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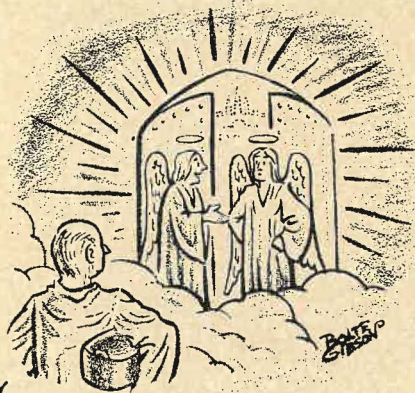
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The Living Church

Volume 158

Established 1878

Number 3

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

January

19. Epiphany II
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20. Fabian, B.M.
21. Agnes, M.
22. Vincent, Dn.M.
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25. Conversion of St. Paul, Ap.
26. Epiphany III
Polycarp, B.M.

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

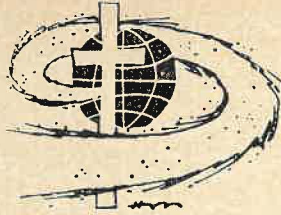
PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. **THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

Around



& About

— With the Editor —

This week's **Bp. Johnsonism**: "When you become a bishop you soon learn that the only orders you can give are Holy Orders."

From our what-a-nice-way-to-be-remembered department: "**Tallulah** never bored anyone, and I consider that humanitarianism of a very high order indeed." **Anita Loos**, in a eulogy of **Miss Bankhead**.

I am not one of those who can't wait until **Ramsey Clark** steps down as Attorney General, but some of his statements about criminal behavior, its cause and cure, strike me as being of the merely-sociological inaccuracy. Speaking recently at the dedication of a youth prison that will stress rehabilitation, Mr. Clark said: "For the Puritan conscience, penitence may have a powerful regime. In our mass culture, it is rarely relevant." Why does he classify a good operative conscience as "Puritan"? Have Puritans a monopoly of good conscience, *i.e.*, a conscience which moves the wrongdoer to penitence? I hope not, and I think not. If "in our mass culture" such a conscience is "rarely relevant" so much the worse for our mass culture. And if, in that new youth prison, they are indeed going to stress rehabilitation, they had better concentrate on fostering in the youngsters that "Puritan conscience" which moves a person to eschew evil for the healthiest, soundest, and best of all reasons: shame.

Somebody has proposed as the Quote of the Year the remark of **Bp. Fulton J. Sheen** that there are three things that machines cannot do for a man: "Blow his own nose, make his own love, and say his own prayers." I was about to second this nomination when I turned up the little old **LIVING CHURCH** magazine that comes out of Milwaukee, and I came upon this sentence in a letter to the editor from **Clarence C. Smith** of Waynesboro, Pa.: "People are getting tired of being considered smart enough to make money, but too dumb to know how to spend it" [L.C., 1/12/69]. That quote may lack the inspirational quality of **Bp. Sheen's**, but it is heavily freighted with salutary admonition. *Dignum est.*

I've been waiting for this for years—something I can agree with, spoken by the Rt. Rev. **John A. T. Robinson**, England's *Honest to God* bishop. Speaking at the Graduate School of Ecumeni-

cal Studies in Switzerland, **Bp. Robinson** said: "The Church has spent too much time building its own house" and has created "a miniature Vatican City in every community," with the result that "the energy of the local parish is being absorbed in maintenance and not in mission." But I would like to ask **Bp. Robinson** this question: If the Christian Gospel is as little distinctive and unique as you and your fellow reductionists say it is, why should any Christian be concerned with mission—or maintenance either? If the treasures of the Gospel, and Christ Himself, are as available to the Buddhist or Marxist or Atheist as to the member of the Christian Church, what is the point of mission? Even so, it is nice to have that shining split-second of agreement about maintenance vs. mission.

Something that smacks of Manichean hanky-panky seems to be going on in the Church in Greece, and I indignantly protest. The collection plate has been banned and denounced by ecclesiastical authority as "degrading." Maybe somebody has convinced the grave hierarchs that *I Corinthians 16:1* is a Gnostic interpolation or something. Here we are in the USA telling churchgoers what fun it is to overload that alms basin ("Giving is the Christian's hang-up") and our Greek brethren call it degrading, which means that the story I'm itching to tell must be mildly pornographic by association. Anyway, there was this nervous young curate who had preached his first sermon and wanted to give forth the offertory sentence, with this result: "Remember the words of the Lord Jesus how he said, A fool and his money are soon parted."

So long as there remain any people who appreciate the noblest and finest in the sacred music tradition of the Church, the name of the late Canon **Winfred Douglas** will be revered, and his work cherished. (Younger readers can best learn of the nature and extent of his contribution by studying the Episcopal Church's official hymnal.) If you are in the neighborhood of Norwalk, Calif., on Sunday, Jan. 26, you may want to attend Evensong at the Church of the Incarnation there, at 6 P.M., and the evening program that will follow. It will be in special recognition of Canon Douglas's work and of the Evergreen Conference which he founded. **Harry J. Tomlinson**,

Continued on page 23



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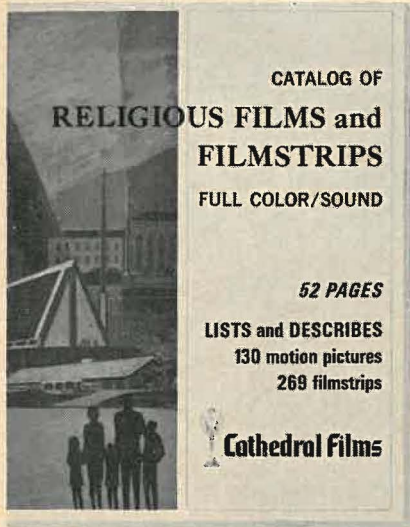
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Must We Swing?

Youth may be straying from the Church but stunts will not attract them back into the ways of faith. Recently the following editorial appeared in a local weekly:

"Too much can't be said about the power of promotion. We thought of this especially as we read about the white-haired dean of St. Paul's Church in London parachuting to the ground [L.C., Nov. 3] in a bid for the attention of British youth. Youth has strayed, the Anglican Church in that country has found, and for all we know the same may be true in this country. Well, as we were reading, the vicar jumped in a parachute from a parapet of St. Paul's Church, where Winston Churchill's funeral was held, and had a rather good noon crowd to carry the message forth that at least at St. Paul's, kids could look forward to a swinging future. As far as we are concerned there can be only one logical conclusion to the parachuting dean; that would be the Church of the Epiphany in Glenburn rigged for a parachuting ceremony instead of one of those church suppers. There is something of devastating genius to a parachute jump by the rector from his own church to get the attention of youth. We can't wait for this to become a local policy."

To refute this negativism and to present a valid picture of the work of the local church in our community, a young matron who had just lost her husband wrote this refutation:

"Your editorial, 'Parachutes, Please' sug-

gests it would be a good idea for our rector to follow the example, set by others in England, of leaping from his church in a parachute to attract youth to our parish. It is quite evident that you, sir, are quite unfamiliar with the calibre of youth confirmed in the Epiphany Church of Glenburn. Granted there is a generation gap between this writer and the youth of our parish, but I have raised two sons that have participated in worship during their high school years. The good fellowship and guidance they received in those important formative years had proved invaluable in equipping them to cope with the problems and violence and hate they face in our society today. And, incidentally, most of the suppers they attend are instigated, planned, and prepared by the youth of our parish. They take great pride in their culinary performances.

We are proud of our young people of Epiphany and commend them for their desire to take their religious involvement seriously. They have more on the ball than to rely on freak demonstrations to cement their relationship with their Church. Even if our rector met your challenge to parachute from the steeple of our tiny church (originally a one-room schoolhouse built in 1828), I doubt he would be able (or willing) to fit it into his busy schedule of ministering to the spiritual needs of his growing parish and youth of our community. So, if it's all the same to you, Mr. Editor, we'll keep our rector in the pulpit where he is doing his job and leave the grandstand plays to those who have lost their sense of direction in leading their flocks 'in the paths of peace.'"

BOOKS

DEATH AND ITS MYSTERIES. By Ignace Lepp. Macmillan. Pp. 194. \$5.95. A Living Church Book Club selection.

Dr. Ignace Lepp (d.1966) was a priest and also a practising psychotherapist in Paris. In *Death and Its Mysteries* he writes primarily as a psychologist and draws upon his experience as a psychotherapist: but his convictions and conclusions as a Christian show through without embarrassment.

To say that it is not how we die, but how we live that matters sounds like a very dead platitude, but the author breathes new life into it in interesting and thought-provoking ways. Creative evolution is another dominant theme which carries Dr. Lepp from scientific psychology to intelligent faith. And although he deals *en route* with the fear of death and of hell, suicide and voluntary death, death and love, and the cult of meaninglessness, the journey is remarkably smooth. Nor is the author

vaguely abstract in his treatment of his subject. Long practice with patients has led him not only from pantheism to personal immortality in his own convictions but also to a keen sense and understanding of the mystery of death for the individual person. The author's conclusion is that St. Paul's doctrine of the spiritual body (Dr. Lepp would prefer *spiritualized* body) "is in perfect agreement with our present evolutionist-transformist vision of reality."

(The Very Rev.) H. N. HANCOCK, D.D.
The Cathedral Church of St. Mark
Minneapolis

Booknotes

By Karl G. Layer

Pastoral Care In Hospitals. By Norman Autton. SPCK. Pp. 156. 17s6d. Here is another volume in SPCK's Library of Pastoral Care Series. The author is director of training for the Church Assembly Hospital Chaplaincies Council, and does a very able job with his topic.

The Living Church

LETTERS

Most letters are abridged by the editors.

Re. Grape Pickers

Having been the recipient of voluminous correspondence from the Foundation for Christian Theology whose advisory board is headed by the Rt. Rev. William R. Moody, Bishop of Lexington, I was astounded that Bp. Moody should complain [L.C., Dec. 22] about a mere \$500 being spent by the Executive Council on behalf of the laborers who pick California grapes. I personally rejoice in the dynamic leadership of our Presiding Bishop and like the things he had to say [L.C., Dec. 15] on Church and state and the Episcopal colleges. I think the Church is to be commended for encouraging minority groups when they are powerless before economic power groups.

