, asst  
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S (HC 2S & 4S); 11 MP (HC 1S); 12:15 HC; Thurs 12 HC

## SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

## ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c  
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10



**SAINT THOMAS CHURCH  
NEW YORK, N.Y.**

## 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; the Rev. S. J. Atkinson, O.H.C.

Sun Masses 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, 9:15 Sung Eu & Ch S, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11

### ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser

Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10. Church open daily to 11:30

## PHILADELPHIA, PA.

### ST. LUKE AND THE EPIPHANY 330 S. 13th St.

The Rev. Frederick R. Isaksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## HOT SPRINGS, VA.

### ST. LUKE'S

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

## RICHMOND, VA.

### ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; 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

## 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  
Miss Theresa Scherf, Assoc.  
Sun 8 HC; 9:15 Family Worship & Study Classes; 11 MP & Ser (HC 1S)

**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.

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