

The Living Church

October 19, 1969

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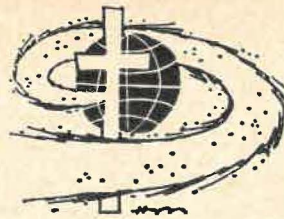
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Around



& About

With the Editor

Though not a short-story buff, I always welcome the annual volume of the past year's best short stories, the current one being *The Best American Short Stories 1969*, edited by Martha Foley and David Burnett (Houghton Mifflin, \$6.95). Miss Foley, in the foreword, makes several interesting points about contemporary writers and also the contemporary people who, they hope, will read them. "It is my conviction after teaching for 20 years in a university English department," she says, "that children should be let loose among all kinds of books to read as they please and for the fun of it. They'll soon learn to separate the good from the bad. I have seen it happen." I think she's right about children, but I'm not so sure that adults should be given so much freedom to browse unchaperoned. Something happens to literary and esthetic taste on the road to adulthood. It is a growth, and not always benign. She quotes J. D. Salinger on televised fiction. When he told her that he would never permit any of his stories to be televised she protested, "But if all good writers take your attitude, television will be as bad as Hollywood." He answered, "The writing was on the wall before the wall was even there."

Martha Foley has been studying short stories over many years, so her observations are weighty as well as interesting. Here are some:

"For the last couple of years this anthology has noted the growth of the supernatural in stories, ghosts, talking animals, werewolves, and the like. This year there has been a remarkable number of stories centering around dreams."

"Our Jewish writers at last have come into their own. It was only a few years ago that I was consoling some of my Jewish students at Columbia, whose good work was being rejected, by telling them that their turn was coming. Once it was New England writers who predominated, then came the Middle Western, then the Southern, and now it is the Jewish."

"Segregation of the sexes is still practiced by the girlie magazines. 'Abandon all womanliness ye who enter here!' No feminine authors are allowed. The women's magazines which continue to publish much low-grade fiction are more broad-minded.

Men are more than welcome to write for them. They even go to the other extreme by permitting little that is adverse about male characters. But women can be bitches in their stories. An editor explained that although her readers were nearly all women she had to be careful not to print anything derogatory about male characters. There can be no wonderful villains as in all fiction of yore. 'Our publisher and top executives are men,' she declared. 'They wouldn't like it.' I, personally, refuse to believe that modern men, even publishers, have become so namby-pamby."

You are so right, Miss Foley. Tell those literary ladies and gentlemen to try *THE LIVING CHURCH* if they honestly want to write about male villains. We'll even give them the names of some (male only).

If you are a parish priest, will you kindly read the letter (on page 3) by the Rev. John H. Goodrow, and if convicted will you please instantly repent, bring forth fruits worthy of repentance, and in so doing help him and all other student padres, and them, and us? Thank you.

It's good to know about people like Doug Hall, of Minneapolis, whom a columnist (Robert T. Smith, *The Minneapolis Tribune*, Sept. 17) calls "the poor man's attorney." Mr. Smith notes that Mr. Hall "has all the clients he can possibly handle—the nonpaying ones, that is." He reports: "It's ironic that the one case that saved him from complete financial disaster this last year was in South Dakota. With no money guarantee at all, he took on the defense of Thomas White Hawk, an Indian sentenced to death on conviction of murder. It is now before the South Dakota Supreme Court. Long after he was involved in the case, the Episcopal Church raised money to pay him. A good share of that went for travel expenses."

It's good also to know about the literally hundreds of readers of *THE LIVING CHURCH* who responded to our appeal and sent contributions for the legal defense of Tommy White Hawk. It's this kind of thing that keeps my faith in the church alive, despite some actions and policies—especially official—that reduce me to the state of Shakespeare's fretful porcupine.

ON THIS WEEK'S COVER are some of the 138 voting members of the National Council of Churches' General Board which met in Indianapolis. A full report of the meeting appears on page 7. (RNS)

The Living Church

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THE KALENDAR

October

- 19. Trinity XX
- 23. St. James of Jerusalem, M.
- 26. Christ the King
- Trinity XXI
- Alfred the Great, Kg.

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.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Parish Clergy, Attend

We have, for some years, advertised in the Living Church College Directory. I thought that I should report that, in spite of an unprecedented enrollment this fall (over 13,000 students), not one clergyman (or lay-person) saw fit to commend a student to us here at this university. We are quite sure, on the basis of first registration returns, that our Episcopal population will number between 400 and 500. It is indeed strange to find that not one priest cared enough to drop a simple note to the campus pastor that one of his parishioners would be a student here. Do we no longer have men in the church who are pastors? Do we not care about our young people?

I think that a college and university directory is a good idea and we will continue to support this effort of TLC, but I do hope that more readers, especially clergy, will read it more carefully and will be of more help to campus clergy than seems the case.

(The Rev.) JOHN H. GOODROW
Pastor of the Academic Community
Central Michigan University
Mt. Pleasant, Mich.

Snide

I thought your comment in the last paragraph of your editorial [TLC, Aug. 31], "Don't believe everything you read in the papers about what they are up to," was a snide, totally inappropriate remark.

JANICE LAW
Religious News Editor
The Houston Chronicle

Houston

The exclamation mark with which we closed our comment was the roguish twinkle in our usually stern eye. Ed.

NCC

I fail to understand how the National Council of Churches justifies complying with the demands of James Forman, and it seems quite possible that they will eventually have reason to regret it. Just how much of the \$500,000 already pledged and the "tens of millions more promised" will go into black economic development remains to be seen. Many people entertain the logical suspicion that it will go either to financing the overthrow of the American system, or that Forman and his cohorts will proceed to "have a ball."

I recall that the NCC, among other things, lent itself to overthrowing a resolution in the Congress to override the Supreme Court's decision on pornography, and the late Senator Dirksen's proposed amendment to permit prayers to be said in those public schools which desired it—all in the name of "freedom." But freedom can so easily become license for the citizen to do whatever he pleases regardless of its effects upon others.

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The Living Church

October 19, 1969
Trinity XX

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GENERAL CONVENTION II

\$300,000 to be Raised

The Episcopal Church is taking "immediate steps" to raise \$300,000 for use in black community development and to support work among American Indian and Eskimo communities. Plans for raising the funds have been made by the Rt. Rev. Charles F. Hall, Bishop of New Hampshire. Members of his committee, appointed by the Presiding Bishop, include the diocesans of Missouri, Southwestern Virginia, and Florida, and the Suffragan Bishop of California.

Bp. Hall said that \$83,000 had been pledged by bishops and deputies before leaving General Convention II at South Bend. The Diocese of Southwestern Virginia was the first to accept a specific financial responsibility to contribute to the fund. A commitment to raise \$1,000 was made. The Rt. Rev. William H. Marmion, a member of Bp. Hall's committee, said there was hope of raising \$5,000.

The first \$200,000 to be raised will be given to the National Committee of Black Churchmen (NCBC), who will decide how the money is to be distributed. The money will go with "no strings attached," but

the NCBC, an ecumenical organization of black clergy and laity, will be required to meet the same criteria that organizations receiving funds of the General Convention Program meet. Recipients do not advocate violence.

A letter from Bp. Hall to the clergy of the church contends that the \$200,000 is not a response to the Black Manifesto.

The Rt. Rev. Randolph R. Claiborne, Bishop of Atlanta, and other bishops, have issued letters stressing that no money will be asked from parish or diocesan budgets. Bp. Claiborne said no funds would go from his diocese to the NCBC, unless donors so designated.

The Bishop Coadjutor of Western New York, the Rt. Rev. Harold Robinson, stated that the convention-approved drive did not mean acceptance of the "rhetoric, tactics, nor ideology" of the preamble to the Black Manifesto. He said it does mean "that the constructive proposals of the manifesto represent valuable ways of aiding black people to acquire economic strength and independence, and in turn, a sense of dignity and individual worth." He also said that the Union of Episcopal Black Clergy and Laity had asked the church to "contribute money and moral

support to the BEDC. Despite criticism to the contrary, most members of the convention [South Bend] were not motivated by the fear of blackmail or backlash," he said.

Bp. Hall, in writing of the \$200,000 allocation to black people, said: "This grant is a trust relationship between all of us—black and white together. It is a positive answer to the black clergy and laymen who were delegates to the convention, and a Christian response to the massive needs of the nation's black community. Together we look forward, not backward. Together we respond to God's will for His people in the days at hand and the years ahead."