I am sure that Bp. Moody has the right to toss the communications from the Executive Council in his wastepaper basket just as I have the right to toss some of the publications of the Foundation for Christian Theology in my wastepaper basket. It is a matter of our God-given freedom. Most questions have two sides to them. I am sure that Bp. Moody has not labored in the vineyard of the Lord for 42 years in vain. Neither have the rest of us who don't happen to agree with him much of the time.

(The Rev.) EDGAR H. FORREST
Rector of Christ Church

No. Brookfield, Mass.

What's in a Name

The name "Executive Council" is a misleading one, as was the name "National Council," and does not properly describe the place in the Church of the board it designates. This is not a mere matter of terminology, for the name given to an officer or a board will in part determine what the officer or board does, and the way people react to the officer or board. The name Executive Council suggests that this board is a board of directors governing the Episcopal Church, when actually it has no authority over bishops, dioceses, rectors, or parishes. Its authority is only over the units or departments it has itself created, and over such missionary areas as are put under its supervision. No one has any obligation to give obedience or loyalty to the Executive Council.

A similar bit of confusion comes from the change in name of its office building: "281" was the Church Missions House, but "815" is the Episcopal Church Center. Actually "815" is the Executive Council Center. There are other centers for the work of the national Church, also; for example, at the headquarters of the Church Pension Fund, the Forward Movement, *The Episcopalian*, and in Connecticut. There are also Episcopal Church centers in every diocese and parish.

Inaccurate names do cause confusion. The Executive Council should be called the Church Missions Board, and "815" should be called Church Missions House. Since we have now been educated to recognize "missions" as including social service, education, work in colleges and in the armed forces, and the like, as well as the support of domestic and foreign missionary districts, the names I suggest would be the most

accurate ones, and would serve as a reminder to members and employees of the board, and to members of the Church, as to what this board really is.

(The Rev.) ROY PETTWAY
Rector of Church of Our Saviour

Atlanta

Clergy Shortage?

You gotta be kidding! One would assume that the Rev. Roberts E. Ehr Gott in his article on "One Solution to the Clergy Shortage" [L.C., Dec. 15] gives evidence of some lack of contact with the actual situation in our Episcopal Church. There is widespread suspicion that we do not have a "shortage," but rather a "surplus" of clergy within the Church, and have had this problem for some years of late.

Your classified advertisements appear to have many more "positions wanted" than you have "positions offered." I had occasion to use your classified columns not too long ago in seeking a clergyman to serve as vicar of a parochial mission, and received 228 replies to the advertisement. Many of them were pitiful hopes for consideration. I chose one man, aged 51, over the loud protests of the mission board who wanted "a young man."

Some bishops personally admit the existence of a clergy "surplus" in the domestic field of service. We may have need for additional clergy in the foreign mission fields, but not every priest feels called to this type of service. A bishop of an Eastern diocese recently stated that he has clergy living within his diocese who are employed in secular work, and hoping for placement in the Church, but he (the bishop) cannot assist them since he (quote) "is having much difficulty in placing the new deacons coming out of seminary." A number of the clergy who have departed from parochial service for secular employment have indicated that they would have preferred to remain in the active ministry but could not find an effective means of transferring to a new field of service after a long stay in one locality.

The House of Bishops has discussed the problem of clergy placement for many, many years, but no practical plan for possible solution to the problem has been brought to general attention as yet. As long as we have articles like Fr. Ehr Gott's on "clergy shortage" the rank and file members of the Church will continue to be wondering what the actual situation within the Church is; a "shortage" or a "surplus"? It is about time that we knew the actual facts. We have to stop kidding ourselves about this problem, and pretending it does not exist, and start doing something to remedy it.

(The Rev.) J. NORMAN HILL
Rector of Epiphany Church

Baltimore

Editor's comment: Fr. Ehr Gott's proposals in his article are not addressed to the problem of a "clergy shortage" which, as Fr. Hill rightly protests, does not exist. There is often, however, a "clergy shortage" in a particular sanctuary where the Eucharist is celebrated, even in a Church which has more clergy than it can place in cures of souls. The real problem of the seemingly superfluous clergymen Fr. Hill has in mind is twofold: not enough church expansion and development to demand more clerical manpower, and not enough money to pay them.

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- Please try to avoid** — The habit of scolding, moralizing, and uttering endless platitudes which neither help to enlighten nor redeem our lives;
- Please, please speak** — In your natural tone of voice — otherwise, being human, we will subconsciously tune you out and doubt your sincerity and conviction;
- Please do not read** — From your manuscript but look at your congregation once in a while so we can see that you believe in your heart what you are saying with your lips;
- Please omit** — The classroom theological terms that are meaningless to us but try to put the food of faith down where we may reach it and be fed;
- Please be aware** — That we live in a world of judgment and criticism all week long and have come to hear words of constructive appraisal and encouragement and direction, not another lecture or pious advice;
- Please remember** — The quality rather than the quantity and length of your sermon will help us to listen, to hear — to digest and to retain your message and thought;
- Please include** — A bit of relevant humor or illustration that will add seasoning and good taste to the spiritual nourishment we have come to receive at your hands;

Last and most of all, Mr. Preacher, please! Help us to see our lives with God's perspective. Help us by the impact and insight of your words that we may gain a keener desire to do God's will — a more receptive ear to hear God's truth and greater awareness to see God's grace guiding our thoughts, giving life to our hearts and strength to our souls, when we face again the changes and chances of this mortal life on Monday morning!

James D. Furlong

The Living Church

January 19, 1969
Epiphany II

For 90 Years,
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CALIFORNIA

Bp. Millard Given New Jurisdiction

As the result of a new arrangement, the Rt. Rev. G. Richard Millard, Suffragan Bishop of California, will become the first Bishop of San José while retaining his post as Suffragan of California. This arrangement is unprecedented in the American Church but is practiced in several dioceses of the Church of England. The decision was made by the Rt. Rev. C. Kilmer Myers, Bishop of California. Bp. Millard has been suffragan bishop since 1960 and as such he has administered the diocesan missionary system. This will be handled henceforth by the Rev. Spencer Rice, rector of St. Luke's Church in San Francisco, who has been appointed by Bp. Myers as archdeacon for mission work.

So that Bp. Millard, as Bishop of San José, can retain his relationship to the Diocese of California, he will have responsibility within the diocese for Christian education and stewardship.

Minimum Clergy Salaries Proposed

At its December meeting, the diocesan council of California voted unanimously to recommend to the diocesan convention, to meet in February, a new minimum salary for clergy. Under the proposed scale, all full-time clergy in the diocese, employed by parishes or missions or the diocese, will be paid a minimum salary, if they are vicars or rectors, of \$6,000 plus \$2,800 housing allowance, \$900 automobile allowance, and \$500 utility allowance. Assistant ministers will have the same allowances but with the difference that their minimum stipend will be \$5,000. If housing is provided by the church, the salary allowance will be \$7,000 with the same car and utility allowances.

The substance of the proposals was made originally by the Association of Episcopal Clergy, California chapter, of which the Rev. Darby Betts, Rector of St. Mark's Church in Oakland, is president.

Bishop's Third Marriage Rebuked

The Rt. Rev. James A. Pike's third marriage drew strong rebuke from his successor, the Rt. Rev. C. Kilmer Myers,

Bishop of California, who said that he had never granted permission for Bp. Pike to remarry despite a statement by the latter, after his wedding on Dec. 20, that Bp. Myers had given a "favorable judgment" on his marital status.

Bp. Myers sent a letter to the clergy of the diocese in which he made a "personal request" that Bp. Pike should not be invited to perform ministerial functions or to conduct services "until further notice from me to the contrary." In his letter Bp. Myers said: "Originally Bp. Pike made application for permission to remarry and asked me to give my blessing to the marriage. I declined to grant the application and advised him of my reasons. He then asked for a declaration of his marital status and I wrote a letter which he interpreted as a 'judgment' which left him free to marry. However, this letter had no relation to his proposed marriage."

In Palo Alto, where Bp. Pike and his bride, the former Dianne Kennedy, were honeymooning, Bp. Pike said that his successor lacked "canonical authority to suspend me from functioning in our diocese." He said also that Bp. Myers was putting "an unfair burden on the clergy of the diocese . . . to choose between the opinions of the fifth and sixth bishops of the Diocese of California as to whether or not the marriage of Jim and Dianne is a good thing."

Bp. Pike claimed that Bp. Myers on Dec. 10 had declared his second marriage "spiritually dead." He told THE LIVING CHURCH that some press accounts of the episode have misled readers by suggesting that there is a conflict between Bp. My-

ers and himself. Bp. Pike said the issue between him and his successor is a semantic one, and gave the following version of the episode: He had originally applied to Bp. Myers, under Canon 18, Sec. 2 (a) for a judgment as to his marital status in the eyes of the Church. Bp. Myers's reply, according to Bp. Pike, was clearly such as to permit his remarriage in the Church. An Episcopal priest of the Diocese of Los Angeles, the Rev. Robert E. Hoggard, rector of St. Augustine's Church in Santa Monica, officiated at the wedding (which was held in a Methodist church). Fr. Hoggard had shown Bp. Myers's statement to his own bishop, the Rt. Rev. Francis E. I. Bloy, Bishop of Los Angeles, who reportedly interpreted it as a favorable judgment. Bp. Pike pointed out that under Canon 18 Sec. 2 (d) any person who has received a favorable judgment as to his marital status may be married by a minister of this Church.

EXECUTIVE COUNCIL

27 GCSP Grants Approved

In all, 27 grants, totalling \$440,520, to community action organizations throughout the country and to Costa Rica and the Virgin Islands, were approved by the Church's Executive Council at its quarterly December meeting. In addition, 15 other special grants totalling \$68,600 have been made under the authority of the Presiding Bishop to make emergency allocations to community action organizations.

The Council was told by Leon E.



Bishop and Mrs. Pike

RNS

Modeste, director of the General Convention Special Program (GCSP), that the grants were made only after a severe screening and review process. He said that around 90% of applications for grants are turned down "for one reason or another."

