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# The Living Church



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Francis B. Sayre, Jr.

## PROBITY and PROTEST

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord. *Amen.*

*The Collect for Trinity XVIII*

**D**EAR Friends, our experience here this morning with our black brother prompts me to reflect on the probity of protest. What makes it valid? When is it fakery and falsity? How may a sensitive conscience meet it fairly? What canons of integrity are binding on him who protests, no less than upon him who defends?

This is a difficult, even dangerous, matter to discuss out loud in public these days. Passions already aroused on all sides are all too prone to distort and misrepresent whatever is said, little realizing what violence they may do to fairness and honesty. Yet some Christian word, loving and straight, is plainly overdue on the whole subject of the responsibility of protest. For protest must have its integrity too if it is to demand our attention or claim our sympathy. So, perhaps, the moment is now when we are confronted on a morning that we had planned to celebrate Holy Communion together and when, as it happens, that beautiful collect [for Trinity XVIII] which I read just now is ordained for the day — so profound in its wisdom about the “temptations of the world” and yet so clean in its dedication to God’s pristine way!

**W**E ought to be perfectly clear at the start in recognizing that there is noth-

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*The Very Rev. Francis B. Sayre, D.D., Dean of the National Cathedral of SS. Peter and Paul, Washington, D. C., preached this sermon in response to a confrontation in the cathedral on Sunday, Oct. 5, with Mr. George Hart of the Black United Front. The story of the incident appeared in TLC of Nov. 2.*

ing immoral or wrong in protest as such. It may be discourteous, or rude — and such was not the case this morning, for which I am grateful to Mr. Hart. But it is not necessarily wrong if it serves to jolt a conscience that cannot otherwise be aroused. Somnolent history has ever needed such a nudge from Christ’s time to our own. Of such brash daring were the prophets made and reformers of every kind. Truth wherever she is long smothered in neglect will break free, even violently when the chains do not break readily. But if it is indeed Truth that is stirring, then the confrontation she engineers must of necessity be consistent with the end she declares. That, I venture to remind you, must be the first principle in any protest. It has to be true in its method to the aim that it proclaims. It must be loyal in itself — to the very thing it demands in its adversary. It may not have a double standard. If it does, then it is the not-truth with which you are dealing.

Let me illustrate this from the wave of protest now sweeping the country against the war in Vietnam and the injustice of the draft system. One cannot fail to be in sympathy with this moral revolution against the killing which every day is more and more patently senseless. The administration of this cathedral is often asked to lend itself to the effort to hone the sleeping conscience of officialdom. We are so asked at this moment, looking forward to the day soon at hand when we may expect to be literally immersed in student demonstrations here, on October 15th and more radically on November 15th. But one of the weapons seized upon by these gladiators of virtue,

as I am afraid they are prone to style themselves, is the reading of the names of the dead in Vietnam with prayers for them. Therein is the subtle twist of which I speak, whereby the purity of prayer is imperceptibly transmuted to what after all is a political weapon. I’m afraid the cathedral cannot join in that, however much our sympathy may lie with the protesting students. For the aim of that tactic is all too clearly not to earn the grace of God but to extort from man a political decision. Although the form be impeccable, such a device is no better than the simple prostitution of prayer. It is unworthy of the genuine aim its authors entertain and therefore it only undermines what they are trying to achieve when they stoop to that.

The first canon of protest, then, is that it may not devalue the very things that it claims to prize. If it is to be valid, it must be consistent within itself.

**J**UST as we have seen the protestors against the war misuse holy things — even as they proclaim the sacredness of life, so, often, does the protest of black racism fall under the same arraignment.

An occasion last winter when I happened to be the visiting preacher in the Princeton University Chapel, was a sad example. In that instance a group of 30 to 40 black students seized the service to read the prayers and to preach sermons castigating their college for investing endowment funds in business enterprises in South Africa. I was seated alongside President Goheen when a long finger was pointed at him and he was likened to the wicked priest in the story of the Good Samaritan. I saw the pain

upon his face. After 20 minutes, when they had finished, the dean of the chapel invited the young men to stay for the balance of the worship. Instead they scornfully marched down the aisle and away, thereby renouncing the very fellowship they had come to demand. It was a sad and disheartening thing I thought that these sincere young men, who quite evidently had carefully prepared to present their case couched in the liturgical mode of Christians, finally showed that they wanted no part in that community. I thought of all the patient generations of black men, and white men, too, who have striven for true brotherhood only to have it thrown away so lightly by protest which for all its pious trappings, is innocent of inward moral consistency.

I am sorry to feel obliged to observe that the performance here this morning seems to be another case in point. The demands made are so totally inapplicable to a unique church like this one. Our friends have not studied us, or bothered to realize that a national cathedral has no parishioners at all from whom to require reparations. Thus, the manifesto we heard read is really irrelevant. Or, if it was thought that it was the national Episcopal Church that was being addressed, then the reading was obsolete, since the General Convention of that body had already discussed and acted upon the matter. The original document shown me by our black brother contained convenient blanks. Fill in the name of the church which you are confronting here; fill in the amount of guilt-money there. It was a standard form!

One is obliged to wonder to whom such a statement is addressed. Are they talking really to us — or are they talking to themselves, to other black men — in a bid for power among themselves in this upset, seething, and very confused world? Those who demand of others a keener conscience and concern are under an obligation themselves to *care* for those to whom they go, instead of treating them like a platform on which to climb for attention like some rabble-rouser in a tree.

The second principle, then, that would characterize integrity in any protest is that people should be honored, respected, and loved for what they are. In seeking justice for some abstract principle you may not murder the people who are there upon the scene. You must meet them as you would ask them to meet you.

**F**INALLY, there is a third requirement in any valid protest, which is that it must grapple not only with the physical conditions of human life, but must reckon with the spirit too. Cesar Chávez, with whose life many of you are surely familiar, if not with the joy of being in his presence, spoke in this very place last Sunday evening. In his unassuming way he is one of the most effective protest-ants

in America. Just now he is building a compound for the members of his Farm Workers union in Delano, Calif. It is in the desert. He calls the place "Forty Acres." Last Wednesday evening in the living room of a fellow clergyman, quietly among a few friends, he was telling us about his dreams for the buildings. All at once he turned in my direction: "Dean, I wish that you would contribute a bell to that place." "A bell?" said I. "You want a bell?" "Yes," he said, "I came to the cathedral and it's full of bells! They were playing when I came. I must have a bell for my people too." "But you're not building a church, why a bell?" "Ah, because we are building for the day when the issues of wages and pesticides and security are all settled, but yet the importances of life will still be at stake: recreation and community and worship and things like that. That's when we need a bell — for the great occasions in the spirit of our people."

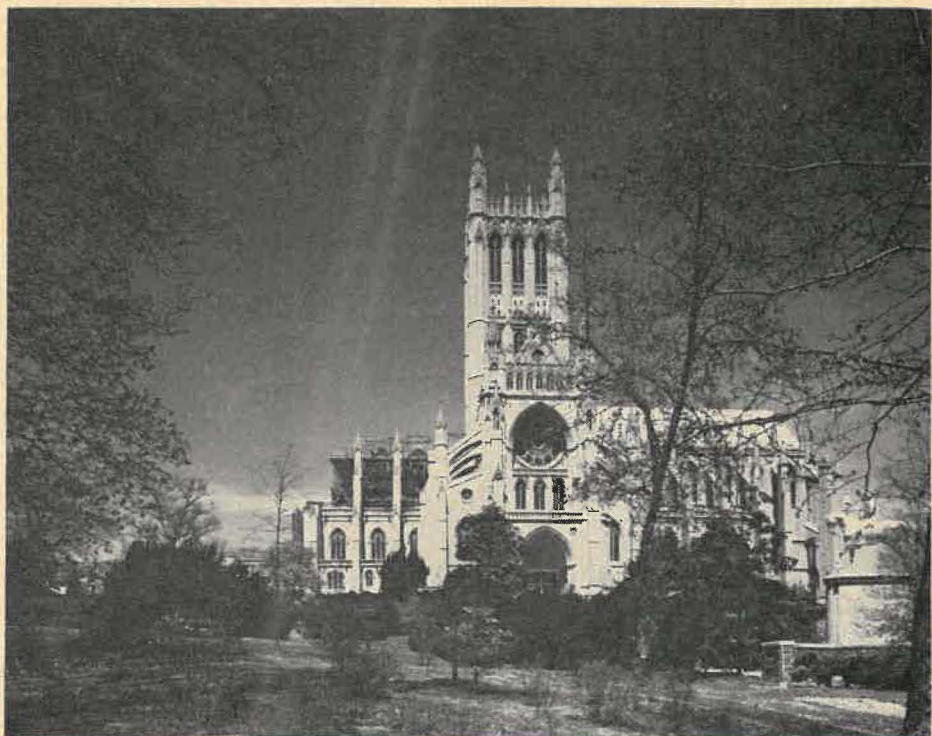
So Cesar Chávez wants a bell, because man can't live by bread alone. (And, incidentally, if any of you can help me find a bell for him, it would be a bell in the west that might ring with freedom like the Liberty Bell in the east!)