OLYMPIA

Dissent Ends in Parish

A collection plate rebellion in a Seattle Episcopal church was ended by the Rt. Rev. Ivol Curtis, Bishop of Olympia, who told the dissidents their concern was based on misinformation. As a result, the vestry of St. Dunstan's, Seattle, decided not to go ahead with plans to withhold funds from the diocesan budget [TLC, Oct. 5].

The revolt began after General Convention II voted to give \$200,000 for work with black people, probably through the Black Economic Development Conference.

Bp. Curtis's statement, which stopped the rebellion, said: "Not everybody agrees with the final decisions at South Bend—but the regularly constituted clergy and laity gathered there made these decisions and if our relationships in the church have any meaning we will honor them and not try to take over the management of the church all by ourselves." The bishop also said that the funds presumably going to the BEDC would not come from the church budget but from "a separate offering of those who are motivated to give for this purpose."

CHURCH OF ENGLAND

Parish Merger Established

A step toward church unity was taken in Northampton, England, when representatives of local Anglican and Methodist churches signed a constitution establishing a single parish. The Anglican Methodist Church of St. Giles was established with the approval of parent churches despite the fact that union of the two bodies failed to win the required majority in the vote of the Anglican convocations. The Rt. Rev. Cyril Eastaugh, Bishop of



DR. CARL MCINTIRE (r), read his Christian Manifesto—seeking \$3 billion in reparations from "modernist" churches—on the steps of New York's Riverside Church. Dr. McIntire, head of the International Council of Christian Churches, a fundamentalist organization, said his manifesto is an answer to the Black Manifesto delivered at the same location by black militant James Forman earlier this year.

EXECUTIVE COUNCIL

Peterborough, one of five bishops who voted against the merger of the two bodies on the national level, presided over the ceremony uniting the two parishes.

St. Giles' Church in Desborough will serve the two congregations. The Methodist church and its other properties in Desborough will be sold. The Anglican Methodist Church of St. Giles will be run by a team of two Methodists and one Anglican under a church council of 15 Anglicans and 10 Methodists.

The St. Giles's experience may provide a pattern of closer cooperation on the local level, according to some of the participants in the uniting service, which was attended by some 250 persons. The Rev. William Hewitson, chairman of the Oxford and Leicestershire Methodist district, preached. Special significance is attached to the authorization of intercommunion at St. Giles, where confirmed Anglicans attending Methodist services and full Methodists at Anglican services may share the one Eucharist. For the present, both religious traditions will maintain their distinctive services but will combine in a single evening service, alternating between the two rituals.

At the first united evening service, Baptists and Congregationalists attended along with Anglicans and Methodists to signify that the union is regarded as a growing together of all Christians in the local community.

WEST TEXAS

Black Mayor on Separatism

Charles Evers, the first black to be elected mayor of a racially mixed town in the south, said in San Antonio, that Negro separatism is "a joke" which the black man seeking progress should avoid.

Mayor of Fayette, Miss., Mr. Evers told a predominantly Negro audience at the Antioch Baptist Church in San Antonio, that they should borrow a page of history from their Irish, Italian, and Jewish brothers, instead of following the spokesmen of black separatism. The emerging blacks, he said, should imitate other ethnic and religious associations to form coalitions with other deprived minorities for real economic and political progress. He said that Negro separatism would only be a retreat to the dreary past when blacks were separate but hardly equal.

"Don't fool yourself with black-power advocates," he said. "You can talk black power all you want but if you can't wield political and economic power, forget it. You've got to replace the mayor of the city or the sheriff of the county with someone who thinks like we do. That's what we must do." He also said that black leaders must be concerned about the needs of poor whites because "nobody speaks for them."

The mayor charged that the Nixon administration is not going to help the

Policy makers of the Executive Council, faced with churchwide support for and fears about General Convention II action to raise at least \$200,000 for the National Committee of Black Churchmen for black economic development, took several major steps to move the funding forward. Meeting Sept. 23-25 at the Episcopal Church Center in New York City and Seabury House in Greenwich, Conn., the council sought to spell out how a "special offering" for both the NCBC and for Indian-Eskimo work should be held.

A dramatic feature of the session was a one-and-a-half-hour open discussion with the Rev. J. Metz Rollins, Presbyterian minister and executive director of the NCBC, over the committee's relationship with the probable recipient of the funds, the controversial Black Economic Development Conference, of which he is also a steering committee member.

The extra-budgetary funding for black economic development raised a storm of long debate at the South Bend convention, Aug. 30-Sept. 5. A major issue of the dispute has been the long argument over how the action may have connected the church with the BEDC and the Black Manifesto demands of its chief spokesman, James Forman, for millions of dollars in "reparations" from white churches and synagogues for past injustices to blacks. Mr. Rollins told the council that his committee would probably serve "reluctantly" as a conduit and broker to get funds to the BEDC.

As presented to the councilors, the \$200,000 "special offering" already in progress was linked with a second action from South Bend, appealing in almost the same language for at least \$100,000 for Indian and Eskimo community development. The Indian-Eskimo work would not have to meet the GCSP criteria, including non-violence, however.

Uneasy about having to present the two appeals in one package (this had happened partly because a 5-bishop committee named in the House of Bishops on Sept. 16 had already circulated a letter asking for funds "before Christmas"), the councilors took a number of actions with reference to black development funding. They:

- (✓) Voted to enlarge the bishops' committee to include 5 priests, 10 laymen, and the presidents of the Houses of Bishops and Deputies to head up an immediate church-wide appeal, suggesting Advent as an appropriate time. Unless earmarked for either the NCBC or the National Committee on Indian Work (for Indian-Eskimo development) undesignated contributions to the appeal would be divided two-thirds for the NCBC and one third for the NCIW;

- (✓) Voted to establish two specific accounts for the offerings. To dispel grass-roots

confusion, this measure affirmed that the Executive Council does not interpret the South Bend actions regarding black and Indian-Eskimo development "as authorizing . . . the use of budgeted general church program funds or the use of any money pledged or to be received from dioceses in response to accepted quotas";

- (✓) Approved immediately an application for \$10,000 for the NCBC for participation in coalition activity. The approval of the application, which has been in the screening process since June, in effect declares that the committee—a 10-church platform for blacks, Protestants, and Roman Catholics—met the criteria, including non-violence, that the church has required of any applicants wishing funds from the \$9,000,000 General Convention Special Program for Urban Crises;

- (✓) Asserted in another resolution that the council "does now determine that the National Committee of Black Churchmen meets the criteria established in 1967 for programs of self-determination and economic development";

- (✓) Heard Dr. Lindley M. Franklin, Jr., treasurer, report that "special offerings" for the black and Indian-Eskimo funds have already through spontaneous pledges amounted to more than \$107,500 since the action was taken at South Bend;

- (✓) Heard the Rt. Rev. John E. Hines, Presiding Bishop, say he was "saddened" by the "dozens and dozens and dozens" of critical letters he had received about the NCBC action at South Bend. The Presiding Bishop added, however, that he "could see no reason to be defensive about the stance the convention took—and certainly not apologetic."

The talk by Mr. Rollins, given at the invitation of the committee whose chairman was Prime F. Osborn III, of Jacksonville, Fla., was followed by a frank question-answer period, lauded by many councilors for its candor.

Stating that the NCBC came into formal existence "before Forman," in December 1967, as a platform for black churchmen "to be taken seriously" by whites, Mr. Rollins declared that the black power element in various churches had long since concluded that "the name of the game is ecclesiastical power." The NCBC is not a "separatist" organization, he said. Rollins criticized "lip service" given the race crisis by many predominantly white churches, noting failures in such projects as the National Council of Churches' Religion and Race program and Crisis in the Nation programs of several churches.

Members of the NCBC "took some delight" in the dilemmas for white churchmen brought on by Mr. Forman, he said, "when most of us were kicking ourselves in the pants for not having been radical enough." Mr. Rollins continued: "The manifesto has exacerbated the fact that there is a crisis of attitudes between black and white churchmen" toward things like

Continued on page 14

poor and the minorities, claiming that the President is for the southern white racist and the northern suburban racist. "We blacks and browns and others who think alike have got to join hands to defeat him and all his kind."