Since the beginning of the GCSP last year, more than a million dollars has been allocated to community organizations throughout the land. Many of these are Negro organizations. Other grants have gone to white, Indian, Puerto Rican, Mexican, and other organizations, including some coalitions of minority groups and individuals. Most of the organizations seek to achieve economic and political benefits for minorities through self-help programs. Grants approved were as follows:

Coalition of American Indian Citizens, of Denver, Colo. and Berkeley, Calif., \$15,000, to be used for leadership training. Other funds up to \$10,000 have been pledged on a matching basis;

Night Call, New York City (national), \$15,000. Grant will fund a national program network of radio stations providing "phone-in" participation by listeners and a means of communication between white and black participants;

Afro-American Players Theatre Group, Yakima, Wash., \$25,000. This is a theater group presenting plays, also serving as a base for community organization for the entire Columbia Basin area;

Hyde Park Improvement Association, Augusta, Ga., \$14,190. The association seeks to acquire adequate sewer and water supply systems in their own community and in adjoining black areas;

National Black Theatre, New York City, \$45,000. The theater is developing a program with emphasis on depicting the "black life style";

Northcott Neighborhood House, Milwaukee, Wis., \$21,500. Funds to be used for training in community organization and participation in Model Cities program;

Drum and Spear Book Store, Washington,

D.C., \$30,000. Book store serves as a center for discussion and the initiation of betterment programs for the black community; *South End Tenants Council*, Boston, Mass., \$18,000. The program seeks to upgrade sub-standard rental housing;

Organization for Citizens' Representation (OCR), Topeka, Kans., \$20,000. Program of this community organization seeks to provide research services, training, seminars, workshops, union organization, and protection of health and legal rights for the black community;

Orville Farmers Cooperative, Selma, Ala., \$17,900. (Subject to approval by the Bishop of Alabama.) Operation of day-care center by the cooperative makes it possible for blacks of Selma to take advantage of many new job opportunities resulting from industrial growth of Selma. Another day-care center also may participate in the grant if the bishop agrees;

Appalachia Project, Roanoke, Va., \$10,360. White residents have united to establish a community organization to research the problems of Appalachia and to disseminate the information for the purpose of setting up community betterment programs through organizations and common action;

Bainbridge Cooperative Ministry, Richmond, Va., \$15,000. The Ministry proposes to hire a community organizer to serve the common needs of a varied community comprised of resident whites, as well as blacks, and white newcomers from rural and mountain areas;

Black Youth Movement (Operation Breakthrough), Waterbury, Conn., \$25,000. The Movement owns and manages a general contracting business. It provides jobs and standard wages for the unemployed and underemployed through renovation work. Its office also acts as a community service center providing welfare, housing, and job assistance;

Hickman Transport Club, Inc., Hickman, Ky., \$2,050 (50% is a loan). Cooperative has been formed to assist poor people to buy coal at wholesale prices;

Clinton Community Cooperative, Clinton, Ky., \$1,800 (50% is a loan). Another coal cooperative. Both organizations also will serve as potential bases for community

organization to achieve other community goals;

Asociación de Desarrollo Especifico Para Adiestramiento de Lideres, San José, Costa Rica, \$670. A preliminary grant to assist in establishing a community organization with broad participation by members of the community;

Liberty City Community Council, Miami, Fla., \$20,000 (matching grant up to \$10,000 also authorized). The Council is a coalition of community organizers united for common action on such issues as welfare, housing, Model Cities program, community control of schools, and the development of economic and political power;

Community Organization Members Build Absolute Teamwork (COMBAT), Steubenville, Ohio, \$8,000. Well established in the community, COMBAT, an organization under black control, centers its community action programs on such issues as school control, police brutality, etc., and is now developing a cultural program;

Fulton Advisory Council Ad-Hoc Committee, Richmond, Va., \$7,500. The Council is seeking to develop plans to serve as alternatives to proposals for urban renewal in the Fulton area which would allow encroachment of industry and destroy it as a place of residence except in public housing developments;

Afro-American Black People's Federation of Peoria, Peoria, Ill., \$20,000. (Matching funds also authorized.) Organization of black youth seeks to combat racism through the development of a black union, economic programs, housing rehabilitation, voter registration, and publication of a newspaper;

Human Organizational Political Economic Development (HOPE), Houston, Tex., \$32,500. Militant organization has a program of organizing the black community for achieving political and economic power. Efforts center around job training, combating economic exploitation by merchants, getting financial support from black businesses, fund-raising campaigns, political education, and electioneering;

Community Operated Opportunity Project (COOP), Galveston, Tex., \$25,000. (Matching grant also authorized.) It seeks to make a "concentrated attack" on the causes of deprivation, with emphasis on employment, housing, schools, and achievement of political influence;

New Civic Group, Inc., Passaic, N.J., \$20,000. (Matching grant authorized.) The primary thrust of the organization is toward organizing tenants' councils and tenant unions, although it has engaged in other community action projects;

Midwest Regional Conference and North-east Regional Training (national), \$5,050. Funds will make possible regional coalition of groups funded under the GCSP to develop overall strategy and provide training, communication, and technical assistance;

Jersey City Youth Action Program (STAND), Jersey City, N.J., \$15,000. (Matching funds also authorized.) STAND is a youth group active in organizing parents and the general community around the issue of local control of schools;

Missionary District of the Virgin Islands, St. Thomas, V.I., \$4,000. Funds will provide consultation to the Bishop of the Virgin Islands for development of a program to meet community needs on islands of St. Croix and St. Thomas;



THE NEW CANTERBURY HOUSE on the campus of the University of Illinois, Champaign, was dedicated last week by the Rt. Rev. Albert A. Chambers, Bishop of Springfield. The structure, on the site of the original Chapel of St. John the Divine, contains a chapel as well as multi-purpose rooms. The Rev. Frederick S. Arvedson is chaplain.

American Documentary Films, Inc., New York City, \$7,000. Funds will be used to assist in distribution of the documentary film "Huey." Produced in cooperation with the Black Panthers, the film is on the Huey Newton case and the Black Panther Party.

PITTSBURGH

Obscenity Trial Over Movie

The district attorney of Allegheny County and Pittsburgh, Robert W. Duggan, entered the Guild Theater in Pittsburgh last July 19, and obtained a court injunction to restrain the owners, the Green brothers, from showing the motion picture "Thérèse and Isabelle." The conflict is over whether the European film is obscene in its portrayal of two French school girls who have a lesbian relationship.

Recently the case was brought into the Common Pleas Court of the county, with the Hon. Ralph H. Smith, Jr., presiding. After a long list of witnesses and commentators appeared for both sides, the verdict was that the film was obscene by appealing to prurient interest in sex which is an affront to community standards and is deemed utterly without any redeeming social value. However, only minutes after the judge issued a restraining order, the attorneys for the Messrs. Green requested an appeal to the Pennsylvania Supreme Court. The Supreme Court required a \$10,000 bond and under a 70-year-old statute, granted permission to continue screening the film. This was the second time the state court entered the matter, for earlier the court ruled that the district attorney had made procedural errors in filing charges after the July raid. Attorney Duggan commented that "morality should not be sold for \$10,000." It is expected that he will press the case in higher courts.

In commenting on the case the Pittsburgh chapter of Americans for Democratic Action charged that Mr. Duggan "insists upon playing the role of determiner and guardian of public morals at great expense to the public in money and manpower. . . ." In both the July raid and during the trial, clergymen and laymen viewed the film. The jury was composed of eight women and four men.

SOUTH FLORIDA

Service Honors Negro Priest

A service of thanksgiving was celebrated at Christ Church, Miami, Fla., to mark the naming of its rector, the Rev. Theodore R. Gibson, as the first Negro canon in the Diocese of South Florida. He was given the rank of honorary canon by the Rt. Rev. Henry I. Louttit in recognition of "leadership in the cause of justice and freedom in human rights."

Canon Gibson, 53, explained that the service was for the people of the parish and community he has served for 23

years. He was born to Bahamaian parents in Miami's Central District, and has dedicated his life to harmony between men and civil rights for all. Canon Gibson helped crack race barriers on buses, at lunch counters, in movie theaters, in parks, schools, drinking fountains, and on the police force in Miami.

He has approached slum landlords, city and county commissioners, and militant young blacks with the words of a hymn: "Once to every man and nation comes the moment to decide; new occasions teach new duties, time makes ancient good uncouth; they must upward still and onward who would keep abreast the truth."

Canon Gibson said, "I wanted to be an instrument to bring about change." He is known for his humor, his tolerance of other points of view, his frankness, and his boldness in proposing change in the direction of personal freedom. To him that means human relations, not just civil rights and race relations. "Negroes need to learn to get along with other Negroes as much as whites and blacks need to learn to get along," he said. He does not advocate a black Church. "You can't defeat bigotry from the outside," he stated. "You've got to be inside where you can hear what's going on. Otherwise you'll be operating in a vacuum."

ECUMENICAL RELATIONS

Bp. of Durham Discusses Merger

Whatever the outcome of the final voting on the Anglican-Methodist Unity plan scheduled for July, it will cause distress to some people, according to the Rt. Rev. Ian Ramsey, Bishop of Durham. His views were expressed in a detailed theological analysis of the proposal in the winter issue of the Durham, England, diocesan quarterly.

Dr. Ramsey discussed the most controversial feature of the merger plan—the proposed service of reconciliation in which ministries of the two Churches would be integrated at ceremonies involving a laying-on-of-hands. It has caused dissension among thousands of clerical members of both Churches. "I believe," Bp. Ramsey said, "that a great deal of the trouble here has arisen because the service of reconciliation has been primarily discussed in terms of ordination. For my own part, I see it in the first instance as a public profession, if and when it occurs, of the desire of both Churches, and of their ministries in particular, to be brought into a closer fellowship with one another—to be integrated in that sense. In other words, it is a public act to give some sort of mutual recognition to each other's ministry. But, it might be asked, recognition of what?" He replied to this question by saying that the Anglican priest or bishop

will believe that he has something to give to the Methodist ministry. "From the other side and speaking only for myself," he said, "I would say that I am ready to receive whatever God thinks necessary for me to have and may give in this way so that I may minister in the wider community."