In a measure, the youth of our land have keenly perceived this very thing. Affluent and easy, they have discovered that meaning is not to be found on the slick surface. It must lie within; it has to do with the spirit no less than the body; much more with the soul. So there is a sort of built-in kinship between our kids and Cesar Chávez — or his mentor, Mahatma Gandhi — or another disciple, Martin Luther King. They are quite clear,

as were all those disturbers of the peace, about the hollowness of society — about the delusions that beset us and the hidden guilt that lies deep-buried within, and all the consequent hypocrisy with which we are festooned.

But the sad side of the protest of the young, like all the besetting other protests, is the frequent seduction of youth to one shortcut or another. With some it may be violence; with others it may be the pretend-world of dreaming and of drugs. But neither reform nor the cleansing of sin was ever won by violence, nor yet by escape. Those easy shortcuts are to be reckoned among the "temptations of the world and the devil." They only succeed in undercutting and undermining the very honesty out of which the protest arose. For there is no mechanical shortcut to victory in the heart of man!

In the long run it will not do merely to withstand what that lovely prayer calls the "temptations of the world, the flesh, and the devil." We have finally to seek the communion of those who "with pure hearts and minds seek to follow thee, the only God." No protest which ignores that can ever succeed.



Washington Cathedral—"Fill in the name of the church which you are confronting here; fill in the amount of guilt-money there."

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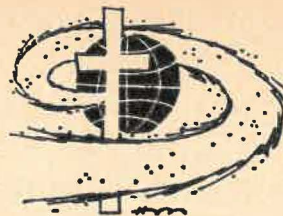
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Around



& About

With the Editor

King Charles I, of blessed memory, said of one of his court chaplains: "I carry my ears to hear other preachers, but I carry my conscience to hear Mr. Sanderson." I carry my conscience to hear William Stringfellow. He is a radical Christian; I am drawn to radical Christians and repelled by Christian radicals.

I hear Bill Stringfellow with my conscience on the subject of reparations (as reported on page 7), but I must reject his message with my reason—a poor thing but mine own. He quotes the second Prayer Book exhortation to Holy Communion, to the effect that the Christian who has wronged his neighbors must reconcile himself to them, "being ready to make restitution and satisfaction" for the injury; if he does not, he will eat and drink the sacrament to his own condemnation. This exhortation speaks to me most searchingly. I hear it, however, not as a race or a church, which I am not, but as Carroll Simcox, Christian and sinner, which I am. Mr. Stringfellow's collectivized reading of it I find unconvincing and unreal. I am guilty as hell of offenses against my poor neighbors, many of whom are black; but this is not because I am a Caucasian or an Episcopalian but because I am a sinner in my own "right." I cannot blame my racial or ethnic background, or my church, for my guilt. I am guilty especially of sins of neglect, resulting from snobbery, selfishness, and sloth. For such sins I am bound to make restitution and satisfaction as much as in me lies. How I do so is between God, my neighbor, and myself. But Mr. Stringfellow does not convince me—nor does the Prayer Book exhortation try to convince me—that my being an American Caucasian Episcopalian is itself a sin.

"Owe no man anything but to love one another," counsels St. Paul (Romans 13:8). Suppose that I am Simon Legree's rich great-grandson and you are Uncle Tom's poor great-grandson. I owe you, not damages for what Simon did to Tom, but love; and love demands my sharing my goods with you. However, the debt is not all on my side. You owe me love no less. I hear no love expressed in any of the demands for racial reparations I have heard thus far, in the Black Manifesto or from Mr. Kenyatta. The demand is for a response of guilt; it destroys all possibility of a response of love, since love must be uncoerced and free. I am

told to pay up because I am guilty of whiteness. Since I honestly do not regard this as a sin it would be dishonest, a sin against truth, for me to plead guilty or to act as if I were guilty on this count.

Every now and then, when preached to by some prophetic brother like William Stringfellow, I try to think, feel, repent collectively; but as I shove my mind into the collective gear there comes that horrible screech of gears being stripped. This tells me, I think, that it was a mistake to try; that collectivism is strictly for the birds, the ants, and the bees, not for the sinful sons and daughters of God. If challenged to provide some scriptural warrant for my doggedly individualistic anthropology, sociology, penology, and soteriology, I would suggest a re-reading of St. Luke's gospel, chapter 15.

On Sunday, Oct. 5, the Dean of the Washington Cathedral, the Very Rev. Francis B. Sayre, Jr., faced an open confrontation with the Black United Front (story in TLC, Nov. 2). He dealt with the whole issue of protest forthrightly, charitably, and constructively in his sermon, which is on page 2 of this issue.

One point he touches upon has stirred troubled musings within me for months. That is the practice of reading the names of men killed in Vietnam with prayers for them, as a form of anti-war protest. I listened to this going on during the convention at South Bend and found myself burning with anger, resentment, and a sense of sacrilege. If my son had been killed in the war and his name were so used I should be outraged. Dean Sayre refers to the "subtle twist . . . whereby the purity of prayer is imperceptibly transmuted to what is after all a political weapon." The aim of that tactic, he feels, "is all too clearly not to earn the grace of God but to extort from man a political decision. Although the form be impeccable, such a device is no better than the simple prostitution of prayer." I agree. This spells out very well what I and many others feel is profoundly wrong with that practice, regardless of how we stand on Vietnam.

"The consciousness of what he cannot do . . . is the mark of the good novelist. The second-rate novelists never know: nothing is beyond their sublimely foolish confidence as they turn out their great epics of European turmoil or industrial unrest, their family sagas." . . . Graham Greene, *Collected Essays*, 69. Viking.

# LETTERS

Most letters are abridged by the editors.

## Black Manifesto

On page 10 of TLC, Oct. 12 is the statement: "Mr. Gordon, who is black, said that the Special Program staff's feeling that the Black Manifesto does not call for violence would probably be challenged by those who see the matter 'from a white perspective.'" Ignoring the general tone of the manifesto which seems, at least to this honkie, to be violent, what in "whitese" or "blackese" or in God's name do the following passages from the manifesto mean?

"We call for the total disruption of selected church-sponsored agencies . . . to seize the offices . . . of all church-sponsored agencies";

" . . . We call upon black people to commence the disruption of the racist churches and synagogues throughout the United States";

" . . . We call upon all our brothers and sisters who have acquired training and expertise in the fields of . . . military science and warfare to assist the National Black Economic Development Conference in the implementation of its program";

" . . . We will have to declare war on the white Christian churches and synagogues . . .";

"We must boldly go out and attack the white western world at its power centers"; "Fight Our Enemies Relentlessly."

The call for seizure, the call for disruption, the call for assistance in military science and warfare, the intent to declare war, the exhortation to attack, and "Fight Our Enemies Relentlessly" are the clearest statement of intent since the Japanese declaration of war in December 1941. (One wonders what the Special Program staff's "feeling" would have been had they studied that document before Pearl Harbor.)