Mr. Evers was also critical of black leaders who obtain high positions in government and forget about their own people. "Any black man who gets in a position to help his black brothers and refuses isn't fit to be there," he said. "We must use every legitimate means to remove him from office." He was particularly critical of two black leaders. According to Mr. Evers, Sen. Edward Brooke of Massachusetts is "thinking white inside." James Farmer, leader of the Congress of Racial Equality before becoming an assistant secretary of the U.S. Department of Health, Education, and Welfare, was also criticized. "He (Farmer) got a job with HEW," Mr. Evers said, "and turned 'white' on us."

The black mayor was in San Antonio to seek contributions for Fayette which, he said, was nearly bankrupt when he was elected. The town has no streets, recreation facilities, and no clinics for the elderly or for pre-natal care, he said. There are some 4,500 people on welfare. Mr. Evers said he is trying to get industry to move into the area because "we've got people who would rather work than be on welfare, but there aren't enough jobs for them." Mayor Evers said he hopes Fayette will be a town of which all America can be proud and where all races will live together in harmony. "America is the greatest country in the world and democracy is the greatest government," he said, "but it is up to us to make it work."

CANADA

Ecumenical Hymnal in Preparation

According to the experts on church music in Toronto, the planned Anglican-United Church of Christ joint hymnal will include a hymn dedicated to the "sacrament of sex." It will include these words: *Now thank we God for bodies strong, vitality, and zest, . . . for strength to meet the day's demands, . . . and for the sacrament of sex that recreates our kind. . . .*

Following are other samples of new hymns for the collection:

*Man is now a race of travelers,
Ranging wide o'er earth's whole face;
Every state is now our village,
Every town our market place.*

Also:

*God of concrete, God of steel,
God of piston and of wheel,
God of pylon, God of steam,
God of girder, and of beam,
God of atom, God of mine;
All the world of power is Thine.*

Chairman of the committee is the Rt. Rev. F. H. Wilkinson, retired Bishop of

Toronto, himself an accomplished musician, and vice chairman is the Rev. R. H. N. Davidson, also of Toronto. The committee has studied 10,000 hymns from 137 books. The final number is 500. Some 800 new hymns were submitted for consideration—by Asians as well as West-erners.

Because many old favorites are still too meaningful to their backers, the committee ran a poll across Canada for the best loved in the evangelistic field. The 21 hymns that made the final selection, in order of popularity, are: "There is a Green Hill Far Away"; "Jesus Lover of My Soul"; "What a Friend We Have in Jesus"; "We Sing the Praise of Him Who Died"; "Souls of Men, Why Will Ye Scatter?"; "Rock of Ages"; "My Faith Looks Up to Thee"; "Art Thou Weary, Heavy Laden?"; "Beneath the Cross of Jesus"; "Take My Life and Let it Be"; "Just as I am, Without One Plea"; "Will Your Anchor Hold?"; "I Heard the Voice of Jesus Say"; "Hark, My Soul, It is the Lord"; "I Need Thee Every Hour"; "Come, Let Us Sing of a Wonderful Love"; "More Love to Thee, O Christ"; "My Song is Love Unknown"; "Tell Me the Old, Old Story"; "He Leadeth Me"; and "Jesus, Saviour, Pilot Me."

EDUCATION

Order "Til Hell Freezes Over"

Students at the Roman Catholic Seton Hall University, in South Orange, N.J., have been advised that the school will hold to its principles on student disorders "til hell freezes over." Msgr. Edward J. Fleming, president, told the 10,000 students at the formal opening of Seton Hall's 114th term that the school would not be run by the students.

"Though faculty and students share the responsibilities of the educative process," he declared, "they are not equal partners, since students, by definition, are here to study and to learn under the direction of the faculty." The president said that his remarks were designed for those "who would refashion our society, the church and, specifically, Seton Hall into something of their own image." He warned: "There are real basic principles which we cannot and will not compromise 'til hell freezes over."

BAPTISTS

Not "A Dime" for Reparations

Re-elected president of the National Baptist Convention, USA, Inc., at the annual convention of the country's largest Negro religious body, the Rev. Joseph H. Jackson said his church would not spend "a dime" for reparations. He opposed the move of the general board of the National Council of Churches in asking

member churches to give \$500,000 to two organizations—IFCO and NCBC—closely identified with black economic development.

Dr. Jackson, who is pastor of Chicago's Olivet Baptist Church, said he feels the NCC has invaded the field of politics and economics, and he objected to blacks who accuse all white Christians of racism. His re-election to the convention's top office was by acclamation of the 14,000 delegates representing 6.3 million members at the meeting held in Kansas City, Mo. He has been head of the church for the past 17 years. Among the few dissenting to the acclamation were the Rev. Timothy P. Mitchell of New York and the Rev. L. K. Curry of Chicago. They are leaders of a militant, anti-Jackson group called Concerned Clergy of the National Baptist Convention.

The vote was a victory for the viewpoint of Dr. Jackson who has denounced racial separatism, the Black Manifesto and reparations, as well as most expressions of black militancy. Every resolution he requested was passed. Delegates scored the doctrine of separation, criticized the Black Manifesto and the principle of reparations, and asked for clemency for Muhammad Ali, the former heavyweight boxing champion convicted on draft evasion charges.

Dr. Jackson said, "The civil rights movement must now modify its course and move in a different direction. It must cease to be a campaign of color, that is, the Negro Americans against white Americans. . . . The goals should not be Negro rights alone but the rights of all Americans. The emphasis must be as much on civil responsibility as on civil rights."

Following the passage of a resolution asking clemency for Muhammad Ali, Dr. Jackson indicated that he felt such a plea would help decrease national tensions.

ROMAN CATHOLICS

Jesuit Contradicts Pope

A Jesuit biblical scholar from the University of Notre Dame has contradicted Pope Paul VI on the reason for declining vocations to the priesthood and to religious life. The Rev. John L. McKenzie, writing in *The Critic* magazine, has blamed the drop in applicants on "untrustworthy" church leadership and not on a desire for "soft living."

The latter charge made by the Pope "is not convincing in the United States," said Fr. McKenzie, citing readiness to enroll in the Peace Corps as an example of American youth's willingness to serve. This is a type of career, he wrote, "which has less soft living than one can find in Roman ecclesiastical palaces. I know nothing about the personal life of Pope Paul VI; I have seen pedestrians nearly run down in Rome by the chauffeur-driven limousines of cardinals. I saw the papal limousine coming down the Corso

NCC REPORT

(a street in Rome) one afternoon at a speed of at least 40 miles an hour preceded by a screaming escort of Roman motorcycle policemen. Come off it, Your Holiness. You can read lessons to no one about soft living."

Fr. McKenzie's book *Authority in the Church* traces the nature of ecclesiastical government to New Testament sources, and it drew investigation by Vatican officials. In *The Critic* article he said, "I got myself under a permanent injunction with no hearing in sight."

His article also leveled an attack on Roman Catholic bureaucracy: "No one can seriously assert that the hierarchical system is a means of growth in Christian holiness," he wrote. He contended that "religious communities and diocesan seminaries have a traditional program which is intended to destroy personal character and personal integrity." He denied that "any human being is big enough to administer wisely and virtuously the kind of authority over others which hierarchical authority claims. Another way of doing it, fairly clear in the New Testament, has not been tried in the church on anything but a local scale since the first century. I refer to statements (by Christ) that the officers of his church should not lord it over their brethren." He also accused the Roman Catholic hierarchy, including Pope Paul, of "characteristic self-pity" and said the church's officers are "major obstacles to the work of the church."

ORTHODOX

Pastor Condemns Manifesto

"The time has come to lower the Black Manifesto into its grave," the vicar of the Greek Orthodox Churches of Virginia said. The Rev. C. N. Dombalis, pastor of Sts. Constantine and Helen Church, Richmond, is one of the few American Orthodox leaders who have commented on the manifesto and its demands of reparations from churches and synagogues. He called the demands of the BEDC an "amorphous expression of want, stemming from frustration and emptiness." The priest said the manifesto "must not be permitted any longer to hinder the relationship amongst races."

Fr. Dombalis is a member of the human relations commission of Richmond, a city where reparations demands have been made to churches by a small *ad-hoc* group apparently unrelated to the BEDC.

While saying "sanity" must be restored to race relations, the priest stated that "we need to re-animate a heart of warmth and understanding for the less fortunate. We have grown wise on technology but foolish in our goals. Our sanctuaries and synagogues, be they either black or white, though artificially cooled by mechanical refrigeration, hold memberships synthetically intemperate by age-old prejudices so commonplace they are natural."