Hit Church Merger

An Anglican group having "grave reservations" about the scheduled 1974 merger of the Anglican Church and the United Church of Canada published an advertisement in the Canadian *Churchman* headlined "Anglicans Awake." *The Churchman* is the national newspaper of the Anglican Church of Canada. The group is known as the Council for the Faith, and is led by the Rev. C. J. de Catanzaro of St. Barnabas' Church, Peterborough, a former professor of Old Testament at Trinity College, University of Toronto, and Donald Masters, professor of history at the University of Guelph, Ontario.

The ad held that "an ill-considered, hasty scheme for Church union is placing the faith in danger, the Church in danger, the Prayer Book in danger. Do something now! Join the Council for the Faith. Contact C. J. de Contanzaro, 171 Marina Boulevard, Peterborough, Ont. . . ." The council, formed in April 1967, claims a coast to coast membership, but Dr. de Catanzaro would not reveal the numbers. "I am not against union as such," he said. He makes clear however, that he fears the Anglican Church will lose its "collective soul" if it continues its union plans with the non-episcopal United Church of Canada.

It is known that Anglican negotiators do not want the final terms of union with the United Church to imperil possible future reunions with the Roman Catholic, Orthodox, and other Churches. At a recent meeting of the General Commission on Church Union in Ottawa, the Anglican co-chairman, the Most Rev. W. L. Wright, Metropolitan of the Ecclesiastical Province of Ontario, said, "We're not striving for a form of pan-Protestantism. We're never going to be satisfied with that."

WCC

Tribute Paid to Elizabeth I

A unique tribute was paid to the memory of Queen Elizabeth I, marking the 415th anniversary of her accession to the throne of England. In the Church of St. Paul's-outside-the-Walls in Rome, Miss Barbara Simonds gave an exhibition of her extensive collection of pictures interpreting the historical setting, the personality, and the deep Christian devotion of the famed ruler.

The occasion of the tribute was an ecumenical affair. Despite the four cen-

turies since her excommunication, a prominent Roman Catholic ecumenist, the Rev. Charles Boyer, S.J., spoke appreciatively of Elizabeth. Several other Roman priests also were in attendance. The Rev. Richard Nevius, chaplain of St. Stephen's School, Rome, gave an introductory talk and Prof. J. Robert Nel-

son of Boston, chairman of the Faith and Order Working Committee of the World Council of Churches, read some of Elizabeth's personal prayers.

Research on Tudor history and biographical sources of the queen have been a consistent study with Miss Simonds. Her Cornerstone Library, which she

moved from New York to Rome, consists of a rare collection of historical, artistic, and religious materials. Her pictures were displayed with the use of montage, relating persons with events. The celebration of the accession of Elizabeth I to the throne was observed as early as 1570, in Oxford. As the tolling of bells was part of that early ceremony, so again bells were tolled at the present-day ceremony held in St. Paul's Church in the city from which she had been cut off by ecclesiastical decree.

Letter from London

Political history shows that the great watersheds lie not in acts of legislation but in those moments of public awareness which created the right climate for the legislators to proceed. Church history is made not by the resolutions of official bodies, be they popes or councils, but by the readiness of the man in the pew which stimulates the resolvers.

The Church Missionary Society is not an "official" organization of the Church of England. It makes up its own mind untrammelled by ecclesiastical bureaucracy. But as a major missionary impulse across the globe for nearly 17 decades it has often pioneered paths for official feet to follow. And it has just announced another very significant first. Its new president, successor to Sir Kenneth Grubb, is to be a woman, Miss Diana Reader Harris. Since president in this instance is no casual honor but the title of a very involved worker, here is a woman who will exercise an influence greater than many bishops.

Born in Hong Kong in 1912, Diana Reader Harris has had one focal point. She has been successively a pupil, assistant mistress, and, since 1950, headmistress of Sherborne School for Girls, one of England's more famous public (English style; private, American style) boarding establishments. The reference books record an outstanding life of public service both in voluntary and in government organizations in home and international spheres. The office of president of CMS offers the opportunity to put a coping stone on an impressive achievement and there is little doubt Miss Reader Harris will take it.

For quite a few years now, this column has from time to time carried stories of church buildings being shared between Anglicans and others. It is fairly probable that you never realized you were reading scandal stories and the activities thus described were, not to put too fine a point on it, illegal. It might all have culminated with a report of the Archbishop of Canterbury immured in the Tower of London reliving scenes reminiscent of the more sticky bits of English history.

But rescue is at hand. Dr. Ramsey himself has introduced into the House of Lords a bill which will enable the main religious bodies in England and Wales (Scotland must have individual treat-

ment) to make agreements for the sharing of church buildings "including places of worship, church halls, youth clubs, hostels, and residential buildings for ministers and lay workers." If the peers of the English realm so wish, the bill will gain their pleasure and then pass to the House of Commons.

The bill makes special provisions for consecrated churches of the Church of England and suggests they can be shared only if they remain in the sole ownership of the Church of England or if a pastoral scheme under the Pastoral Measure of 1968 authorizes an agreement for joint ownership. Another provision is for a shared church to be registered for the solemnization of non-Anglican marriages and for the publication of banns and the solemnization of Anglican marriages. It is proposed that "cathedrals, peculiars, and extra-parochial churches of England" should be excluded from the sharing permission.

The Sharing of Churches Bill, as it is called, was approved by the Church Assembly earlier this year.

There should be alternative proposals read lest the Anglican-Methodist union scheme fails, says Dr. Moorman, Bishop of Ripon. Union, he avers, is "not something which can be created but something into which we must grow. I doubt whether union will ever be attained by a process of bargaining or of compromise or even by drawing up elaborate schemes where real differences of opinion have sometimes to be covered by deliberate ambiguities or by vague terminology."

Bp. Moorman's suggestion, in the event of the failure of the present scheme, is that as soon as possible the Churches should agree on a new ordinal and so start to build up a united ministry acceptable to all. In addition, they should work together to devise forms of government, activities in evangelism and mission, in education and in theological debate about ministry and sacramental worship, which are generally acceptable.

On Jan. 20 there is to be a sung Eucharist to mark the 75th anniversary of the beginning of the Society of the Divine Compassion, the first Franciscan community in the Church of England in the Victorian revival of the religious life.

DEWI MORGAN

NORTH CAROLINA

Campus Chaplains Dismissed

Dismissal of two Episcopal chaplains from the University of North Carolina campus work has spurred protests. The Rev. William Coats and the Rev. William Tucker were notified recently that their work had been found "ineffective" by a commission studying the campus ministries of the Diocese of North Carolina, and that their services would be terminated June 1.

Mr. Coats was active in the Democratic gubernatorial campaign of Reginald Hawkins, a Charlotte Negro, was involved in the Chapel Hill community's first open housing case, delivered a controversial high school baccalaureate, and participated in a "disorientation" program conducted by a student group for freshmen on campus last fall. Mr. Tucker has not been a political activist. Both men have served as chaplains in Chapel Hill for about three years.

Some parishioners of the Chapel of the Cross circulated petitions expressing "dismay over the sudden and arbitrary dismissal" of the priests.

The petitions were sent to the Rt. Rev. Thomas Fraser, Bishop of North Carolina, and to the Rev. Martin Caldwell of Southern Pines, chairman of the diocesan commission on campus ministry.

The chaplains, who were told that the study commission had recommended "restructuring" of the chaplaincy program at the university, did not comment immediately on the situation. Bp. Fraser has announced that "until June 1, Mr. Coats and Mr. Tucker will continue to serve as Episcopal chaplains at the university" and that "the chaplains knew of the evaluation committee and the findings were discussed with them Dec. 9." He said "the existing program will be phased out as of June 1, and a new program will be instituted as soon as possible."

Mr. Caldwell, head of the study commission, in defending the committee's report, said, "We felt the work of the chaplains on the UNC campus was in our opinion not as effective as we would like it to be. . . . The principal job of

Continued on page 20

Some six years ago, a couple from my parish came to me with a question: "Why is it our confirmed children aren't allowed to participate in parish decisions?" Bob and Jean were speaking out of their personal situation, since they at that time had two children who were confirmed and who were asking the question themselves. Our parish policy has always been to treat younger confirmed members as fully adult members—except for the fact that they could not vote in parish meetings. They were encouraged to participate in the worship life of the parish, they were given opportunities to express their stewardship in pledging, they assisted as acolytes, with altar guild, and contributed to our life in the Episcopal Young Churchmen. But they did not vote. They did not share responsibility.

My answer to Bob and Jean was quite simple. "Our canons don't allow it." I happen to be right—the canons of the Diocese of North Carolina permit a communicant to vote only when he reaches the age of 21. The national canons leave this matter to diocesan decision (c.f. Canon 13). Yet I must admit that my answer did not satisfy me, even though I was satisfied that it was the correct answer under the circumstances. Frankly, I did nothing much about it—but occasionally I wondered.

Two Happenings

Two things happened to make me think through the situation again. General Convention 1967 brought to all our attention the situation of youth in the Church today and tomorrow. Although I was not there, I was impressed by the news accounts of the "presence" of youth at Seattle, and I was moved to new thinking by the statement adopted by the convention expressing their sense of intention:

"... We urge that every effort be made to include young people in responsible decision-making groups in the life of our Church, because the life of the Church at every level is not sufficiently expressive of the viewpoint of youth. They can come to a sense of identity with the Church only as they are given a voice in directing its affairs and in determining its life. In many instances their intuitions will be more accurate than their elders . . ." (The statement, in addition to a number of "whereases" also suggests the heavy responsibility youth already bears within the life of the Church as primary missionary voice within Youth-Culture.) (*Summary of General Convention Actions 1967*, published by the Secretary of the General Convention, New York, pp. 14-15)

The intent of this statement is clear, yet my young people are denied by canon the possibility of voting for or serving on the basic decision-making groups of the Church—vestry and diocesan convention.