If the Black Manifesto represents the direction that even 10% of this country's black people will take then we should mobilize the white people for defense, not fund the attacker. And God help the 90% of the black people who are innocent. If the Black Manifesto does not represent the thinking of this country's black people, why should the churches consider funding a militant and violent fringe group?

Perhaps we should give the BEDC Poland and Czechoslovakia. Surely these are worth at least \$500 million and then at least we could have peace in our time.

(The Rev.) L. H. McCAGG

Little Rock, Ark.

Anyone who has read the Black Manifesto and many who cannot read, know that this manifesto threatens violence. The Presiding Bishop himself has said so and there are many who believe this. It is very plain that many people of good will are not taking the threat of violence seriously. I suggest that it is not at all wise to refuse to take people seriously. Certainly the Black Economic Development Conference wishes to be taken in this manner. When they say they are going

to get what they want or flatten the country, I believe them. We did not believe Kaiser Wilhelm II and the result: World War I; we did not take Hitler seriously: result, World War II. We did not take the Japanese (those little men with the thick glasses) seriously and the war in the Pacific resulted. We did not take the Communists seriously and we got into Vietnam.

Many good men, clergy and laymen alike, are so involved with the intangibles that they cannot evaluate plain facts and the plain facts are that the BEDC demanded money and got a promise of it. There is no charity in acceding to the threat of violence, since one does not have any choice in the matter.

(The Rev.) GEORGE R. CLARK

Trenton, S.C.

The Rev. Terry E. Lynberg's over-reaction to my article *The Wind and Whirlwind* [TLC, Sept. 7] indicates he has only hastily read the argument of the essay and probably not at all the Black Manifesto. I did not and do not oppose the \$200,000 special appropriation voted at South Bend. (By the way, my article was written a few weeks before the special convention.) I oppose racism and discrimination as vehemently as Fr. Lynberg. But this does not mean that I have to accept the vulgarities and the bull-in-the-china-shop tactics of the presenters. As a Christian, I oppose violence advocated by the whites as well as by the blacks.

I simply do not agree with the introduction to the Black Manifesto which says that "we live inside the U.S. which is the most barbaric country in the world, and we have a chance to help bring this government down." (This is treasonable language according to my books, but apparently not in Fr. Lynberg's ethical system.) Then the manifesto speaks of the necessity of the "use of force and power of the gun, to bring down the colonizers." And further on: "We talk of an armed confrontation and long years of sustained guerrilla warfare inside this country." As I read it, this is a different kettle of fish from the church's program of "feeding the hungry, lifting the weak, strengthening the faint-hearted" (Fr. Lynberg's words with which I agree). Another point: The Black Manifesto introduction says: "We must commit ourselves to a society where the total means of production are . . . placed into the hands of the state for the welfare of all the people. This is what we mean when we say total control." Aside from the fact that this above sentence is a paraphrase from the Communist Manifesto, may I be personal for a moment and remind Fr. Lynberg that I chose to live in the USA because in my former domicile "total control" (this sounds better than totalitarianism) was seized first by the Nazi state and later by the Stalinist state. Two experiences of that kind of "liberation" are enough for one lifetime. One could go on. . . .

If Fr. Lynberg cannot see these points, I cannot help him, but only pray for him and continue loving him.

(The Rev.) ENRICO S. MOLNAR, Th.D.

Warden of Bloy House Theological School  
Pasadena, Calif.

# The Living Church

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## THE KALENDAR

November

16. Trinity XXIV  
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23. Sunday next before Advent  
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# The Living Church

November 16, 1969  
Trinity XXIV

For 91 Years,  
Its Worship, Witness, and Welfare

## GENERAL CONVENTION II

### Grand Jury Probe Initiated

The Episcopal Church's \$200,000 allocation for black economic development projects, a move which stirred some controversy, has boiled into a full-scale federal grand jury investigation. Top officials of the church and some newsmen who covered the special convention held at the University of Notre Dame were called to testify before the panel in South Bend.

Federal officials refused to make any comments on the grand jury probe. U.S. Attorneys Guy Goodwin and Leroy Amen went to South Bend from the Department of Justice in Washington, D.C., to conduct the questioning of witnesses. They cautioned all who appeared before the panel that they would be in contempt of court if they revealed the intent of the inquiry or reported any of the testimony given. This is normal in any grand jury investigation.

The Rt. Rev. John E. Hines, Presiding Bishop, answered a subpoena and appeared on the third day of hearings. Because of the unavailability of a court reporter, he spent a good part of the morning in a waiting room. He was discovered by newsmen and asked whether the church was caused any embarrassment because it had voted the appropriation and because the Justice Department was now investigating phases of the convention. He replied: "No comment."

Sources in South Bend also reported that the Rt. Rev. Stephen F. Bayne, Jr., a vice president of the Executive Council, also testified before the grand jury. An unnamed spokesman for the church in New York City denied this, maintaining that at the time Bp. Bayne was attending a meeting in Greenwich, Conn.

Others reported to have appeared before the panel were: the Ven. O. Dudley Reed, Archdeacon of the Diocese of Springfield; Howard A. Moore of South Bend (Diocese of Northern Indiana) and a deputy to the South Bend convention; Dr. Kenneth Kintner of Mishawaka, Ind., (Diocese of Northern Indiana) and a deputy to convention; and Dr. Daniel Carroll of Winnetka, Ill., (Diocese of Chicago), of the Joint Commission on the Deployment of Clergy. Dr. Carroll was giving a report to a convention session when the microphone was taken from him by the Rev. Muhammad Kenyatta of Philadelphia, administrative vice chairman of the Black Economic Development Conference (BEDC). After this action,

the request for "reparations" was placed before the convention.

Among reporters who testified before the grand jury were George Cornell, religion editor of the Associated Press; the Rev. Lester Kinsolving, religion editor of *The San Francisco Chronicle* and a priest of the Episcopal Church; and Dolores Liebler of *The South Bend Tribune*.

All of the witnesses when questioned by newsmen after their appearances, refused to make any comments on the investigation. One of the churchmen, however, said that the investigation placed the church in a position of possible embarrassment in the eyes of the black community. Another witness, who refused to be identified, said he believed that the investigation was triggered by "rank conservatives in the church."

According to sources in South Bend, the investigation was launched by the FBI three days after the special convention ended in September. After the convention had voted the \$200,000 appropriation, controversy was generated. At issue was whether the convention had endorsed the Black Economic Development Conference and, in particular, its Black Manifesto which demands \$3 billion from white churches and synagogues.

Some local congregations have interpreted the convention's action as supporting the BEDC and vowed to cut donations to diocesan budgets. Action along these lines has already been taken by some dioceses and parishes. Bishops across the country have issued statements of clarification, most noting that no funds were voted directly to the BEDC and asserting that the notion of reparations was rejected.

Episcopal officials have explained that the \$200,000 new money was designated for the National Committee of Black Churchmen (NCBC) and not to the BEDC. The NCBC is expected to be the "conduit" of the funds to the BEDC. The Executive Council also emphasized that the amount of the appropriation would not come from funds budgeted for the church's general program nor from pledges meeting diocesan quotas to the church's work.

## MISSOURI

### PB Raps FCT

The leadership of the Episcopal Church has not "sold out" to the black militants or to any other group, the Presiding Bishop said in St. Louis. He was replying to

criticism emanating from the Foundation for Christian Theology, a conservative group that met in St. Louis recently.

The church today is neither on the far left nor the far right, but is where the church must stand in the present social situation, Bp. Hines said. He also said the foundation is a "tiny group in the church which has not altered its position since it began, as far as I know. It is still fundamentalistic, pro segregation, extremely conservative, and not willing to face the 20th century and its demands on the church."

The bishop acknowledged that controversy has stemmed from the \$200,000 grant voted at South Bend. Some felt it should go to the BEDC, promulgator of the Black Manifesto. The convention voted the funds to the National Committee of Black Churchmen which, it is expected, will serve as a "conduit" in allocating funds to the BEDC. At that convention, the Episcopal Church considered all the alternatives, did not like any of them, and tried to choose a sensible course between them, the P.B. said.