The general board of the National Council of Churches meeting in Indianapolis refused to denounce the organization issuing the Black Manifesto and the policy makers asked NCC member churches to raise \$500,000 in new money for two groups identified with the manifesto. No funds were allocated directly to the Black Economic Development Conference (BEDC) which sponsors the manifesto and demands reparations from white churches and synagogues. The adopted resolution was introduced by Dr. Arthur Flemming, NCC president. It had been drafted earlier by the NCC executive committee.

Earlier in the session devoted to the manifesto, a substitute motion totally denouncing the manifesto was defeated as was an amendment which would have made stipulations on how church funds for fighting racism should be spent. The NCC board urges its 33 member churches to give the \$500,000 without strings to the Interreligious Foundation for Community Organization (IFCO) and to the National Committee of Black Churchmen (NCBC).

The board also authorized forming a plan to raise among the churches "tens of millions of dollars" for loans and grants to disadvantaged groups. Action was requested by the time of the council's triennial general assembly in November.

The motion to substitute an outright rejection of the manifesto was made by NCC vice president Calvin Hamilton who proposed that the NCC precede its recommendations for action with a statement adopted earlier this year by the Christian Church (Disciples of Christ). That lengthy statement rejected what it called the black racism, violence and separatism, extortion, revenge, and blanket denunciation of the church found in the manifesto. After two hours of debate, the Hamilton motion was defeated 80-49, with two abstentions.

Dr. A. Dale Fiers, general minister and president of the Christian Church, who said that he had no knowledge that his church's statement was to have been presented as a substitute motion, but which move he had supported, then offered an amendment to the executive committee recommendations on funding. He wanted the NCC to call on IFCO and NCBC to use money from churches "only for programs consonant with the general purpose of the National Council and to avoid funding organizations advocating the use of violence in the effort to achieve reform and the violent overthrow of the political and economic system."

A United Methodist executive, Dr. A. Dudley Ward, said this amendment would indicate a lack of trust in blacks to exer-

cise their own judgment. The Fiers amendment was defeated 74-35, with six abstentions.

In addition to adopting the \$500,000 gift resolution, the general board passed further action which included:

(✓) Urging churches to exert moral force on governments in the areas of welfare, housing, education, job training, urban and foreign economic aid;

(✓) Realigning by NCC of its priorities so as to meet the objectives of the crisis in the nation program more effectively;

(✓) Continuing consultation with representatives of BEDC.

Budget Lowest Since '65

The NCC's adopted budget of \$21,503,970 for 1970 is the council's lowest in five years. The 1969 budget was \$23,796,000. The peak in expenditures was reached in 1968 when the council spent \$24,612,355. The last time the figure went below the amount budgeted for 1970 was 1965, when the NCC spent \$20,301,871.

Nearly half of the 1970 budget will go for the Division of Overseas Ministries (DOM), but the \$10,287,750 DOM budget does not include ocean freight costs for relief goods.

The general board of the NCC also passed a resolution which asserted that the immediate needs of the country's hungry cannot be overlooked in government efforts to alter the welfare system on a long-range basis. Immediate steps to provide all poor people with an adequate diet at a cost to them of not more than 25% of their income was asked. The board also called upon the government to expand food distribution programs and urged local congregations to find out about the distribution in their communities and to work to improve it.

SIECUS Director Speaks

The director of the controversial Sex Information and Education Council in the United States (SIECUS) told the NCC board that churches must stand up and witness for sex education in the public schools. Dr. Mary Calderone declared that "deliberately concocted lies in the name of Christianity" have brought SIECUS under heavy fire. She rapped the John Birch Society and Billy Hargis's Christian Crusade as the attackers.

Dr. Calderone asserted that teaching sex in the schools is needed to counteract the "raw sex all around us," including the implication in family magazines that unmarried sex relations is the "in" thing. "If the parents teach only in terms of negatives—and we know how the young repudiate negatives in this day—then the school must teach positives," the speaker said.

John B. G. Roberts

WHAT NEXT AMERICA?

“The South Vietnamese are very confused by America. They receive wonderful assistance of all kinds by dedicated Americans, giving their lives for their sake. Then, they read of Americans demonstrating violently against their fellow countrymen for giving this aid. . . . They don't understand our motives, and they wonder what next America?”

I HAVE just spent a very interesting afternoon with a Vietnamese protestant clergyman affiliated with the Christian Missionary Alliance Church, who is working with the Montagnards in the Pleiku area. He had invited us to

The Rev. John B. G. Roberts is an armed forces chaplain (major) on duty at Pleiku Air Base, South Vietnam.

dinner at his house to thank Chap. Taitano (who is going home) for all his help to them during the past year. The pastor speaks excellent English, and he was a most gracious host.

Dinner started with a very light and delicately flavored chicken soup. Different parts of the chicken were placed in a small soup bowl with noodles that were as fine as hair. Rice-shrimp chips were

served with the soup that look much like our large potato chips. Spoons were served with the soup, but the chicken was to be eaten with aluminum chop sticks. In fact, everything else was eaten with these same chop sticks, and I had trouble trying to pick up cucumber slices and lettuce leaves with those things. A salad of various spearmint and flower leaves was served along with cucumbers and lettuce. The leaves were dipped into a fish oil with red peppers and then placed in a bowl of rice. Chicken, pork strips, shrimp, and a meat delicacy rolled in rice paper was also available to be dipped into the oil and then eaten with the rice. Their herbs and spices create new and delightful taste sensations. None of the dishes was “heavy,” and each was unique and could not be likened unto anything that I have ever tasted before.

During the conversation, I asked the pastor how he felt about the present situation in his country. He replied that, of course, everyone wants peace but not without freedom. He said, “Peace without freedom is slavery.” It is difficult for Americans to understand, but the educated Vietnamese would prefer war, horrible as it is, to peace under communism. Although their lives are in jeopardy every hour of the day, they would choose to continue in war rather than accept peace under a communist controlled government. The pastor has lived under communism. His father, also a pastor, was captured by the communists. He said, “The communists tell them when to eat and how much to eat, they tell them when to laugh and when to cry, they tell them when to love and whom to love.” They do



“America isn't told this story”: Some Vietnamese orphans with new clothes and toys sent from churchpeople in the United States.

not want this kind of life; they prefer to take their chances in war—as much as they so desire peace—for they have more freedom in bloody warfare than they would have under communism.

THESSE words are echoed over and over again by every missionary I have met in this country, be he Vietnamese or some other nationality (American, Australian, French). These people are all dedicated to peace, but they know from agonizing experience that peace will not come under North Vietnam's or the National Liberation Front's leadership—only enslavement. We will never know how many untold thousands have been deliberately murdered by the Viet Cong. They are still uncovering mass graves throughout the country—50,000 would be conservative. I could relate to you atrocities that are almost unbelievable committed by these misguided fanatics. The South Vietnamese have reason to hate and reason to fear their northern brothers. But their hatred and fear is directed to the enslaving system these people represent, and they want no part of it.

The Reverend Mr. Mieng, president of the Evangelical Church of Vietnam, whom I met at a local church function, has written the following words: "It is very difficult for others to understand the sorrow and pain that the Vietnamese people have gone through for the past 23 years. And today there is continuing heavy fighting. Our cemeteries are filled, and the number of orphans and widows is increasing daily. About 20,000 persons have been permanently maimed. Every time I think of the situation I have sorrow in my heart. . . . But even in great sorrow I have much to praise the Lord for. We do have one little bit of comfort: We still have freedom, especially the freedom of religion. The Vietnamese are striving to retain this freedom. We do not want war; neither do we want to become slaves. When it was announced last fall that the American government had decided to stop the bombing of North Vietnam, people became very disturbed. They thought that the Americans would leave us in the lurch, that sooner or later Vietnam would be given over to the commu-

nists. Everybody became very pessimistic and had no confidence in the future."