The second event that helped move

my thinking was a youth rebellion in a Presbyterian Church in my town. This is a young church itself which has provision for its younger members to vote in parish elections. The young people became concerned about the course of the parish and organized themselves into a block. As a result, they elected a 16-year-old session member. Loud and clear, they were saying "We want in!" And once in, the young session member has meant a great deal to the quality of the decisions made by that particular local church. Perhaps most important, though, has been the effect upon the young people of that parish and the other parishes of the community. I was impressed that these young people did the organizing and thinking that brought about this change in the order of things. In a real sense they entered into the life of that congregation and said they wanted to be a part of its life of mission and decision. My own young people say to me "Why

ered only one helpful comment from our "source book," the Prayer Book. There, in the rubric at the end of the Offices of Instruction, I found this interesting comment:

"So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the matter contained in these Offices, they shall be brought to the Bishop to be confirmed by him." (BCP. p. 295)

As far as I can read this, it means that "children" are "competent" at the age at which they are presented for confirmation. They are competent to make the basic faith-decision of their life, we say; yet we deny them full participation in the life of the parish unit of the Church. Now, I would admit that there are a number of inconsistencies in the way children are trained for confirmation, and there are inconsistencies in the age at which confirmation is considered appro-

YOUTH and the CHURCH

can't we have a part?" Yet I must still say: "Our canons don't allow it."

Some Second Thoughts

I have tried, since these two events, to find some substantial reason for the canonical provision we make in our several dioceses, but frankly I find none. I find some dioceses permitting voting at the age of 21, some at 18. I hear that some are trying to lower the age to 16. All of these are rather arbitrary, and are derived more from our political order than from any independent thinking about the rightness of participation in the decisions of the people of God. Why should our Church's policy on who participates in parish decisions be based on the thinking of 18th-century political philosophers?

As I pondered these matters, I discov-

ered. Yet it is quite clear that the only statement about "maturity for Church membership and participation" is the statement that they shall be judged "competent" before being presented for confirmation.

I see no reason, therefore, why young members of the Church should not be given full membership in the Church at the time of their confirmation, including full opportunity to enter into parish meetings and voting and decision. I see no reason (other than the 18th-century political philosopher's reasons) why such young people should not be considered "competent" to serve on vestries and as delegates to convention. Further, I would suspect that legal opinion could make a case that our diocesan canons are in conflict with the Prayer Book rubric on this matter.

Therefore

My own concern for this matter caused me to put before the 1968 convention

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By The Rev. Loren B. Mead
Rector of the Church of the Holy Family
Chapel Hill, N.C.

The Episcopal Metropolitan Mission of Hartford



The Episcopal Metropolitan Mission of Greater Hartford, Conn., hopes to break ground soon for 112 units of rent-supplemented housing for low-income families in the area. For almost three years the EMM has been engaged in the long, challenging, and sometimes frustrating attempt to cut through government red tape on all levels from the municipal to the federal, to overcome almost impossible financial limitations,

and thus begin to do something to help solve one of the most critical problems in our modern urban areas.

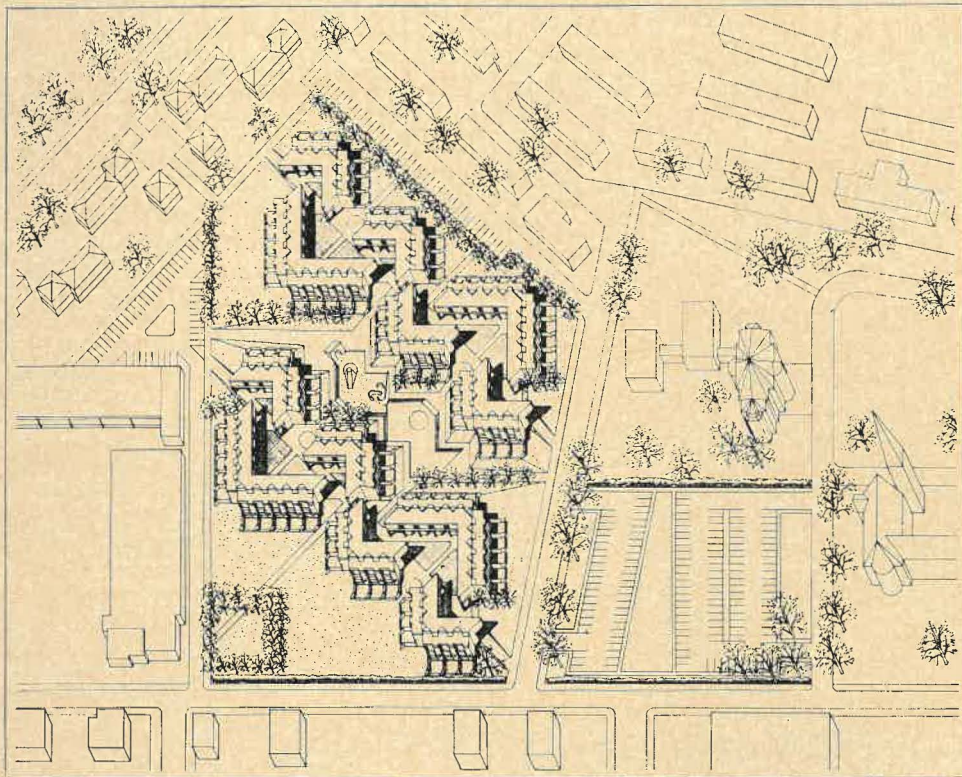
The housing situation in Hartford is critical. In the next few years Hartford is going to need over 10,000 units of new housing, many of these units for low-income families. The City of Hartford, which already has a higher percentage of public housing units than just about any other city in the country, is reluctant to build more. Private developers find that the relationship between building costs for such units and the low-income rents for these units makes it impossible to make anything like a market rate profit on the project. The only hope seems to be for "non-profit organizations" and "limited-dividend corporations" to serve as the developers, and this is what the EMM is attempting to do. With a federal rent supplement reservation annually of over \$146,000, with a 40-year FHA insured mortgage for just under \$2 million dollars obtained from local insurance companies, with a write-down price on redevelopment land, with state reimbursement of city tax abatement, and with a tremendous amount of volunteer and reduced-fee help in the planning, the Mission hopes to have the units occupied by the summer of 1969.

As presently designed, each apartment

will have an entrance hall and closet, a compact and efficient kitchen, a dining area, a living room, a fenced patio, and bedrooms. Twenty-four of the apartments will have two bedrooms, 64 will have three bedrooms, and 24 will have three bedrooms with one bedroom over-size. Almost all units will have a full basement.

The planning process has included sessions with present tenants from all of the public low-income housing projects in Hartford, as well as representatives from various professional groups—lawyers, doctors, social workers, home economists, public health nurses, case workers, etc. The architect has come up with an imaginative, attractive, functional, and durable design which is being featured nationally in the January issue of one of the leading professional architectural magazines. Throughout the planning period the Mission has stressed that it seeks not only to build apartments but also a new sense of community among the people who will live in these apartments.

The history of the Episcopal Metropolitan Mission is a short one. In 1964 a few of the rectors in Hartford began to discuss the apparent isolation of the Episcopal churches in the area from the



By The Rev. A. Murray Goodwin

**Chairman of the Housing Committee
The Episcopal Metropolitan Mission
Hartford, Conn.**

needs of the inner city, from those agencies working to meet some of these needs, and, indeed, even from one another. By the spring of 1965 the rectors of the eight parishes in Hartford and West Hartford were attending weekly meetings, and later lay leaders joined them. From this group came a document, circulated among the participating parishes and beyond, which concluded:

"We therefore urge and summon our Churchpeople to identify themselves with the opportunities that demand our understanding and action. We believe that all Episcopalians, in their several vocations, have a Christian ministry of profound significance. We further believe that if the Church is to make its witness in the capital city and in the neighboring town of West Hartford, we must mobilize for God's use, as never before, *all* resources available to the Episcopal Metropolitan Mission."

Thus the EMM was born. It chose as its first executive director the Rev. William N. Penfield, then rector of the Church of the Good Shepherd in Hartford. Fr. Penfield served in this capacity until early 1968 when he joined the faculty of St. Stephen's School in Rome. The director and one full-time secretary comprise the only paid staff. All other workers are volunteers.

The member churches (which now include the parishes in Rocky Hill and Wethersfield) support the annual budget of approximately \$32,000 with annual pledges ranging from \$100 to \$6,000.

The Mission has an elected board of six directors (both clergy and lay), four of whom serve as officers. These directors are also members of the EMM council, composed of the rector and three lay people from each member parish.

During these four years the EMM has worked in several fields other than housing, some of which have been productive.

In May 1966 the Mission sponsored a three-day "Metabagdad"-type conference, to which every parishioner of the member churches was invited. Some 150 accepted the invitation, as did business, civic, and government leaders, and other interested persons. The purpose of the conference was to examine the major problems of Hartford, recommend specific goals toward which the Mission could strive, and give members of the Mission the opportunity to know each other. That the conference was a success is indicated by the fact that it gave impetus to virtually every project which the Mission has attempted.

During the summers of 1966 and 1967 the Mission sponsored a nine-week summer program which took 20 young persons into the North End ghetto area of Hartford in an attempt to touch the lives of the people living there, through a program of arts, crafts, and other activities for the younger children. On an average day about half of the 300 children enrolled met to work and play with the young leaders who had been recruited, trained, and supported by the Mission. Afternoons were spent visiting with parents. The leaders ranged from high-school seniors to a 30-year-old Berkeley seminarian. Many of them had not worked out their feelings about racial questions or life in the ghetto, but without exception they came out of their summer deeply affected by the experience. One of them is now curate at one of the EMM member churches, and others still keep in touch by letter with EMM. In various ways, and not just in the summer, the work begun by EMM continues.

The Mission also has been active in the area of legislation, although its work thus far has been largely limited to encouraging funding of the federal rent

supplement program. Because the EMM recognized the creative possibilities of this program to help solve the serious housing situation in our country, it took strong action to encourage both houses of Congress to provide appropriations in the 1966-1969 budgets to allow construction of rent-supplemented projects throughout the country. Although Congress in these years has not been in an especially generous mood toward funding new programs proposed by the Administration, each year some money has been appropriated. The President termed the latest appropriation nothing less than a "legislative miracle." The EMM's part in bringing this miracle to pass consisted of six appearances of EMM members before congressional appropriations committees, numerous letters to congressmen, and a veritable flood of telegrams from parishioners of member churches. Did this have any direct influence? There is some reason to think so. A 1967 telephone call from the office of a cabinet member stated that "It was largely due to the efforts of the Episcopal Church and the Episcopal Metropolitan Mission in particular that the rent supplement funding was passed by Congress!"