Bp. Hines was in St. Louis to address the 130th annual convention of the Diocese of Missouri. In a world of revolution, he told the delegates, the church has no alternative but to engage itself and face constructively the criticism which comes to all institutional religion in any revolutionary movement. "We have nothing to be frightened about, though there is certainly much to be concerned about in today's world," he said. "To withdraw from the engagement until a calmer day and see the church's major role as that of maintaining the institution is to sound the death knell of the institution."

## WALES

### Anglican-Methodist Action Voted

The six bishops of the Church in Wales will provide a measure enabling the church to approve entry into the first stage of union with the Methodist Church. The action was endorsed by a vote of the church's governing body—293-109.

One opponent of the Welsh Anglican-Methodist plan, the Most Rev. Glyn Simon, Archbishop of Wales, said he is not prepared to take part in the proposed service of reconciliation whereby the ministers of the churches will be integrated, though he did support introduction of the bill. "We would do ourselves no harm in

supporting the motion, and may well do ourselves and the Methodists a good deal of good," he said.

Another speaker, the Rev. O. G. Rees of the Diocese of Llandaff, said he is wholeheartedly in favor of the proposal but thinks it inopportune at present to proceed with it, "in view of the decisions in England and Abp. Simon's expressed doubts."

Proposals designed to advance Christian unity in the Province of Wales receiving strong support include:

(✓) Allowing clergy of other churches under certain circumstances to take part in services in the Church in Wales;

(✓) Permitting baptized communicant members of other churches in certain circumstances to receive Holy Communion in the Church in Wales;

(✓) Allowing members of the Church in Wales to receive Holy Communion in other churches in case of special pastoral need when they know they are welcome to do so.

Only two members of the governing body of 400 voted against these proposals.

## **BLACK MANIFESTO**

### **Stringfellow on Reparations**

William Stringfellow, a lay theologian and attorney, said in an address at Hobart College, in Geneva, N.Y., that white Christians who oppose "reparations" for blacks should abstain from receiving Holy Communion. He declared that the Book of Common Prayer "affirms reparations as a theological tenet and cautions those who have done injury and refuse to make restitution" against communicating at the altar, lest they do so "to their condemnation." The Black Economic Development Conference, through its Black Manifesto, has demanded \$3 billion in "reparations" from white churches and synagogues.

"Reparations is so threatening to the status quo of white Christendom in America because it is essentially not a money demand but a call to repentance," he said. "All the discussions, programs, schemes and proposals about brotherhood, assimilation, integration, and racial harmony within the churches have failed because they have sought to sublimate, evade, or gainsay the necessity of white repentance." He said that Episcopalians must confront the exhortation in the Prayer Book concerning restitution and Holy Communion, adding that members of the "mainline, bigtime denominations" must face the issue posed whether their discipline of worship contains the stipulation or not.

Mr. Stringfellow was referring to the exhortation which begins on page 86 of the American Book of Common Prayer, specifically this passage: "And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to

make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other . . . for otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation."

The attorney said "reparations" is "a venerable, practical, limited legal remedy which has been utilized appropriately for millions of victims of Nazism, for American citizens of Japanese descent deprived of liberty and property in the Second World War, and in everyday business transactions. While it cannot restore paradise, it is a viable means of redressing some of the wrongs which whites have visited upon blacks in America for nearly four centuries."

## **ANGLICAN COMMUNION**

### **Separate Days "Numbered"**

Following a series of meetings in New York City, the Executive Officer of the Anglican Communion began a tour of Canada, preaching and visiting church offices and the national headquarters of the Anglican Church of Canada, located in Toronto.

The Rt. Rev. John Howe, former Bishop of St. Andrews, Dunkeld, and Dunblane, in Scotland, succeeded the Rt. Rev. Ralph Dean last May. Bp. Howe said that he sees his job as a ministry of concern. With regard to human justice, race relations, and poverty, he said there is an "urgent need for big action in which Christians need to take a prominent part. They cannot leave it to governments or leave governments unharassed."

When asked if the Anglican Communion is disappearing, he stated that any communion is interim and therefore must go—"not necessarily be rushed out of existence, but, if we are talking in terms of a united church in the world, then plainly the days of separate communions are numbered. It is as simple as that."

## **COLLEGES**

### **New Program at St. Augustine's**

A new special program is in effect at St. Augustine's College, Raleigh, N.C., providing a differentiated program for students' enrichment through counseling, tutoring, reading skills improvement, and other areas of specific needs. Through these aids the level of work from any given student will be brought up to the expected degree of performance at an early date. At that time the student will be placed on a normal curriculum of activities.

The differentiated guide provides three tracks of special programs: Track A—students are required to take a reduced study load and to take special enrichment courses in the area of communication; Track B—students carry a regular aver-

age course of study; and Track C—students are permitted to carry a greater study load and to participate in the honors program. The college's developmental education program is designed to provide students on academic probation with a "second chance." Such students are required to take a reduced course load, attend tutorial sessions, and report regularly to counselors.

The new student union on campus is providing a much needed place for program and recreational needs of students, faculty, and staff. Upon completion of a new four-story classroom building, the campus will have some 30 more classrooms, faculty conference rooms, and offices. The building will also be a community building as its quarters will be used for the college's program for high-school scholars and for lectures and special events open to the public.

Other building expansion plans call for high-rise dormitories, an infirmary, and a library. Future plans also include construction of a commerce building and an outdoor swimming pool.

## **ORGANIZATIONS**

### **FCT: Church Aids Divisive Groups**

A charge that the national leadership of the Episcopal Church in the United States has diverted funds from "the true mission and vocation of the church" for the support of politically oriented groups which are dividing the church and the nation was made in St. Louis by the Foundation for Christian Theology, a conservative organization in the Episcopal Church.

The foundation's board of directors met with clergy and laity reportedly representing all sections of the country, to formulate a response to some actions of the recent General Convention II. At the close of the meeting they issued a document called "Christian Affirmation: A Response to the Crisis in the Episcopal Church."

The document calls on Episcopalians who have left their parishes "in spiritual frustration and despair" to return to their churches and stand with the conservatives in their determination to return the Episcopal Church to "biblical and canonical" principles and procedures. Churchmen are also asked to cooperate in a "massive but orderly diversion of funds in accordance with responsible guidelines" to see that no church funds go into "politically oriented" and "divisive" programs.

"We will continue to support our parishes and our dioceses, but we will not support the programs of the Executive Council of the church which are outside the true mission of the church," the Rev. Paul Kratzig of Victoria, Texas, president of the foundation, told a reporter. Conservative and moderate churchmen were

also asked to give their financial support to clergymen who may suffer from persecution or discrimination by bishops "who either condone the present policies of the Executive Council or lack the fortitude to take a strong position against them," the affirmation said. The document also calls for a voluntary alliance of individuals and parishes that will stand together in defense of ecclesiastical and civil liberties, in protecting the right of ownership of church property and in opposing resolutions or canonical changes which deprive them of their freedom within the church. The group will resort to legal action, if necessary, in order to maintain their ecclesiastical and property rights, the statement said.

The affirmation also charges that the administrative machinery of the Episcopal Church has been used to foster financial and moral support for individuals and groups which espouse acceptance of the Black Manifesto and its objectives. Those who advocate this position defend it with the argument that the manifesto sets forth the principle of "self-determination" for a particular race, it said. "We reject this argument in this period of history just as responsible Christians rejected the same false principles of Fascism and Marxism in past times. . . ."

The document also pledged conservative Episcopalians to the "upholding and protection of all ethnic and minority groups who are being preyed upon by militants and revolutionaries who disguise their true motives by claiming to be concerned about human rights and Christian mission. Our pulpits," it said, "must be returned to the preaching of the Gospel of Salvation, the reconciliation of man to God, and the identification of our mission by serving true human needs by feeding the hungry, clothing the naked, and healing the sick, even though we know that man does not live by bread alone."