America isn't told this story. Those who have not been here do not know the feelings of these people. They are ignorant of the desires of the South Vietnamese leaders and the Christian populace. There are about two million Christians in both North and South Vietnam. The Christians

left in the north (approximately 600,000) have already been enslaved. The remaining followers of Christ in the south are asking their church leaders, "Where are you going to take us if the communists take over our country?" They can not live under communism. They *do not want to live* under communism. Do those waving Viet Cong flags in American streets



Chap. Roberts, who works with three orphanages as part of his duty, distributes clothes and toys in the Pleiku area. They were gifts from churchpeople in the Diocese of Pittsburgh.

realize the strong feelings of these embattled people? Have they talked with mothers who have seen their children cruelly maimed or murdered? Can they possibly relate themselves to a wife who has witnessed the beheading of her husband? Many of the Vietnamese orphans have had the traumatic experience of seeing their parents horribly killed by a ruthless, unfeeling enemy. Can those opponents of our efforts over here comprehend that, despite the ravages and terror of this dirty little war, these people would rather continue living in this manner than accept peace under communist auspices? What price freedom? Has the American press ever reflected these thoughts?

A good example of the press treatment of this conflict was expressed by an American missionary who has donated 11 years of his life to these people. He tells this story: The Viet Cong moved into a village one night and, in a particular house, murdered the father and the mother and literally shot the legs out from under a little nine-year-old girl. This little Montagnard girl was taken to an American military hospital. For 9 months the medics worked on this girl, grafting skin and bone, building her new feet and legs. When the girl was put back on her feet, reporters were invited in to witness this miracle of surgery and care. The little girl was beautiful in her beads and Montagnard skirt—a wonderful picture of hope and joy. None will ever see this picture because the reporters weren't interested in taking it. This story never appeared in an American newspaper or magazine. But how many times have you seen pictures of a little Vietnamese child who was unfortunately struck by a stray American bullet?

THE South Vietnamese are very confused by America. They receive wonderful assistance of all kinds by dedicated Americans, giving their lives for their sake. Then, they read of Americans demonstrating violently against their fellow countrymen for giving this aid. They see us win a military victory, and then permit the enemy to enter a sanctuary, rest, recuperate, and resupply for future assaults and battles. They view daily the destruction of their cities and territory while the enemy lives untouched and comfortable above the 17th parallel. They don't understand our motives, and they wonder what next America?

I, too, wonder, "What next America?" Do we pull out and permit a communist takeover? Do we push for a coalition government which would add up to the same thing? Have we sacrificed 35,000 lives for naught or do the South Vietnamese people get to keep their freedom that they desire above all else? What next America? We who are over here—both Americans and Vietnamese—want an answer, and we deserve to get it.

The Church In Vietnam

By HARVEY G. COOK

YOU are in the Navy Chaplain Corps. It seems like only yesterday that you were at chaplain's school in Newport, R.I. This is the eight-week orientation to the naval service mandatory for all new chaplains. After this school most chaplains have their first assignment at a fairly decent and secure stateside billet such as Great Lakes, Ill., or San Diego, Calif. There you are under the direct supervision of a senior Navy chaplain. After approximately six months it happens—you get orders to go with the Marines to Vietnam. You are fully aware that our young men need someone to minister to them in a combat zone far away from home. This is one of the reasons you became a chaplain. Your orders read that you are to report to Camp Pendleton, Calif., for orientation and pre-embarkation training with the Marines. Here you learn some rudimentary facts about the Marine Corps—its structure, jargon, and mission. Also you get briefed as to what to expect once you arrive "in country" (Vietnam).

It is not long before you are flying across the Pacific with several hundred other servicemen—destination Okinawa and then Danang, Vietnam. Immediately upon arrival in Danang you are cognizant that there seems to be a certain amount of tenseness and yet at the same time laxity among the troopers. Some men have obviously been in the field and are wearing muddy boots and jungle utilities. Others have the starched look of stateside troops. Many thoughts race through your head. What about the rocket attacks you have been reading about? Will I be of any real help to the men? What will my assignment be like? Your mind just whirls.

Within a few days after arrival I was sent to a Navy hospital to work for approximately two weeks before being sent to my permanent unit. The hospital looked about as much like "in the world" (jargon for the United States) as anything I had seen yet—clean, air-conditioned, and even smelling like a hospital. But

this is where the similarity ended. A call came into the office that choppers had just brought some wounded men into the receiving station area. There was no question that this was war. Upon entering the small receiving room I felt very uneasy. One young man had his leg blown off above the knee and gaping wounds in the abdomen. The doctors and corpsmen were desperately trying to stop the bleeding and attempting to get fluids into the body. The young Marine asked, while shaking visibly, "Will I live, chaplain? Am I going to make it?" This was just the beginning of what went on for two solid weeks both day and night. The eyes, legs, arms of young men gone. But there were some that came in that did not make it at all. What can you do for a man who comes in when there is nothing left but what can fit into a small canvas sack? The only option was prayer for the man and his loved ones. You know that you are needed, and whether people agree with the war or not, the fact remains that our young men are still here.

Finally I got into my first Marine unit—a combined camp of two separate companies. But also, I was to be a circuit rider, via jeep or chopper, to various spots throughout Danang and outlying areas for services, counseling, and visitation. This camp was immediately next to the ammunition dump. Almost nightly rockets came soaring overhead toward what the



"There are regular chapel services."

The Rev. Harvey G. Cook, a priest of the Diocese of North Carolina, is an armed forces chaplain (lieutenant) currently on active duty in Vietnam.

Viet Cong considered the more essential areas of the Danang military complex, *i.e.*, the airstrip. At times Charlie would decide to have a land probe just to make sure that we were continually on the alert. Around the camp are situated towers with floodlights, thousands of yards of barbed wire, and bunkers and holes for fighting and protection against enemy fire. The siren sounds, and everyone scurries toward a sandbagged bunker with flak jacket, helmet, and gas mask. If the siren is a long loud blast, this signifies a rocket or mortar attack. If the siren is going up and down in tone, it means a land attack.

AFTER one week of getting acclimated, an accident in the ammunition area sent the dump into a living inferno. This began right in the middle of my first chapel service. The commanding officer quickly called a halt to the worship. The blasts started out slowly and got progressively worse. A chaplain's duty in an emergency is to go to the medical-aid station. After I was at the aid station for a short time, the structure collapsed and everyone ran for cover elsewhere amidst concussion, flying shells, and shrapnel. I ended up in the command bunker and after a frightful hour or so, tank units, risking their own lives, came in to evacuate us. Everything in the camp was leveled and destroyed by concussion and fire.

For the next several weeks we lived in bunkers (holes in the ground surrounded by sandbags) and in temporary areas. Finally the seabees rebuilt our camp site and we moved back "home" once more. This was my first experience of really living with a congregation. Through sharing and experiencing the same living conditions and just trying to exist for several weeks in a difficult situation, you get to know your men well. You certainly have a much better appreciation for the term *koinonia* or fellowship!

With everything relatively calm once more, the daily routine of a Marine chaplain in an area that is on the border of being safe and yet exposed to Charlie began. What does a chaplain do? The *Chaplain's Manual* states that the chaplain "performs the general duties of a special staff officer with respect to the moral, spiritual, and religious welfare of the command; assists in determining and improving the state of morale; develops and conducts religious programs; ministers to the sick and wounded; corresponds with relatives of personnel as directed." Thus, you have regular chapel services on Sundays as well as other services during the week for units that have no permanent chaplain. You make the attempt to interview each new arrival from stateside so that the young Marine knows you are here and very available. There are myriad counseling opportunities involving the use of pot, marital difficulties, homesickness and loneliness, and all the rest of the problems that people in the 18-21-year-

old category accrue. Yes, men at times with tears in their eyes, come to see you—"My wife just wrote and said she wants a divorce. She's found someone else. What's going to happen to my kids?"—"I just can't stand the pressure over here any longer"—"I see nothing wrong with smoking pot. It relaxes me"—"Would you help me write a letter to my girl?" The statements and questions are multitudinous. Then, of course, the Red Cross messages come in concerning accidents, deaths, and other major concerns of the families at home. Again you are the one called upon to deliver the message and assist in obtaining emergency leaves or whatever. Calls to our men in the hospital are also a must. You also pray for the dead and dying as well as conduct their memorial services. Marines are young boys chronologically, but they mature rather quickly because the job they do is one geared for men. The chances for eating, sleeping, and being in the same area where the men work and relax brings about a closer relationship than is possible in most civilian parishes. Also, as a circuit rider, I get the chance to visit men who are deployed for various assignments with combat operations in the "boonies." You go by chopper or convoy for maximum safety. The wearing of the cross means nothing to Charlie when he's firing at you! However, the Marines are proud of the fact that they take care of their chaplains. A great job is done making sure that you are relatively safe and that you are supported in your work.