The whole effort to secure funding of this program has given all who shared in it new insight and faith in the citizen's positive role in sharing in the democratic process, and also, perhaps, in the ways of the Holy Spirit in working out His purposes through men.

Four years have passed. Progress has been slow; failures have been met; criticism has not been lacking. All of this is to be expected. As Fr. Penfield wrote, "We must continually be aware of the fears that may be raised by experimental structures in the Church. A new and exciting kind of mission may seem threatening to the established parochial structures when it appears to be more flexible and to place a higher premium on responsible involvement of adults, and especially when it is not defined by Canon Law." But the EMM continues. In the fall of 1968 a planning conference recommended that during the next three years the Mission concentrate on doing two things: Attack the problem of poor housing in the metropolitan area on all fronts—building, zoning, code enforcement, attitudes, law, and the rest; and, establish a training program and/or center to prepare Mission members and others to work effectively in this and other areas of metropolitan need.

And, at least occasionally, there is a glimmer of light, of recognition, of hope. At a municipal hearing on an EMM request concerning its proposed housing development, a city official cast the deciding vote in the EMM's favor after announcing to his fellow committeemen, "I know the Episcopal Metropolitan Mission. They don't just talk about things. They get things done!"



Our New President

America is about to have a new President. We offer no predictions, prophecies, warnings, or hosannas. On the eve of the national election we expressed the view that Mr. Nixon and Mr. Humphrey are better men in all respects than a large number of Americans evidently believe, and we meant that then—and we still do. But what is in order now, for all citizens who believe in God and in His providence for men and nations, is earnest prayer for the new President and for all who will work with Him in the tasks of government; and, along with prayer *for them*, self-dedication of *us, ourselves*. It is very largely up to us, the people who pray for their country and its leaders, to determine what kind of administration Mr. Nixon's is going to be. He has an awesomely huge, simply impossible job. Why any man should want it is beyond our comprehension. But he wanted it and he has it; somebody must have it; and since "Nixon's the one" it behooves us all to do more than to give him a fair chance. We must give him our support and our prayers. A time will come for critical evaluation of his performance, but that time is certainly not the present.

Here's to President Richard M. Nixon: God bless him, and so direct and prosper his labors that all the children of men everywhere in this world may have cause to thank God for his leadership when he has finished his course.

Our New Music Editors

Several months ago our then music editor, Mrs. Mary Stewart, found it necessary to resign from her office because of pressure of other things, and we were very sorry to see her go. She was about as good a critic of Church music as they come, and did her work as a commentator with style and grace as well as knowledge.

We were not left permanently bereft, because we became acquainted with Harry and Christine Tomlinson, husband and wife, of Palm Springs, Calif. Their life is music. You can read the basic facts about them in the biographical summary on page 19. One interesting fact not there mentioned is that, between the two of them, Harry and Christine Tomlinson do the organ playing and choir conducting each week in Episcopal, Roman Catholic, and Jewish congregations. We can testify from personal friendship with them not only that they know their music, but also that they have the kind of joy in their work that makes for the liveliest and best kind of critical comment on new compositions and records. We don't know how large a percentage of our readers make use of our music review department, but we know that those who do profoundly appreciate it. With Mr. and Mrs. Tomlinson now in charge of this department we are sure that this feature will continue to serve those who want the best in Church music.

DCs—1969

Our annual feature in which we present to our readers six congregations which are eminent as servant-churches seems to meet with wide general approval, and we intend to continue it. But there are one or two critical questions which are asked from time to time. The first concerns the term "distinguished" congregations (DCs). Quite a few readers have expressed unhappiness with this adjective. We share their unhappiness but don't know what to do about it. What to substitute for "distinguished"? The most recent suggestion, and it has come in before, is "outstanding." It happens that "outstanding" is tabooed by our style sheet. It's a ballyhoo word, really, fit only for film advertisements and public-relations blurbs.

What then is the objection to "distinguished" as a term to describe a Christian congregation which excels in loving obedience of God and loving service of the world? Probably that it has a rather snobbish, aristocratic connotation in American speech. To many, the term "distinguished congregation" evokes the image of a handsome gothic edifice with the finest pipe organ for miles around, and a noble army of "distinguished" people—judges and bankers, surgeons and lawyers, and hereditary millionaires—in its membership. We should be very happy to change the name of our feature from Distinguished Congregations to _____ Congregations, if somebody will come up with the right word to fill in the blank. (*Caveat*: "Eminent" won't do. That bears the same unmerited odium as "distinguished.")

Another criticism we have received is more serious, and here again we confess to some agreement with our critics. How can a group of people sitting in Milwaukee choose and judge among the hundreds of faithful servant-churches in the Episcopal Church in such a way that they come up with the six best of them all? Well, that isn't really our claim. All we can say for the six congregations we choose is that to the best of our knowledge and information they really do offer themselves, their souls and bodies and their worldly goods, in loving service of God and the world. What we have to use as the basis of our evaluations are the facts about the parishes given to us in the nominating statements. We hope this year to be able to get some impartial assessments of the parishes from people who are closer to them than we are, before making our final selection of the Distinguished (or something else) Congregations of 1969.

It is our belief that the parish, the local gathering of the Family of God, is still a key area "where the action is" in the redemption of the world. Specialized, non-parochial ministries are undoubtedly needed, more and more; but this is not to say that the ministry of the parish is needed less and less. And in any event the "parish system" is what we now have. We believe that the parishes we choose for special presentation to our readers must be parishes distinguished by the joyous, eucharistic spirit of self-oblation in all their membership and in all their doings. We are impressed, for

example, when we are told that in a given parish the children make it a regular practice to earn or sacrifice money of their own to care for poor children. One mark of a distinguished congregation, then, is that all of its members are somehow drawn into the act—the Christ-Act. A DC may be rich or poor, socially prominent or on the other side of the tracks; this is of no moment. What counts is what it does with what it has.

If you belong to, or know about, a parish of the Episcopal Church, which you think should be considered as a DC for 1969, write and tell us about it, specifying why you consider it eminent as a servant-church. Your letter or statement will be a nomination. All nominations must be in our hands by Monday, March 17. If you want to offer a nomination, maybe you'd better sit down and do it now, to make sure that it gets done.

— A Guest Editorial —

On Deaconesses

The Lambeth Conference recommendations(*) concerning deaconesses disturb me. I hope that the American Church will not take any canonical action which would declare that women already made deaconesses are within the historic diaconate. Simply to *declare* a person to have received holy orders without a specific ordination to a specific office is contrary to the tradition and practice of the Church and to the whole concept of the apostolic ministry. The procedure suggested by the bishops at Lambeth merely resolves a present problem by creating a greater one. If followed, I am convinced that it will haunt the Church for a long time to come.

When I was ordered a deaconess, it was not my understanding that I was being given authority to execute the office of a deacon. I do not believe that my bishop considered that he was conferring upon me that authority. In the American Church, the requirements of Canon 50 (on Deaconesses) are not identical with those governing the ordination of a deacon. If women are to be admitted to the diaconate in the Episcopal Church, the proper changes in Canon 50 must first be made, and then there must be a ceremony at which each individual deaconess, if she and her bishop so desire, is ordained to the office of deacon.

In the second place, it should be obvious that admitting women to the diaconate, by whatever means, is admitting them to holy orders. By what logic did Lambeth decide that women might enter one branch of holy orders, but defer its decision on opening the priesthood to women? Surely the theological arguments for and against the ordination of women — as deacons, priests, or bishops — are settled the moment a woman is ordained to the diaconate. It does seem to me that the bishops have committed themselves to an ambiguous position.

Thirdly, I question whether admission to holy orders is the real issue that is faced by women who believe

that they are called to serve the Church in a full-time, lifelong capacity. Will women be enabled to serve more effectively as deacons, priests, and bishops than they can serve as deaconesses? Ought the Church to be concerned with recognizing the rights or status of its members — or with enabling each member to function as a part of the Body of Christ? The concept of *diakonia* is that of service given voluntarily and in love as a Christian obligation, and for no other reason. The Order of Deaconesses in the Episcopal Church, recognized in canon law since 1890 (as a special ministry, not a part of holy orders) has sought to train individual women to serve the Church by caring for the sick, the afflicted, and the poor, and by organizing, superintending, and carrying out the Church's work among women and children. Such an office, for women, has an ancient and honorable place within the traditions of the Church. In practice, deaconesses have served in parishes, in home and foreign mission posts, and in Church-related institutions such as schools and hospitals.

In recent years, with changing emphases throughout the program of the Church, the National Conference of Deaconesses has sought to obtain a professional survey of the needs within the Church for deaconesses (all of whom are committed to full-time, self-supporting work for the Church). On the basis of such a survey, deaconess candidates could be prepared to fill needs that are known to exist. A request for a Joint Commission on Deaconesses, to be charged with obtaining and evaluating a survey of that type, was submitted to the 1967 General Convention by the National Conference of Deaconesses. The request for a joint commission was denied in the House of Deputies, and the matter of the survey was referred to the Board for Theological Education where it has been tabled. It would be far more sensible, in my opinion, for the Church to undertake a relatively inexpensive survey to determine where and how deaconesses are needed, than to thrust the deaconesses categorically, retroactively, and without our requesting it, into holy orders at a time when the Church's seminaries are preparing men for the priesthood in numbers greater than the bishops may be able to place.

As an individual deaconess, I am willing to be used — where I am needed. Is the Church telling me that deaconesses are needed as deacons, priests, and bishops, and that it is not interested in finding out whether it can use deaconesses in any other way?

(Deaconess) MARGARET M. JACKSON

(*) Lambeth 1968 reaffirmed this statement by Lambeth 1920: "In our judgment the ordination of a Deaconess confers on her Holy Orders." The 1968 statement adds: "We conclude that those who are made deaconesses by the laying on of hands should be regarded as within the order of deacons."



Music and Records

By Christine and Harry Tomlinson

CHORAL DIRECTING. By Wilhelm Ehmann. Augsburg.

"In everything which the director does, whether actively or passively, he should always bear in mind that there is hardly another life situation in which the example of the leader has such an all-inclusive and shaping influence as in a choral situation." With this sentence Wilhelm Ehmann sums up his whole philosophy of *Choral Directing*, his recent book published in a fine translation by Augsburg Publishing House. We cannot recall reading a more thorough exposition of the subject. The points are well illustrated with examples from choral works. The diagrams and exercises are explicit and complete. The church choral director will realize that many goals set forth cannot expect immediate realization, but the vision embodied certainly inspires to greater attainment, and the book gives some practical and down-to-earth means for such achievement.