#### MASSACHUSETTS

### Infant Initiatory Rite Used

The proposed initiatory rite of the Episcopal Church was used to baptize, confirm, and administer communion to four-month-old Sean Lampert in a service that was part of a liturgical conference held in Cambridge, Mass. Sponsored by the Massachusetts Liturgical Commission and the Associated Parishes, Inc., the conference was held at the Episcopal Theological School.

The Rt. Rev. Anson P. Stokes, Bishop of Massachusetts, and the Rt. Rev. John Burgess, Coadjutor, presided at the service for young Sean. They were assisted by the Rev. William D. Dwyer of St. Stephen's, South End, Boston. The infant is the son of Mr. and Mrs. Richard Lampert of Cambridge.

Speakers at the conference on Christian initiation included the Rev. Bonnell Spencer, OHC, and Dr. Margaret Mead,

world-famous anthropologist. Both are members of the Standing Liturgical Commission's committee on initiation. The conference was attended by about 200 persons.

Trial use of the initiatory rite will be proposed to the 1970 General Convention and could become common practice if approved by that governing body.

#### NEW YORK

### Militants' Demands Met by St. Mark's

The removal of the American flag from the sanctuary and the adoption of "the Third-World Philosophy" were among the demands made by the Black and Brown Caucus of St. Mark's Church in-the-Bouwerie in New York City—and acceded to by that historic parish at a congregational meeting.

On Sunday, Oct. 5, members of the caucus rose as a body at sermon time to present a list of 12 demands. These included a demand that four persons, who were named, should be "installed immediately on the vestry of this church"; that St. Mark's relinquish \$30,000 to be used at the discretion of the caucus; "that the whites of this parish cease and desist this WASP service, conceived solely by whites to help themselves over their white middle-class hang-ups"; "that the flag of this racist and oppressive country be immediately removed from the interior of this church"; "that the words, 'Go, serve the Lord you are free' be immediately deleted from the service, because we are not free, nor are the whites of this church, so long as they continue to practice their 'holy racism' upon the blacks and browns of this church"; "that 'Go, serve the Lord you are free' be replaced by 'Power to the people'"; "that a copy of the by-laws, and/or charter of St. Mark's Church, be made immediately available to this caucus, for the purposes of changing, deleting, or making additions to, as they deem fit and proper to make this church relevant to the black and brown people." The demand that the parish "reject the principles of neo-slavery and adopt the Third-World Philosophy" described the Third World as "the world of the Black and Brown, Red, and Yellow People." It said that "the ultimate goal of the Third World is to achieve total survival and salvation; our right to national self-determination. In a like sense, it is our right to live our separate lives and control our separate destinies through Third-World Cooperation," the statement said.

After stating their demands the Black and Brown Caucus left the service, inviting other members to join them in leaving to indicate support. A majority of worshipers left, among them the rector, the Rev. Michael Allen. A meeting in the parish hall, chaired by Fr. Allen, then took place. An *ad-hoc* committee was

appointed to respond. It did so by recommending that the vestry take all necessary steps to implement all the demands which were not already being met by the parish.

A special open meeting of the vestry was held on the following Thursday evening, attended by about 100 parishioners. The congregation of St. Mark's is predominantly white, young, and liberal in viewpoint. The result of this open meeting, like that of the meeting the previous Sunday morning, was a complete acceptance of all the listed demands.

In a letter to his parishioners, dated Oct. 14, Fr. Allen reported that the vestry "has accepted the justice of those demands and has moved to implement them." The senior warden's resignation was announced, and the addition of caucus members to the vestry to serve until the next annual meeting. "We must still find a new way to worship which will do justice to all our varying demands," he said. "Therefore this Sunday, following the form established by the trial liturgy of the Episcopal Church and using almost exclusively biblical material, including the consecration, we shall worship together and hopefully begin the healing of the wounds."

#### WASHINGTON

### BUF Demands More

Members of the National Baptist Memorial Church in northwest Washington, D.C., have been asked to contribute \$250,000 to the Black United Front, a local organization that, since Sept. 7, has been asking congregations for reparations. The latest request brings to \$20,525,000 the total asked from seven religious bodies in the nation's capital. In addition, churches and synagogues in suburban Arlington, Va., were asked to give 15% of their capital budgets for the BUF Black Economic Development Corporation (BEDC).

In his statement to the senior pastor of the Baptist Church, George Hart of BUF used the word "demand" but in his presentation had used the word "request." In its references, the statement was similar to those read in other churches on previous Sundays. The pastor, Dr. R. Stuart Grizzard told a news service that the request is "completely unreasonable because we haven't got that kind of money."

In his sermon, Dr. Grizzard referred to Mr. Hart's statement and said that their church would "be willing to consider our participation with any responsible group in the rebuilding of this area." But he said the "idea of reparations is not a Christian concept but a legalistic one. . . . Restitution is a Christian concept by which we try to make up any injury done to a person, but not to his grandchildren or great-grandchildren. Repentance is a Christian concept, and out of repentance comes forgiveness and new life." Baptist



# Briefly...

Memorial Church has an integrated membership, with one-third of those attending services black. Half of the Sunday school consists of black children. Other Washington area churches visited by BUF representatives and the amounts requested are:

Washington Cathedral (Episcopal) .....	\$ 2 million
National Presbyterian .....	\$ 2 million
Metropolitan United Methodist ..	\$ 2 million
Shrine of the Immaculate Conception (R.C.) .....	\$ 4 million
Washington Jewish Community ..	\$10 million
All Souls Unitarian .....	\$ 250,000
St. Stephen's (Episcopal) .....	\$ 25,000
plus 50% of its annual income.	

The BUF's Black Economic Development Corporation (BEDC) has no affiliation with the Black Economic Development Conference (BEDC), which is asking reparations from national religious bodies.

## DALLAS

### Vestry to Administer Monies

The vestry of St. John's Church, Fort Worth, Texas, has voted by resolution that "no further remittance of funds shall be made to the Diocese of Dallas under the so-called Voluntary Plan of the diocese as set forth in Canon 34 and that . . . the treasurer of the vestry is hereby directed to set aside the 'Good Steward Fund' to be used as the vestry may direct for the support of charitable and missionary enterprises and programs of institutions and organizations operating in the name of Jesus Christ and dedicated to the spread of His Kingdom and . . . that the 'Good Steward Fund' be composed of a certain percentage of unrestricted pledge payments and of other qualifying contributions to the general operating fund of the parish, heretofore set aside for voluntary support of the programs of the Diocese of Dallas and of the National Church, said percentage to be fixed and said qualifying contributions to be defined by the vestry . . . and this parish acknowledges its duty to provide financial support to the office of bishop, such support to come from the 'Good Steward Fund' as directed by the vestry. . . ." The resolution was published in *The Fort Worth Tribune* and copies of the resolution were forwarded to "appropriate authorities."

The rector of St. John's, the Rev. John R. Leatherbury, wrote in his message to the parish that the resolution means that "from now on until some further date, the vestry of the parish will administer the missionary offerings of the church and will give the parish a complete accounting." He went on to say: "Since the national church has become careless in the field of missions and since the majority of the members of this parish are desirous of fulfilling the command of Our Blessed Lord to 'go into all the world' we

*Continued on page 14*

■ The Anglican Church of Canada has named Michael O'Meara, news editor of the Roman Catholic weekly newspaper *The Canadian Register*, as its director of communications. One of 26 applicants for the position, he joins two other non-Anglicans in the communications division—Roy Bonisteel, coordinator of inter-church radio, a United Church of Canada member, and Laura Stambler, acting press information officer, who is Jewish.

■ The Archbishop of Canterbury, Dr. Michael Ramsey, observed the 40th anniversary of his ordination celebrating a Sung Eucharist in Westminster Abbey. In the weeks prior to the anniversary he had written to some 300 priests and deacons, whom he had ordained since his consecration as Bishop of Durham in 1952, to say that at a time of personal thanksgiving for the 40th anniversary he would be remembering those whom he had ordained.