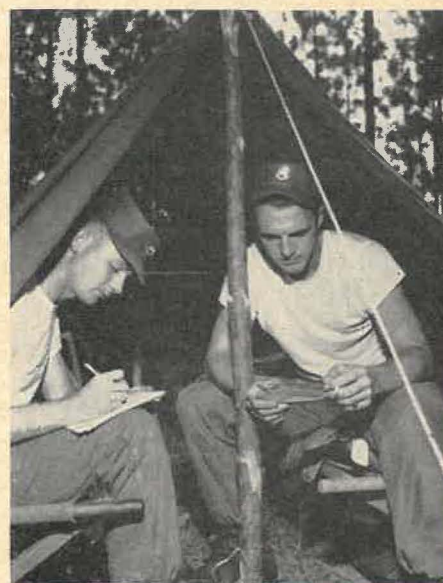
One of the wonderful things that happens to a chaplain in Vietnam is his close relationships with chaplains of every possible background. We are all on common ground doing the same job together. Somehow, arguments or controversy over such a subject as liturgy just don't seem critical enough to bother with. We are what the Marines call "tight" (very close) to one another.

BESIDES our primary job of helping the young Marine with his moral, spiritual, and religious needs, there is ample opportunity to work closely with the Vietnamese people in a program of self-help. Work in hospitals, orphanages, building homes, medical aid, distribution of food, and working with representatives of other religions are all possibilities. There is a real need here for children's clothes, diapers and other baby needs, sweets, and every kind of health and comfort item such as tooth brushes, tooth paste, or whatever. Chaplains, including me, are always delighted to help distribute any items that are sent to Vietnam.

The war is not pleasant. It is lonely and at times depressing being away from your loved ones. Yet the rewards of being one of God's priests in this situation are manifold. There is no question that we are here because they are here—our young fighting men in Vietnam.



... Caring for religious needs,



... assisting in moral needs,



... ministering to spiritual needs,

... About South Bend

Some Commentary on GC II

◆ "We are concerned that our church paid tribute [in GC II], suborned extortion, gave credence to the false doctrine of attainder, sacrificed right to buy popularity, and placed at an operational disadvantage and a point of undeserved pressure fellow Christian denominations as interested as we in the resolution of social, economic, political and fellowship conflicts and injustices." . . . *The Vestry of St. Paul's Church by-the-Lake, Chicago, in an open letter to the Bishop of Chicago, the Bishop Coadjutor, and Diocesan Council.*

◆ "The American Episcopal Church, as an institution which stood for integrity and honest, enlightened leadership throughout the history of the United States, died last week in a little town in Indiana. The scene was well chosen, for several small towns in Indiana are the residences of circus retirees. The 'South Bend Steamrollers,' otherwise known as the Special General Convention, became, if I may be forgiven the mixing of metaphors, a circus. Not a circus of joy and entertainment and of delight to the glory of God, but a circus of jugglers of words and of jaded clowns missing their cues. It became a circus reminiscent of Nero's circus where Christians were thrown to the lions." . . . *The Rev. Clifford H. Buzard, Rector of St. Paul's-by-the-Lake, Chicago, in a sermon on Sept. 7.*

◆ "What was it like to be a priest or lay deputy at Notre Dame? It was sheer agony—the most painful five days of my whole priesthood. The House of Deputies was threatened, insulted, scorned, and (figuratively) spit on by hurt, angry blacks, by self-righteous pacifists, and by the most extreme hippies. On several occasions, had not the deputies practiced extraordinary restraint and humility, there would have been the scandal of open fighting at the convocation center. The especially chosen priests and laymen from 107 dioceses listened *beyond* the insults, angry denunciations, rude language, and desperate pleading of a group of deeply disturbed people. And at whatever cost in humiliation to the deputies, they were heard." . . . *The Rev. William C. R. Sheridan, D.D., Rector of St. Thomas Church, Plymouth, Ind.*

◆ "In effect the use of mob psychology and highly emotional pleas has committed the Episcopal Church to provide not less than \$200,000 to the Black Manifesto group, that is, if they refrain from carrying out their threats of violence long enough to get the money to set up their

national headquarters. It seems to me incomprehensible but this is the kind of statesmanship our leaders provided for the church. So burdened by guilt at real injustices done to our black brothers they have become pawns to any group that can make an emotionally charged demand. . . . That kind of statesmanship only makes the church a laughingstock instead of an intelligent and mighty arm of salvation for the world. . . . I consider myself an informed liberal Christian. But I and many other clergy and lay persons will now be moved to break the long silence. In my opinion it is time for responsible, believing Christians to act upon their faith; to work as agents of Christ for accomplishing the fullness of life for all men. We must resist strongly the limping kind of statesmanship we have been witnessing in recent years which stumbles from one crisis to another reacting to the most recent emotional stimuli rather than to the leading of the Holy Spirit, who has not as yet withdrawn Himself from the church." . . . *The Rev. Robert L. Howell, Rector of St. Chrysostom's Church, Chicago.*

◆ "There is no doubt that the issue that captured this convention was racism. . . . It was the black community—the black clergy and laity of the Episcopal Church—who helped us (me) see the importance and the priority of this issue in our lives today, both here and abroad. The blacks were honest, open, brutally frank with us of the white race, and they confronted us (they confronted me) with our racism; they laid at our feet (my feet) the issue for us (for me) to handle. The blacks spoke, and then they waited in silence, and they waited for a long time. It was the white church that had to wrestle with this stain on our individual and corporate lives. Finally, after much anguish, torment, soul-searching, and prayer, the white church was able to get behind disturbing words and damning rhetoric to



the truth before us. Do we trust our black clergy and laity of the Episcopal Church? Do we want to have a part—perhaps only a minimal part—in the black movement for economic and social development in the black community? Thanks to the Spirit the answer, given by a responsible majority of the Episcopal Church in a canonical convention, was 'yes'." . . . *The Rt. Rev. Lyman C. Ogilby, D.D., Bishop Coadjutor of South Dakota.*

◆ "In all of his absurdity, wooliness, and confusion, Pike was a portent, and his spirit has indeed survived him. The week he disappeared into the wilderness, the Episcopal Church moved to allocate \$200,000 in 'reparations' to James Forman's organization, which is really a sort of Moral Protection Racket. The mind shudders. Will Dublin demand reparations from London? Will we (the British burned Washington in 1814)? What will the American Indians ask? Should the Arabs pay reparations to the blacks because their ancestors were slavers—or demand them from Spain over the conquest of Granada? And how about the Aztecs, the Sicilians, and the Walloons? Sail on—in confusion—House of Bishops." . . . *National Review, Sept. 23.*

◆ "The real reason all this has happened is that so-called 'nice' people like us have not really done anything about the gaping social problems on our doorsteps. . . . What can be done when things like the South Bend convention irk one? Prayer is the best response—if you don't like what the delegates have done, pray for them. If you don't like the policies of the Presiding Bishop, pray for him every day. Pray for the conversion of the rector . . . of your bishop . . . of the vestry . . . of all the Episcopalians in the world. But, first and foremost—we should pray for our own conversion, each of us. We should do this before we ask one more thing of God." . . . *The Rev. John F. Mangrum, Rector of St. Mary's Church, Tampa, Fla., in his parish newsletter.*

◆ "I am sure there are those who disagree totally with this action taken. I, myself, am deeply opposed to the Black Manifesto and to any concept of 'reparations' taken under threat or coercion or duress, and I was greatly relieved to hear that that was not the case at South Bend. But there are ways . . . decent and orderly ways, ways that adhere to the law and order of the church . . . for dissent to be voiced, alternatives given, and policies set. Those whom you elected to serve you at South Bend did what they thought the Spirit dictated. I cannot accept any innuendos to the contrary. It remains for those who disagree to be heard, and if their disagreement represents the majority opinion of the church, they can elect deputies who will reflect that opinion." . . . *The Rev. Robert W. Estill, Rector of St. Alban's Parish, Mount St. Alban, Washington, D.C., in a sermon on Sept. 14.*

EDITORIALS

Teacher Walkouts

TEACHERS in the public schools earn every cent they are paid, and a good deal more.

That will surely stand as a general statement of general fact. Among our readers are some very ingenious people, of the sort who could locate an overpaid school teacher or a two-headed calf just to make us look silly; so we'll protect ourselves by making our statement a general one, subject to exceptions.