PROBLEMS IN CONDUCTING. By Daniel Moe. **FOCUS ON . . . MIXED METER MUSIC AND LINE IN CHORAL MUSIC.** By Leland B. Sateren. Augsburg.

Two pamphlets from Augsburg attempting to assist in an understanding of the mixed meter problems in conducting 20th-century music. Daniel Moe uses music of his own composing to illustrate the various technics required of the present-day conductor. Of special interest is the chart he presents of the various relationship of triplets to basic beats.

Leland Sateren, after demonstrating modern editing of 16th-century music of Gibbons and Vittoria, goes on to show usages of mixed meters by Beethoven, Schubert, Mozart, Brahms, and others. Conducting hints of continual shifting meters will be helpful to the young conductor. In the few pages he deals with "Line in Choral Music," Mr. Sateren emphasizes points every choral conductor must consider.

THE ORGAN AND CHOIR IN PROTESTANT WORSHIP. By Edwin Liemohn. Fortress.

The format of the book is reminiscent of Winfred Douglas's *Church Music in History and Practice*. It is a succinct summation of Church music from pre-Reformation times to the present, reveal-



Christine Tomlinson is organist-choirmaster of St. Paul's in the Desert, and organist at Temple Isaiah, both in Palm Springs, Calif. She studied at Illinois Wesleyan University. Harry Tomlinson holds a Master of Sacred Music degree from Union Theological Seminary. He was an associate professor at Illinois Wesleyan. He has served the Church as an organist-choirmaster in Cincinnati, Springfield, Ill., and Long Beach, Calif. He is dean of the Palm Springs-Coachella Valley Chapter of the American Guild of Organists; director of the Palm Springs Civic Chorus; member of the Los Angeles diocesan commission on liturgy and music. Mr. Tomlinson is also president of the Evergreen Conference which sponsors the Evergreen Schools of Church Music. The Tomlinsons are the founders of the Springfield, Ill., the Long Beach, Calif., and the Palm Springs chapters of the American Guild of Organists.

ing the status of Church music in the major congregations. Highly to be commended, it would be of value to anyone interested in the present problems confronting clergy and church musicians solely for its bibliography. It fills a basic need for the church musician, be he organist, choirmaster, choir singer, or clergy (with the supposition that clergy are Church-music oriented or desire to be). Of interest is its conclusion (with a resounding "Amen"), "You just don't expect to hear Gregorian chants or Bach chorales in a ballroom or corner tavern, and music indigenous to such environs should be just as out of place in churches. There needs to be a difference."

The Organ and Choir in Protestant Worship will be listed in future bibliographies.



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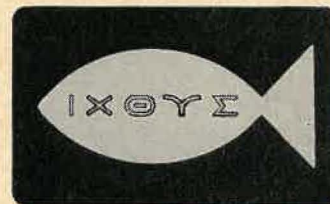
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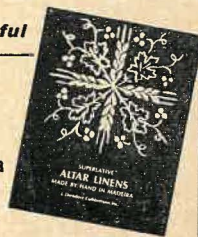
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NEWS

Continued from page 12

chaplains is to minister to the needs of the students on the campus, and we judged their work was ineffective." He denied that Mr. Coats was fired for activist work and support of unpopular causes. "To say that Coats is being fired for any activities is in error, and the committee is surprised that Mr. Coats would feel this way. Because of the furor that has been created, the chairman of the commission has been more convinced than ever of the need for change."

ROMAN CATHOLICS

Archbishop Speaks of Press Job on Bishops' Meeting

The Most Rev. John F. Dearden, Archbishop of Detroit and president of the National Conference of [Roman] Catholic Bishops, has exonerated the U.S. religious and secular press for its coverage of the recent bishops' meeting in Washington, D.C. Some 15 other American bishops denounced newsmen for "distortions" in reporting of the meeting. They were particularly critical of press treatment of the pastoral section dealing with the role of conscience in artificial birth control.

"All in all the press did a good job in Washington," Abp. Dearden said. "If there were any distortions, we can blame them on the pressure of deadlines. . . ."

"Ave Maria" Hour to Honor Dr. King

A Roman Catholic radio program has announced a special broadcast—"The Mountaintop"—in tribute to the late Dr. Martin Luther King, Jr. "The Ave Maria Hour," a dramatic series produced by the Graymoor Franciscan Fathers, which normally presents the lives of saints, announced that its Sunday, Jan. 13, broadcast will be devoted to the life and work of the slain civil rights leader, a Baptist minister.

The program series, carried on more than 400 radio stations in the U.S. and Canada, is also broadcast by the Armed Services Overseas network.

ALBANY

Troy Church Receives Architectural Recognition

The Church of the Holy Cross, Troy, N.Y., has been designated an "important example of American architectural heritage" by the Historic American Buildings Survey (HABS) in collaboration with the American Institute of Architects, after considerable research on the part of the Rensselaer County Historical Society. The documented record of the church's

history, accepted by HABS, is to be placed in the society's permanent files in the Library of Congress.

The founding of the parish dates back to the cornerstone laying on April 25, 1844, when Mrs. Nathan Warren, a communicant of St. Paul's Church, Troy, aided the founding of a "free church" for public use, but especially for children attending the new school bearing her name, and their families. The present school building dates from 1863, and the rectory from 1857. Both are located on adjacent sites to the church building.

The chief reason for founding the parish was to minister to and have a place for the children of the Mary Warren School to express musical talents, especially singing. The first rector, the Rev. Dr. John Ireland Tucker, whose 47-year rectorship spanned the years from the church's consecration in 1848 to his death in 1895, was a noted musician in his own right, and much of the Church's familiar music was first sung in the Church of the Holy Cross.

CHICAGO

Inequities in American Life Cited in Dr. King's Last Article

Dr. Martin Luther King, Jr., in a lengthy survey of the human rights movement prepared just before his assassination, said that the predominantly black dissent against inequities in American life is the country's hope. "I am not sad that black Americans are rebelling," he said. "This was not only inevitable but eminently desirable." The article was taped exclusively for *Playboy* magazine in late March 1968, just before Dr. King's death in Memphis. The edited version, approved by his widow, Mrs. Coretta King, appears in the January 1969 issue of *Playboy*.

Dr. King hits hard at the inequities of American life which discriminate against the black and the poor. He criticized the Kennedy and Johnson administrations, saying that the two Presidents had been given "much undeserved credit" for helping the American Negro. "This credit has accrued," he said, "only because it was during (the two) administrations that Negroes began doing more for themselves. Kennedy didn't voluntarily submit a civil rights bill, nor did Lyndon Johnson. In fact, both told us at one time that such legislation was impossible." Although President Johnson "responded realistically" by getting bills through Congress "that other men might not have gotten through . . . (he) has not been nearly so diligent in implementing the bills. . . ."

Dr. King also pointed out that America has had a long history of dissent. Today's dissenters, he said, "tell the complacent majority that the time has come

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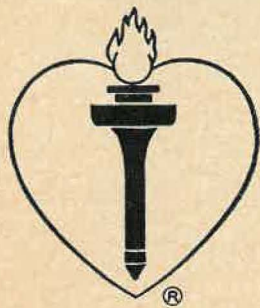
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when further evasion of social responsibility will court disaster and death. America has not yet changed because so many think it need not change, but this is the illusion of the damned. America must change because 23 million black citizens will no longer live supinely in a wretched past."

Anson Mount, *Playboy's* public affairs manager, said the idea for the article originated in the summer of 1966, after Dr. King, the Rt. Rev. John Robinson, Bishop of Woolwich (England), Hugh Hefner, publisher of *Playboy*, and Mr. Mount spent an all-night session discussing the future of the US civil rights movement. In February 1968, Mr. Mount called Dr. King to ask him to do an article for the June issue. According to Mr. Mount, Dr. King said he could not prepare it because he was too busy planning for the Poor People's Campaign and participation on the Memphis sanitation strike. *Playboy* persisted and Dr. King finally agreed that he would tape record the piece. April 15 was set as the date for the taping but the publication's deadlines forced the session to be held earlier on March 25. Dr. King was shot in Memphis April 4.

There was time for a transcript to be made of the tape, and Dr. King made some corrections. After the assassination, the decision was made to hold the article for the January 1969 issue. The article was "completely reorganized" by the magazine, Mr. Mount said, retaining the Baptist clergyman's actual words. The edited article was then approved by Mrs. King. Although the magazine held the initial publication rights, it turned all future rights back to Dr. King's widow.

ORTHODOX

Church to be Built to "Savior Christ"

Greek Premier George Papadopoulos has announced that the Greek people will build and dedicate a new church to the Savior Christ. The premier dealt with a number of religious matters in a speech summing up government achievements in 1968 and citing policy outlines for 1969.

He said that "after the liberation of the country from the conquerors' (Turks) yoke, the Greek people vowed to build a church to the Savior Christ. However, this vow has not materialized up to now." He also stated that this is the year the Greek people will fulfill that vow. Site of the new church will be made known at a later date.

On other matters related to the Orthodox Church of Greece, the Premier noted that the settlement of the clergy salary issue had raised the priests to the level of civil servants rather than "beggars. We have proceeded together with the Church of Greece," he said, "in the study and preparation of the statutory charter of the

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CANADA

Priests Condemn First-Offender Sentences

Numerous jail sentences meted out to "first offender" shoplifters in London, Ontario, have been protested by Anglican priests from the Middlesex deanery of the Diocese of Huron. The priests voted to protest to Ontario Premier John Robarts and Attorney General Arthur Wishart, the crackdown which has sent mothers and university and high school students to jail.

The priests hold that the attorney general's department should establish a policy that would bring uniform handling of such cases by provincial courts. They also asked that no criminal records be maintained in these cases. The Rev. W. M. Bennett of St. Paul's Cathedral, London, expressed concern that such criminal records could follow youthful offenders throughout their lives.