■ Dr. Charles C. Parling, a New York attorney and a former president of the World Council of Churches, has received the 21st Citation of the Upper Room for his ecumenical leadership. Making the presentation in Nashville was Dr. Wilson O. Weldon, editor of *The Upper Room*, a world-renowned devotional guide. Mr. Parlin, a United Methodist layman, was president of the WCC from 1961 to 68.

■ Champions of the nuclear deterrent lost a supporter with the death in England of the 67-year-old Very Rev. Oswin Harvard Gibbs-Smith, who became Dean of Winchester in 1961. For his long ministry, which began with his ordination to the priesthood in 1925, he was little known, but in recent years he attracted attention on a number of occasions with his robust defense of the nuclear deterrent. He based this defense on theological grounds.

■ A petition asking the government of the Soviet Union to grant freedom to its Jewish minority has been presented to the Canadian Ministry of External Affairs, Ottawa, by a group of Jewish university students from Montreal. The presentation of the petition, which was signed by more than 10,000 students in the Montreal area, was timed to coincide with the arrival of Soviet Foreign Minister Andrei Gromyko on a visit to Ottawa.

■ A small park in the Katamon section of Jerusalem to be named for the late Dr. James A. Pike was made possible through a gift of Robert Wishniak of New York. The park will contain a playground for children.

■ Some 1,400 Anglicans of Toronto, Port Hope, and Peterborough have marched 20 miles to raise \$50,000 to earn funds to aid Indians, Eskimos, and a boys' club. Two hundred Toronto Presbyterians walked 20 miles to raise \$17,000 to aid a halfway house for boys released from custody and for Canair relief which sends foods and drugs to Biafra. And "people of all and no faiths" walked 24 miles to earn \$50,000 for a new hospital. Each participant arranged with friends or organizations to sponsor him at so much a mile for every mile walked.

■ Australia's first married Roman Catholic priest said that he feels that any general release from celibacy for R.C. priests "would have a negative effect." The Rev. Peter Rushton, a former Anglican priest with a wife and three children, regarded his own situation "as something of a novelty." Ordained a Roman Catholic priest by the Most Rev. Guilford Young, Archbishop of Hobart, before a congregation of more than 300, the priest told reporters he is grateful to the Pope who had granted the special dispensation "which made it possible for me to be ordained and continue a normal married life."

■ "Some Aspects of Pauline Christology" was the general title of the 1969 Hale Lectures delivered at Seabury-Western Seminary, Evanston, by the Rev. Reginald H. Fuller, Baldwin Professor of Union Seminary. Individual subjects of the lectures given Oct. 27-29, were: Paul and Jesus; Christology and Justification; In Christ; and the Body of Christ.

■ Members of the Native American Church, an Indian body which uses the hallucinogen peyote in its religious rituals, honored Sam Houston Clinton, Jr., of Austin, Texas, an American Civil Liberties Union attorney, at their annual convention at Chinle, Ariz. Mr. Clinton had defended a member of the church on a charge of possessing peyote. This case led to an amendment of Texas law so that members of the church are allowed to purchase and transport peyote for their sacramental use.

■ Representatives of the Justice and Peace Commission of the Roman Catholic Bishops' Conference of India and the National Christian Council of India have decided to hold the first national meeting of all churches in India to discuss the Christian contribution to national development. Delegates of approximately 220 religious agencies and churches will be present at the meeting scheduled for Feb. 16-20, 1970.

# An Alternative To the BEDC

By ALBERT H. PALMER

**U**NDER the resolution of the Special General Convention held in South Bend, the membership of the Episcopal Church is being asked to support a drive for no less than \$200,000 to be used for national black community development. The resolution itself; Bp. Sherman's letter to his clergy and laity (which received the imprimatur of the Executive Council and was distributed church-wide); a recently passed resolution of the diocesan council of the Diocese of Long Island on the subject; the Presiding Bishop's and Dr. Coburn's letter to *The New York Times*; innumerable letters of other bishops to their clergy, several of which I have seen; the resolutions of some vestries, copies of which have been sent me and other letters known to me, all state that the money is to be given only in

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accordance with the criteria established by the General Convention of 1967. The emphasis, in every instance, is upon the commitment to non-violence. Everyone has stressed this point, yet it is precisely this criterion which is being trampled upon!

Is there really any question about who will in fact be the recipients of this grant? I think not. The president of the National Committee of Black Churchmen, the Rev. D. L. Wilson, has repeated his first quoted statement that NCBC "would be quite willing to be a conduit of the funds to BEDC." The Rev. Metz Rollins, a member of NCBC and serving as well on the steering committee of BEDC, in a recent appearance before the Executive Council, indicated this is the way it would be. The Rev. Carroll Simcox in his editorial [TLC, Oct. 5] said all at South Bend understood BEDC was to get the money. The Executive Council, in one of what has become a flood of releases to the clergy on the action, stated that the convention resolution indicates two ways in which BEDC

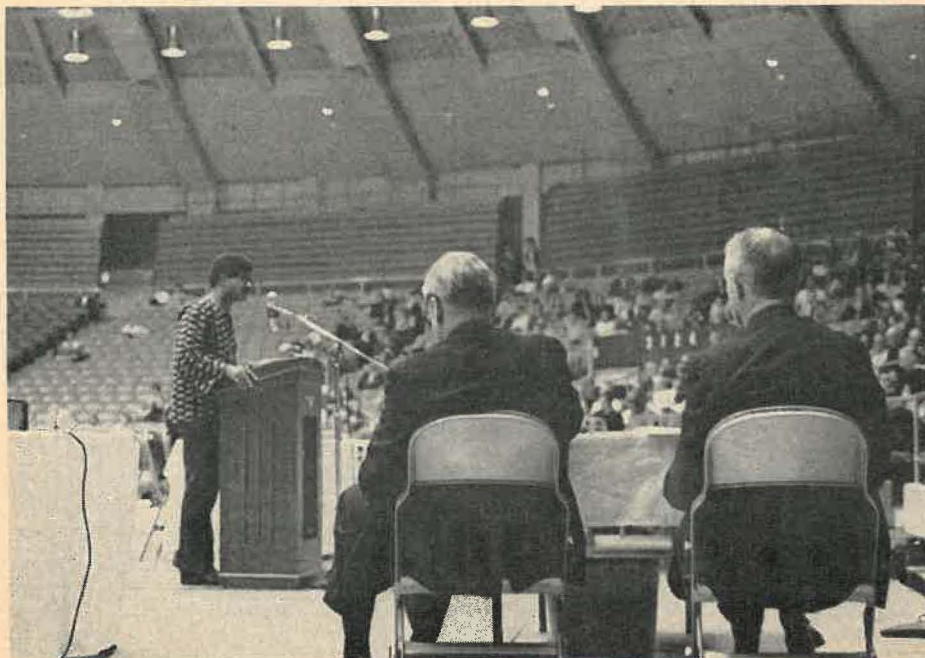


... \$200,000 for black community development.

might obtain funds from the Episcopal Church. Bp. Moody of Lexington, who moved the resolution in the House of Bishops, clearly implied BEDC would be the real recipient. Bp. Murray of Alabama is quoted in the church press as saying, "I think it would be a mockery for us to pretend that we are not funding BEDC." The secular press reported it this way. One clerical delegate from Long Island told me he would have voted BEDC "all the way." Another clerical delegate at an executive session of the L. I. clergy stated he would have handed everything to BEDC "on a platter."

The point is, that if all the resolutions and all the letters from the bishops and all the Executive Council releases remind us—no, assure us—that a commitment to non-violence is necessary to receive these funds, and if everyone involved knew that it is really BEDC which is to receive the money, is it unreasonable to expect that the criteria, and especially the commitment to non-violence, be applied to BEDC—especially so if this is not reparations and is not a response to an outside group as claimed? Why has the church not insisted on this? Recently the church learned that the Executive Council has found the National Committee of Black Churchmen qualified to receive the grant. Shortly before that, in a fact sheet on NCBC issued by the Executive Council, we were informed that NCBC had endorsed the Black Manifesto—with no qualifications or reservations. In fact the Rev. Metz Rollins, in his appearance before the Executive Council, stated that NCBC "supports the idea of reparations."