The nation has been plagued in recent weeks, since Labor Day, by teacher walkouts. The disputes vary from place to place, but evidently in most cases the chief issue, unsurprisingly, is salaries. In at least one city we know of, the teachers struck because the city council had reduced a pay settlement arrived at last spring between the school board and the union (NEA) affiliate. There one must sympathize solely with the teachers. They accepted terms made months ago, made their plans accordingly, and were then told that the agreement was off—much too late for them to look for other jobs. People who are paid as modestly as school teachers cannot afford to take cuts of that sort and in that manner, even if so minded.

Our own feeling—again, as a general thing, without disallowing exceptions to the rule—is that all too often public school teachers are made to pay for what municipal politicians do. If somebody or some department overspends, the deficit may be taken from the budget for teachers' salaries. That has been a classic pattern in the past. It is well that teachers are so organized that they are no longer helpless and defenseless against such robbery.

But obligation is always bilateral. When teachers feel constrained to strike, they should do so if at all possible before school opens. Otherwise, it isn't the politicians who get struck where it hurts, but the children. Teaching, like the ministry, isn't just a job. Strictly as a job it isn't a very good one. It is a high vocation for those who are called to it, and we cannot shake the old-fashioned idea that teachers and clergymen should set an example of devotion to the common good which will be a rebuke to those who need rebuke, and a standard to which all good men and women may repair.

Two New Reprints

EVERY now and then an article appears in our favorite magazine which evokes many requests for reprints, primarily because the article manages to say very well something that peculiarly needs to be said. That has happened twice within recent weeks. The first article to meet with this response was by the Rt. Rev. George E. Rath, Suffragan Bishop of Newark, in TLC of Aug. 31. In his address to the 1969 convention of his diocese, Bp. Rath, a devoted *pastor pastorum*, told the members of the convention what is on his mind and heart on the whole subject of the care and feeding of clergy, even more the right attitude toward and use of the clergy. More than one clerical reader said to us: "I wish everybody in the church felt that way." So we decided to

make it available in reprints, feeling that we can reach a few thousand more churchpeople who need it very much.

The second article [TLC, Sept. 21] is by one of the most deservedly popular and effective campus padres in the land, the Rev. A. Balfour Patterson, Jr., at the University of Colorado. Entitled *Collegians, Church, Family*, it deals with the needs of each of these three groups. What does a good student pastor do? What can you do to help? This is top-notch reading for parish clergy, parents, and students.

You can place your order from the advertisement on page 14.

From Vietnam

ELSEWHERE in this issue (on page 8) you will find an article on Vietnam which is admittedly (*i.e.*, the admission is specifically ours, not the writer's) one-sided. But that does not make it untruthful. Chap. Roberts is a witness for the people of Vietnam who want peace but also want freedom from the tyranny of communist rule. An entirely all-sided account of what is happening in Vietnam would have to include a realistic assessment of the horror of the war itself, altogether apart from the causes



and rationale of the war. But we have yet to read anywhere such an entirely all-sided account, and our editorial conscience troubles us not at all that we are not here putting together such, since evidently it is impossible to put together the whole truth about Vietnam all in one place.

Our own position has been widely misunderstood by people who have taken for granted that it is the hawkish stance, simply because we are impatient and even intolerant of the clamor for immediate withdrawal of American forces from Vietnam—regardless of the consequences. Our contention is that if the script for that noisy jazz is not written in Hanoi it might as well be; and because Hanoi is a communist center, and because we are convinced that communism is a deadly enemy of both Christianity and freedom—in both of which we believe, any script that could conceivably be written in Hanoi is unacceptable to us, and ought to be to all who believe in Christianity and freedom.

Please don't, anybody, take us to task now for drum-beating or crusading. We too are praying that Mr. Nixon may be able to bring all American fighting men home before the elections in 1970. We should like to see it much sooner—if. . . . But we refuse to join those who would pressure him to withdraw American forces regardless of the consequences in Vietnam. However you feel about the issue—read Chap. Roberts's testimony. This isn't the whole story; but it's part of the whole story which as Christians, as Americans, as cherishers of freedom for all peoples, we cannot afford to ignore.

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Reprints from THE LIVING CHURCH

Two reprints of recent articles in *The Living Church* are now available:

1. **A BISHOP'S PASTORAL CONCERNS**, by the Rt. Rev. George E. Rath, Suffragan Bishop of Newark. (In the *LC*, Aug. 31.) A most helpful and timely consideration of how church people should regard, and deal with, their clergy. "Must" reading for bishops, vestries, and lay people who care!

2. **COLLEGIANS, CHURCH, FAMILY**, by the Rev. A. B. Patterson, Episcopal chaplain at the University of Colorado. (*LC*, Sept. 21.) Have you a child or parishioner going to college? Have you a concern about the Church's ministry on the campus today? Then this is for you!

Both these articles are ideal for general distribution. Our supply of reprints is limited, so order now.

Price—12 cents per copy, for either reprint; 10 cents per copy, orders of 50 or more. Be sure to specify which one you want—Bp. Rath's or Dr. Patterson's.

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COMING — Next Week
Semi-Annual
SCHOOL
NUMBER

Executive Council

Continued from page 5

"violence" and "responsibility." For example the language of the manifesto is a "white hang-up" not a "black hang-up." When in May a number of churches, among them the United Presbyterian in the USA and the United Methodist, sought representation on the executive level of the BEDC, he said, "it was not to make BEDC 'respectable.' We felt there was some good in it. We did not want to minimize or take the sting out of it."

It was Mr. Rollins's view, given him by leaders of the Episcopal Union of Black Clergy and Laity which firmly supports the BEDC as well, that what happened in South Bend "was a compromise" and "as with all compromises, not every one was happy." Mr. Rollins said the NCBC is now in a "peculiar position" of having to decide what to do with the \$200,000. "We don't care for the idea of being brokers or go-betweens," he observed. "On the other hand, BEDC won't get off the ground without money. The best way to take the sting out of any problem," he continued, smiling, "is to give it money and let it go bureaucratic. At this point NCBC must review the situation and decide what to do. If it is necessary that NCBC should be a conduit, we would do that, albeit reluctantly."

Questioned by THE LIVING CHURCH about his use of "reluctantly," Mr. Rollins explained that the more flamboyant methods of Mr. Forman and the BEDC have caused an image problem for the NCBC. People, he said, may have lost sight of its efforts, before the BEDC was born last April, to demonstrate and issue statements to shore up the rights and leadership potential of blacks in church life. During

his talk he indicated several times that the NCBC is in financial straits itself.

Questioned about whether the NCBC meets the GCSP criteria, including non-violence, Mr. Rollins said that in applying for \$10,000 for the committee he was familiar with these and was sure that it did.

"That seems to be the critical point," interjected the Rev. John B. Coburn, president of the House of Deputies. "We are concerned with whether NCBC meets the criteria. If that is true, then properly, how you spend the money is your responsibility, not ours. If we can solve our problem, then it will be your problem."

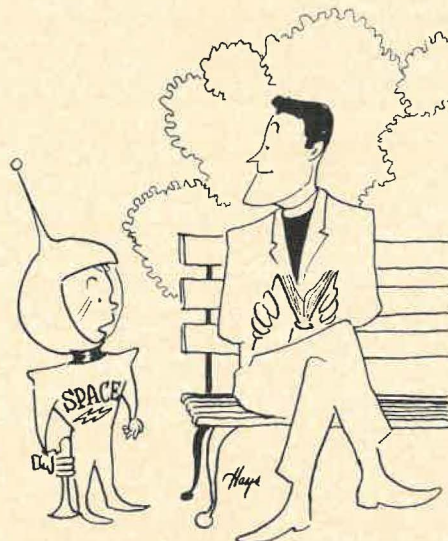
Mr. Rollins responded that the problem at this point for the NCBC to decide is "Do we want to accept this role? How do we define it?" He noted that both NCBC and BEDC officials were to have closed meetings Sept. 26-27 in New York to discuss the situation.