CONVENTIONS

Arizona

The annual convention of the Diocese of Arizona was also its tenth—a celebration and a convention, with the Rt. Rev. John Hines, Presiding Bishop, as honored guest. The Rt. Rev. Joseph M. Harte, Bishop of Arizona, presided at the meetings held in Grace Church, Tucson.

Bp. Hines spoke to the Churchwomen also meeting at Grace Church; preached at the convention festival service, and spoke again at the festival banquet. Entertainment at the banquet was provided by the Diocesan Youth Choir with folk singing under the direction of the Rev. Tom Belt, chaplain at Arizona State University, Tempe. Under the direction of the Rev. Vance Vidal, chaplain at the University of Arizona, Tucson, students from the university sang a folk mass at a celebration of Holy Communion.

With \$42,025 less in pledges from parishes and missions for 1969 than for 1968, and with anticipated receipts \$55,187 less, the total budget for the diocese was reduced \$76,295 from \$312,135 in 1968, to \$235,840 for 1969. Cuts in grants-in-aid to missions from \$77,000 to \$45,620, were the largest budgeted decreases. Diocesan headquarter expenses were reduced \$5,658. Budget increases were given the offices of program director and college work, both established in the 1968 budget.

During 1968, two congregations re-

verted to mission status: St. John's, Brisbane, and Ss. Philip and James, Morenci. St. Andrew's Mission, Sedona, was opened during the year, and a new mission is being opened at Rodeo, N.M.

Arizona's companion relationship with Mexico is closing after six years. The diocesan council has suggested a year's study to determine the feasibility of companionship with either Korea or Okinawa.

A supplement to diocesan missionaries' salaries will come from the diocesan Churchwomen who allocated \$3,000 to the mission department of the Arizona Church.

Following the treasurer's recommendation for pledging and budgeting later in the year, convention set its next meeting for February 1970.

NEW MEXICO AND SW TEXAS

House Drops Permanent Chaplain

When the New Mexico House of Representatives meets Jan. 21, there will be a change in its policy of choosing a chaplain. In the past, the House has asked a clergyman to serve as chaplain at \$5 a day. This year, however, Speaker of the House Rep. David Norvell said, "We'll choose a chaplain from among the membership, and we will recite the Lord's Prayer in unison at the beginning of each day's session." Mr. Norvell has promised New Mexicans a "no-nonsense session" with "no more quitting on Thursday and going home for three or four days."

Until last year, the Rev. William E. Crews, an Episcopal priest, had served as chaplain. His prayers, often geared to legislation faced by the House, drew both praise and brickbats. In 1965, he was accused of "lobbying" through prayers, but a movement to oust him failed to secure enough votes. A typical prayer from Fr. Crews: "O God, grant that the work we do today will not have to go back to committee tomorrow."

At the time of his service to the House, Fr. Crews was rector of St. Bede's Church, Santa Fe. At present he is chaplain of Canterbury Center, Albuquerque, and has been the diocesan correspondent for THE LIVING CHURCH since 1962.

YOUTH

Continued from page 13

of my own diocese a resolution calling for revision of the canons to permit all confirmed persons full participation in the work and decisions of the parish. The resolution was rightly sent for study to the Committee on Constitution and Canons, since I am sure it needs much further thought. I hope the matter will

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January 19, 1969

be given further thought by others, too. I believe that passage of such actions by a diocese or by many dioceses would have the salutary effect of making us re-examine our definition of "competent" both as regards confirmation and as regards parish decision-making. It might well result in an end to 10-year-old confirmations, and also a more realistic and early incorporation of young people into full responsibility as Christians. It would help us end our double-talk about confirmation making one "fully" a member of the Church.

There is no question in my mind that earlier participation by the young in the decision-making of the Church would add a vitality to our decision-making and would challenge many of the rationalizations we "elder" Christians have been content to live with. I think Bob and Jean have children whose active participation would help my parish make better decisions. And I find the answer getting mighty thin: "Our canons don't allow it."

AROUND & ABOUT

Continued from page 3

of Palm Springs, Calif. (who with his wife Christine is the LC's new music editor) will be in charge of the program. It will be delightful and rewarding. You can get further information from the Rev. Guy W. Howard, Church of the Incarnation, Box 635, Norwalk, Calif. 90650.

The word for this week is from Helmut Thielicke: "Tell me how lofty God is for you, and I'll tell you how little he means to you." (*I Believe*, p. 33. Fortress Press.)

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 26

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

ALABAMA

BIRMINGHAM-SOUTHERN COLLEGE

ST. ANDREW'S CHURCH Birmingham
The Rev. W. Bruce Wirtz, r
Sun 7:30, 10; Daily 7, 5:30

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY

ALL SAINTS' 132 No. Euclid Ave., Pasadena
The Rev. W. W. Rankin, chap.
Sun 8, 9, 11. College group at church Sun 7

COLORADO

COLORADO COLLEGE Colorado Springs

GRACE CHURCH 631 No. Tejon
The Rev. James A. Mills, chap. & assoc r
Wed 5:15 HC Shove Chapel. Canterbury activities

SOUTHERN COLORADO STATE Pueblo

CANTERBURY HOUSE 1808 Bonforte
The Rev. James B Johnson, chap.
Sun & Daily Eucharist

UNIVERSITY OF COLORADO Boulder

ST. AIDAN'S CHURCH 2425 Colorado Ave.
BISHOP INGLEY STUDENT CENTER P.O. Box 970
The Rev. A. B. Patterson, Jr., r & chap.
Sun & daily Eu, vespers; full-time chaplaincy

CONNECTICUT

U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

ST. JAMES' New London
H. Kilworth Maybury, r; William R. Speer, ass't
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

FLORIDA STATE UNIVERSITY Tallahassee UNIVERSITY EPISCOPAL CHURCH

655 W. Jefferson
Rev. Lex S. Mathews, Rev. John D. Talbird, Jr.
HC Sun 9:30, 11; Wed 12:15, 5:15; Folk Masses

ROLLINS COLLEGE Winter Park

ALL SAINTS' 338 E. Lyman Ave.
The Rev. Wm. H. Folwell, r
Sun 7:30, 9, 11:15

UNIVERSITY OF SOUTH FLORIDA Tampa

EPISCOPAL UNIVERSITY CENTER
The Rev. A. G. Noble, D.D., chap.
Sun 9, 10:30; weekdays as announced

ILLINOIS

BRADLEY UNIVERSITY Peoria

ST. STEPHEN'S 464 - 1st Ave.
The Rev. G. C. Stacey, v & chap.
Sun 9:15, 12 noon, 5 (4th Sun)

NORTHERN ILLINOIS UNIVERSITY DeKalb

ST. PAUL'S CHURCH 500 Normal Road
The Rev. Charles H. Brieant, v & chap.
Sun 7:30, 9, 11, 5; weekdays as anno

UNIVERSITY OF CHICAGO Chicago

EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs
12 Noon HC
Brent House, 5540 S. Woodlawn: Wed 7:30 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

IOWA

UNIVERSITY OF IOWA Iowa City

TRINITY—Epis. Student Center 320 E. College
Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.
Sun 7:30, 9, 11, 5 Eu on campus as anno

MARYLAND

GOUCHER COLLEGE and TOWSON STATE COLLEGE Towson

TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
Sun 8, 9:30, 11; Thurs 10:30

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis

EPISCOPAL CENTER 317 - 17th Ave., S.E.
Rev. G. Russell Hatton, chap.; Rev. Wm. Teska, ass't
Sun 10 & 11:30; Tues & Fri HC

NEW YORK

COLUMBIA-BARNARD New York, N. Y.

ST. PAUL'S CHAPEL on campus
The Rev. John D. Cannon, chap. of the Univ; the
Rev. Stephen S. Garney, ass't chap. of the Univ.
Sun Cho Eu 11; weekdays MP 8:40; HD Cho Eu 8

CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)

EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Alanson Houghton,
Kenneth Huggins, Lee Belford, Francis Huntington
Sun 8, 9:30, 11, 12:15; Thurs 6:15

NORTH CAROLINA

DUKE UNIVERSITY Durham

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; Thurs 5:15 HC

OHIO

LAKE ERIE COLLEGE Painesville

ST. JAMES' 131 No. State St.
The Rev. Thomas R. Waddell, r
Sun 8, 10, Eu 7:30 Wed on campus as announced

MIAMI UNIVERSITY and WESTERN COLLEGE Oxford

HOLY TRINITY Poplar & Walnut Sts.
Rev. W. H. Taylor, r; Rev. D. Judson, campus min.
Sun 8, 10; Wed 7; affil. United Campus Ministry

PENNSYLVANIA

BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

GOOD SHEPHERD Lancaster Ave., Rosemont
The Rev. James H. Cupit, Jr., r
Sun 7:30, 9:15, 11:15 HC, 10:15 Adult Class;
Daily 7:30 HC

PENNSYLVANIA STATE UNIVERSITY

EISENHOWER CHAPEL University Park
The Rev. Derald W. Stump, chap.
Sun HC & Ser 10:15 & 6:15; Wed 7:30 Compline

WILKES COLLEGE, KING'S COLLEGE, COLLEGE MISERICORDIA Wilkes-Barre

ST. STEPHEN'S S. Franklin St.
The Rev. Burke Rivers, L.H.D., r; the Rev. Henry
J. Pease, the Rev. James P. Stevenson, ass'ts
Sun 8, 11; Wed 12:05; College Coffee House 1st &
3d Wed 7:30

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis

BARTH HOUSE, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 10, EP 6; weekdays as announced

TEXAS

TARLETON STATE COLLEGE, Stephenville

ST. LUKE'S and CANTERBURY HOUSE
McIlhenny at Vanderbilt, opposite the campus
The Rev. Martin LeBrecht, r
Sun HC & Ser 10; 6:30 college group; 1st Fri 7
College Corporate Communion & Breakfast

VIRGINIA

MARY BALDWIN COLLEGE Staunton

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WISCONSIN

MILTON COLLEGE Milton

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

UNIVERSITY OF WISCONSIN Madison

ST. FRANCIS' CHURCH 1001 University Ave.
The Rev. Arthur S. Lloyd, chap.
Sun 8, 10, 5 H Eu; other services & program as anno

WISCONSIN STATE UNIV. La Crosse

CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r
Sun HC 8, 9:45, 6; Daily HC

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