I have heard the Bishop of Long Island say this was the first General Convention which he attended that was honest with itself in facing squarely the issues of the day. It appears to me that it was less than honest with the church at large by the Pontius Pilate approach in funding BEDC,



A demand to the convention from the BEDC . . .

absolving itself by this maneuver, and blaming NCBC. It is purely academic and totally without meaning that NCBC meets the General Convention criteria. The real question is, and should be, does BEDC meet the criteria? To date there is not a shred of evidence that it does, nor have I seen anywhere that NCBC or even the Union of Black Clergy and Laity (UBCL) have ever called upon BEDC to repudiate its advocacy of violence and violent revolution. No, the Black Manifesto was endorsed unreservedly and unqualifiedly.

**W**HAT is the evidence that BEDC advocates violence? The answer lies in the Black Manifesto [TLC, Oct. 12] accepted in its entirety by NCBC. There is supporting evidence in other literature issued by BEDC as well, but most will be familiar with the manifesto, and in it we read:

*"Time is short and we do not have much time and it is time . . . to use whatever means necessary, including the use of force and power of the gun to bring down the colonizer.*

*". . . We talk of revolution which will be an armed confrontation and long years of sustained guerrilla warfare inside this country.*

*"We say . . . think in terms of total control of the U.S. Prepare ourselves to seize state power.*

*"We fully recognize that revolution in the United States and Africa, our Motherland, is more than a one-dimensional operation. It will require the total integration of the political, economic, and military components, and therefore, we call upon all our brothers and sisters who have acquired training and expertise in the fields of engineering, electronics, research, community organization, physics, biology, chemistry, mathematics, medicine, military science, and warfare to assist the National Black Economic Development Conference in the implementation of its program.*

*"But to win our demands from the church . . . we must not forget that it will ultimately be by force and power that we will win.*

*". . . We know deep within our hearts that we must be prepared to use force to get our demands. . . . Let us be very clear that we are not opposed to force and we are not opposed to violence."*

This is the language of the manifesto endorsed by NCBC which the Executive Council of our church has already declared meets the criteria for receiving funds under the General Convention Special Program. It is the same manifesto which the Presiding Bishop declared to be "calculatedly revolutionary, Marxist, inflammatory, anti-Semitic, anti-Christian establishment, violent, and destructive of any democratic political process." We are told that the language of the manifesto is mere rhetoric with one bishop saying it is "empty verbiage." Of the eleven

single-spaced typewritten pages of the manifesto, the church would have us discount as without meaning nine pages and to treat as substantive only two pages described as "programmatic," to which the church should address itself. Yet in a memorandum to members of the steering committee and staff of BEDC, James Forman wrote: "Success of the manifesto fundamentally depends upon diligent hard work and education of the masses of black people around the objectives of the manifesto *and from the point of view from which it flows*" (italics mine). To say that the preamble of the manifesto is "empty verbiage" is to say that the preamble of the Constitution of the United States is meaningless and that the preamble to the constitution of the Episcopal Church is empty. Again the question is, does BEDC consider this idle talk? The Presiding Bishop has identified the document as Marxist. Would those who say the language is just "empty verbiage" say

also that atheistic communism has not meant what it said about violence and threats to seize power? I find the logic hard to follow.

When James Forman took over the IFCO (Interreligious Foundation for Community Organization, Inc.) conference in the spring of this year and first presented his manifesto he said, and I quote: "We must begin by seizing power wherever we are and we must say to the planner of this conference that you are no longer in charge. We the people who have assembled here thank you for getting us here, but we are going to assume power over the conference and determine from this moment on the direction in which we want it to go. . . . There are demands that we are going to make and we insist that the planners of this conference help us implement them."

From the mouths of Long Island delegates and from the church and secular press it is plainly evident that identical

## Concerning "Seed Money"

- 1. RESOLVED, that this Church reaffirm its commitment to the principle of self-determination for minority groups as they attempt to organize the communities which they represent, and to the principle that it is the role of the Church to support programs which such groups themselves initiate, in accordance with the original criteria for the funding of such programs established by the General Convention of 1967; and be it further**
- 2. RESOLVED, that this Church, while rejecting much of the ideology of the Black Manifesto recognize that the Black Economic Development Conference is a movement which is an expression of self-determination for the organization of the black community in America; and be it further**
- 3. RESOLVED, that the application for seed money to enable groups such as the Black Economic Development Conference to fulfill their promise of being expressions of the principle of self-determination be submitted to the General Convention Special Program as the established procedure of this Church for any national funding of community organizations, both on a local and national level; and be it further**
- 4. RESOLVED, that the Executive Council is instructed to allocate, out of funds which it may raise or which may otherwise become available, not less than \$200,000 to the National Committee of Black Churchmen to be used for national black community development, provided that the Executive Council shall first determine that such committee meets the original criteria established by the General Convention of 1967.**

tactics were used at this convention—with the same success! Some have called it a “conversion”; I have called it “abject surrender.”

**C**ORPORATE action properly flows from corporate prayer. My opposition, and the opposition of many others, is not directed at the general intent of the General Convention resolution—national black economic development—but at whom we are funding to accomplish this—quite contrary to the criteria established by the church. Despite Bp. Hall’s disclaimer, the church is responding to the demands of BEDC in the Black Manifesto. Each and every demand made by BEDC at this convention through its representative, the Rev. Muhammed Kenyatta, was met by the convention: the exact amount of money demanded, the manner in which it was to be paid, and recognition of BEDC. Any bishop of the church would annul a marriage entered into where a fraction of the “fraud, coercion, and duress” existed as it did at this convention in adopting this resolution. Moreover, by its action the church has officially sided with the forces of violence against those of reason; with black separatists against integrationists; with Marxism against democracy; with the anti-black capitalist against those blacks who encourage black entrepreneurship.

There are many of us, clergy and laity in the church, who would like to offer, and be offered, an alternative to an action which is an affront to our consciences. It is proposed therefore that those Episcopalians who support the principle of aiding minority groups do so by sending an offering in any amount to support the programs funded by the NAACP Special Contribution Fund. These include the National Afro-American Builders, Inc., a national consortium of Negro contractors; programs aimed at providing equal education opportunity and achievement for black children; a program aimed at achieving adequate quality housing with open occupancy; a program aimed at ending employment bias; a program aimed at organizing black young people to train for leadership; and a program aimed at expanding the association’s year-round voter education work.

These are positive programs run by black people who have proved themselves over several decades to be leaders in the drive to achieve improved levels of national black economic development. They have the credentials to do the job and they have done it by working always within the confines of the democratic process, rather than by adopting methods destructive of that process. An announcement will be made in the near future by a national group of clergy and laity to encourage Episcopalians to support this alternative. We hope you will lend us your assistance.

## ... About South Bend

### More Commentary on GC II

◆ “The Episcopal Church showed courage in agonizing over the vexing and momentous problem of black self-determination. But it should have firmly refused to capitulate to persons whose only document of record was well described in the ironic words of Presiding Bishop John E. Hines to the Executive Council May 21: ‘The language and basic philosophy of the manifesto are calculatedly revolutionary, Marxist, inflammatory, anti-Semitic, and anti-Christian-establishment, violent, and destructive of any democratic political process—so as to shock, challenge, frighten, and, if possible, overwhelm the institutions to which it is directed.’ It was no surprise that throughout the white establishment the immediate response was—with few exceptions—one of outrage, furious hostility and disbelief.” . . . **Christianity Today**, Sept. 26.