When, meeting last May 7 in Atlanta, Ga., the NCBC endorsed the manifesto and asked the churches to meet its demands, Rollins recalled, "the sentiment that weighed that day was not violence or non-violence; it was the principle of self-determination. We feel the issue of violence is a smoke screen. We did not debate the issue of violence. In terms of black churchmen, we feel violence is not a question, that there is no problem about it at this point. When some of us participated in the liberation of some buildings (several denominational offices at 475 Riverside Dr., Manhattan), we determined to be completely non-violent. There might come a time when the option for violence is exercised. The option is for black folks, and is one that they alone can determine. If we black folks do any violence, it's because we've learned it from the white folks who are past masters at it."

Asked during the interview what was unique about the Episcopal action in South Bend, he said he felt that it was because the action went beyond the context of "official church agencies" in raising funds.

Did the indirect funding of the BEDC represent "reparations" itself, he was asked. "In the context of the discussion (at South Bend) on what was raised in the manifesto," he replied, "this would be a first step toward reparations." In supporting the Black Manifesto, he pointed out, the NCBC had "lifted reparations up out of the manifesto as biblically legitimate." Other "first steps" toward reparations were contributions in response to the manifesto made by students of Union Theological Seminary and Washington Square Methodist Church in New York.

While the black fund provided most of the sparks of the council's quarterly session, a smattering of debate marked the election of two nominees from the Union of Black Clergy and Laity to enlarge the Executive Council by six members. By General Convention II mandate,



"FATHER, HOW MANY LIGHT YEARS IS IT TO HEAVEN?"

two out of four minority group members were to be named from UBCL nominations, and two were to be youths aged 18-25. The fact that the UBCL nominated only two persons, although twice requested to submit more names, caused some councilors to object that they were asked not to elect but simply to confirm a prior selection. Five abstained in the balloting for the two UBCL choices.

"I frankly resent being treated in this way," one of the councilors said of the UBCL nominees. He added: "It's getting mighty difficult to decide when you're being Christian and when you're being a sucker." "It always has been," the Presiding Bishop responded from the chair.

Elected to the expanded council were: The Rev. Walter G. H. Jacobs, Brooklyn, N.Y., and Miss Barbara C. Harris, Philadelphia, from the Union of Black Clergy and Laity; Roger Campbell, Niobrara Indian of Sisseton, S.D.; Leonardo Molina, of San Antonio, Texas; Michael Simpson, a junior at Springfield (Mass.) College; and Miss Jody Heinmuller of eastern Pennsylvania who plans to study at the Episcopal Theological School.

The question of approving 12 General Convention Special Program grants totaling more than \$248,900 brought into the council the unusual practice of playing a tape recorded telephone conversation with the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin. In the call made during a noontime recess, he explained to the Rev. Gordon E. Gillett why he did not think a proposed project should be funded. The application for the project in question, for \$6,780 for El Teatro Campesino in the grape-picking area of California, was rejected by the council because Bp. Rivera did not believe it qualified under the criteria. It was the only application rejected. Six emergency grants, totaling more than \$27,853 were also reported.

In other actions, the council:

(✓) Accepted a report from its ongoing 8-member trust funds committee that it is neither morally nor practically viable to examine the council's investment portfolio to see whether the companies involved contribute to *apartheid* in South Africa or help the welfare of the disenfranchised there. An *ad-hoc* committee was to be named by the Presiding Bishop to look at this question again;

(✓) Learned that as of Aug. 31 receipts were \$766,710.03 behind pledged quotas based on 7/12 of the annual diocesan pledges from dioceses. The situation was described as normal for the period;

(✓) Reviewed plans for a fall visitation, in October and November, by councilors to the 107 jurisdictions, 81 of them dioceses, of the church;

(✓) Approved resolutions stating that grants by the Executive Council be made only after consultation with the bishop of the jurisdiction concerned;

(✓) Referred a report of the *ad-hoc* committee on Indian Work, given by Gerald One Feather, president of the American Indian

Leadership Council, to the newly formed National Committee on Indian Work;

(✓) Learned that more than \$20,000 had been received by a special fund to aid Mississippi Gulf Coast victims of Hurricane Camille;

(✓) Approved appointment of a special committee to dispose of Brent House in Chicago, one of the few remaining properties owned by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A.;

(✓) Saw a new movie, *A Question of Mission*, concerning the work of the Executive Council staff;

(✓) Heard a preliminary report about formation of a special committee of the Special Committee on Lay Ministries from Dr. Charity Waymouth of Bar Harbor, Me.

JO-ANN PRICE

PEOPLE and places

Living Church Correspondents

California—The Rev. Paul Evans, editor of the *Pacific Churchman*, 1055 Taylor St., San Francisco, Calif. 94108, is the correspondent for the Diocese of California.

Armed Forces

Chap. (Lt.) D. B. Harris, CHC, Neuropsychiatric Service, US Naval Hospital, Oakland, Calif. 94627.

Chap. (Lt.C.) R. H. Hawn, 524-20-2272, 105B Jeelin St., Schofield Barracks, APO San Francisco 96557.

Chap. (Capt.) David E. Nyberg, 4453 20th Rd., N., Arlington, Va. 22207.

Chap. (Capt.) Robert Southwell, Hq 2d Bde, 82d Abn Div, Ft. Bragg, N.C. 28307.

Chap. (Lt.C.) Edward A. Sterling, Chaplain Section, Ft. Riley, Kan. 66442.

Chap. (Capt.) W. B. Washington, Jr., 170D Montana, Grand Forks AFB, N.D. 58201.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Walter Carroll Eastburn, 82, retired priest of the Diocese of Bethlehem, died Sept. 5, in Richmond, Va., where he had lived for some time.

He served churches in Maryland and Pennsylvania and was rector of Trinity Church, West Pittston, and in charge of St. James' Church, Pittston, Pa., at the time of his retirement in 1956. He is survived by his widow, Deane. The Burial Office and interment were held in Gordonville, Va.

The Rev. Walter Fry, 62, rector of St. Martha's Church, Detroit, died Aug. 9, following a heart attack.

Following seven years' service in the Church of Canada, he was received into the Episcopal Church in 1938 and had been in the Diocese of Michigan since then. He had been the only rector of St. Martha's, since its founding in 1952. Survivors include his widow, Grace, and one daughter. The Suffragan Bishop of Michigan officiated at services held in St. Martha's Church.

The Rev. Wallace Clifford Goodfellow, 71, retired priest of the Diocese of Bethlehem, died Aug. 21, in Montrose, Pa.

He had been rector of St. Paul's Church, Montrose, for 11 years when in 1937, it became necessary for him to go on disability retirement. He is survived by his widow, Gladys. The Burial Office was read in St. Paul's Church.

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POSITIONS WANTED

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7 & 8:30

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The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30,
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Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

ALL SAINTS' Chey Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs &
HD 9; C Fri & Sat 5-5:25

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

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Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
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Cho Ev 5:30; Sat HC 8

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PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 1S, first Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; Sol,
Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

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4:30-5:30

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Mon 5:30, Wed 10, Sat 9

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The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

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The Rev. William St. John Frederick, r
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12:10) & HD 7:30; HS Wed 12:10; C Sat 5

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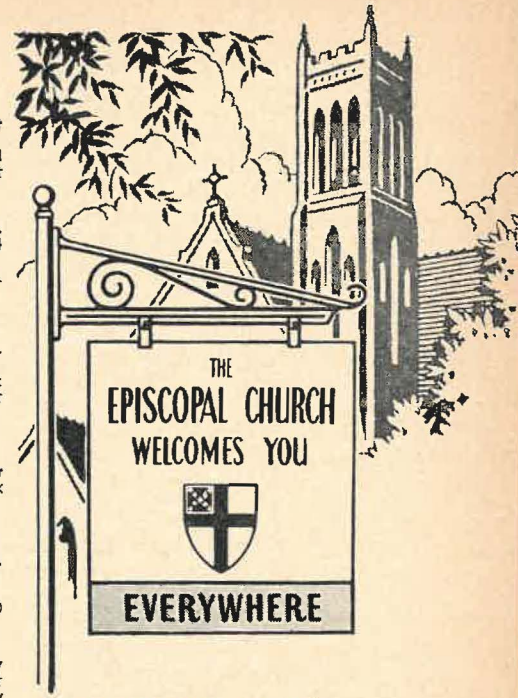
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Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6. C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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Sat; Wed & Sat 10; C Sat 5-6

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7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt



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

ST. PAUL'S CHAPEL Broadway & Fulton St.
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12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Ev; EP 6

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguati, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

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HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30; Thurs HC 10; C Sat 4:30-5:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat. 1-2, 4:30-5:30

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

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