◆ “In spite of the strenuous efforts of church leaders to justify the shameful events of SGC II, the following irrefutable facts remain: 1—Although the church says that the funds allocated to NCBC will be raised by voluntary contributions, the actual resolution which passed also allows the money to be procured from funds ‘which may otherwise become available’; 2—Although the church insists that these funds do not represent reparations, a resolution was introduced to repudiate the implication that these funds represented reparations, and this resolution was defeated; 3—Although the church says that it rejects the ideology of the Black Manifesto, it supports the program of the manifesto. This is patently inconsistent and illogical. No organization adopts a program which is not designed to carry out its intent. If we help these racist revolutionaries implement their program, we will also inevitably help them accomplish their intent. Whether or not we approve of their intent will then make little difference; 4—Although the church says that BEDC is coming under more responsible leadership, the fact remains that the board of BEDC has not repudiated the Black Manifesto, and that Julian Bond, James Forman, and Muhammed Kenyatta, all of whom have advocated violence, still remain on its board. James Forman also remains as head of the United Black Appeal, the fund raising arm of BEDC; 5—Although the church says it rejects the ideology of the Black Manifesto, it supports, funds, and asks us to trust the NCBC which has endorsed the manifesto. If this seems contradictory and confusing, it seems so because it is. The Episcopal

Church, a branch of the body of Christ, the Prince of Peace and of Love, went to South Bend and made peace with hatred, violence, racism, vengeance and rebellion.” . . . **Earl R. Johnson, Jr., M.D., of Roanoke, Va., in an open letter to Bp. Marmion of Southwestern Virginia.**

◆ “We suggest that there are at least two ways of reacting to the decisions of the special convention 1969. An irresponsible approach would be to terminate completely our respective diocesan assessments, if we do not agree with the decisions of the convention. We of St. Alban’s abhor this possibility and call upon each parish and each communicant . . . to reject this form of blackmail of our beloved church. A responsible method of reacting is to work within the legislative structure of the church as it has been established, calling for true representation of the church by those who serve the church. We are fearful of an imminent cleavage of church unity unless responsible, logical decisions are the basis of fulfilling the church’s total ministry. We would propose that the content by title of all future General Conventions be distributed . . . prior to convention, and in sufficient time to assure grass-roots knowledge of matters to be considered by convention. In addition, when the stated agenda is interrupted, action on non-agenda items should not be binding on the church or representative of the church’s will, until ratified by a majority of the standing committees of the Episcopal Church.” . . . **Open Letter to the Presiding Bishop, by the Rector, Wardens, and Vestry of St. Alban’s Church, Indianapolis, Ind.**

◆ “We are still too close to Special General Convention II to assess accurately its essence, substance, achievements—and its influence upon the whole church (and, perhaps, in some areas beyond the church). It will be months, if not years, before we are all to say, ‘This it was!’ I am not totally surprised that for some there is only confusion, for others outrage, for still others unbelief—and, here and there, an exclamation of joy, tinged with pain, as if the agony of a kind of painful process of rebirth had left an indelible mark. I know that this sounds a bit poetic (bad poetry perhaps) and fanciful—but South Bend evades easy description. . . . It is untrue to say that the delegates were largely responding in fear to external pressures in making the decisions they did. Most of them were responding to the urgency of internal pressures which were most demanding.” . . . **The Rt. Rev. John E. Hines, Presiding Bishop, to the Executive Council.**

# EDITORIALS

## Recipe for Violence

OUR guest editorialist this week is Aaron Wildavsky, whom we do not know personally. His "recipe for violence" is quoted by Daniel P. Moynihan in *Maximum Feasible Misunderstanding* (Macmillan), and thence quoted by the Rev. James Brice Clark, rector of St. Barnabas Church in Omaha, in a communication to his parishioners. Fr. Clark, commenting on Moynihan's book, says: "All deputies and bishops should have been required to read this book before attending the South Bend convention. Apparently the church liberals have learned nothing from the bitter experiences of the past few years." What follows is Mr. Wildavsky's:

"A recipe for violence: Promise a lot; deliver a little. Lead people to believe they will be much better off, but let there be no dramatic improvement. Try a variety of small programs, each interesting but marginal in impact and severely underfinanced. Avoid any attempted solution remotely comparable in size to the dimensions of the problem you are trying to solve. Have middle-class civil servants hire upper-class student radicals to use lower-class Negroes as a battering ram against the existing local political systems; then complain that people are going around disrupting things and chastise local politicians for not cooperating with those out to do them in. Get some poor people involved in local decision-making, only to discover that there is not enough at stake to be worth bothering about. Feel guilty about what has happened to black people; tell them you are surprised they have not revolted before; express shock and dismay when they follow your advice. Go in for a little force, just enough to anger, not enough to discourage. Feel guilty again; say you are surprised that worse has not happened. Alternate with a little suppression. Mix well, apply a match, and run. . . ."

## And so to Houston . . .

THE next General Convention stop is Houston, one year hence. Professional conventioners know that it is not too early to start schem (oops) planning, and that's what we're doing at 407 E. Michigan St. in Milwaukee.

Regretfully we have already made one firm resolve: to eliminate the traditional Living Church Convention Dinner. This has always been an enjoyable and rewarding occasion. Our decision is a simple matter of economics, and we mention it here with the thought that other church-related organizations which have hosted such dinners may be encouraged to review their own practice. With the incessant rise in food and catering prices being what it is, we should have to charge our paying guests at such a dinner in Houston more than we want to charge anybody for anything. Moreover, we have always invited many people to be strictly our guests—"on the house." This we were delighted to do. But our special General Convention Fund which enables us to do our job is made up of contributions from all sorts of people whose support makes our coverage of GC possible, and we have decided that the dinner is no

longer an appropriate item in a convention budget so financed.

As in the past, we shall have a regular stand in the exhibit hall. This is the best way of meeting old friends, making new ones, and introducing people to *The Living Church* at the General Convention. So if you are to be in Houston, come around to our booth. If you are so minded, perhaps we can have lunch together.

Many who attend General Convention are growing more aware that at each one an enormous amount of money is spent for various kinds of whoopla, ballyhoo, and commercial entertainment. Is God calling Episcopalians to be somewhat less of a fat-cat church living it up on the champagne flight to heaven? We have the feeling that the signs of the times are trying to tell us all something to that effect. A General Convention is an appropriate occasion to show some evidence that the signs are being read.

---

## Vineyard Soliloquy

My brothers have decided where to go,  
Now that the sun has purpled us  
And we begin to sing  
The song of plucking time.

One tells me that *his* glass  
Is not a glass at all,  
But in a paper cup he'll slake  
The thirst of two strong men  
Whose sweating shoulders guided  
Slow cement into the waiting forms  
For a garage which spirals  
In the sky.

Another hopes that he will grace  
A banquet hall reflecting light  
From tiaras round about  
And mix his scent with that  
Of perfumed women clad in silk  
To be the toast that's offered them  
By ruffled gentlemen.

The fat one next to me  
Is sure that he will cause delight  
To absent-minded lovers  
In a cozy darkened place  
With breadsticks in a glass  
On checkered cloth.

I think that I will hold  
For something more than that  
And sit in silvered splendor  
On a linen covered throne  
And be the bearer of our God.

Mark A. Hinckley

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## VACATION BOUND?

If so, check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

## THE LIVING CHURCH

407 E. Michigan Street  
Milwaukee, Wis. 53202

## News of the Church

Continued from page 9

shall expect a greater missionary offering from the members of St. John's since you have asked the vestry to take this action. I believe that it is a real step forward and we can really see where our money goes and what good it does. Many mission projects have been neglected by the national church because it has gotten 'bogged down' with the world and pressure groups. We are members of the Episcopal Church and shall continue to be members of the One, Holy, Catholic, Apostolic Church. We realize that the office of the bishop is important and necessary if we are to continue as part of the church. We shall, therefore, support the episcopate and donate toward the office, but we shall not give to the Voluntary Missionary Offering because we are going to be *stewards* of our money and we shall manage it wisely and to the glory of God."

### ECUMENICAL RELATIONS

## Lutheran-Episcopal Dialogue Held

Exploratory steps on a possible "fellowship, unity, or union" between the Lutheran and Episcopal Churches were taken at a meeting in Detroit as representatives of the two bodies held the first of a series of dialogues. Topic of the first meeting was "The Meaning and Authority of Scripture in the Life of the Church." Participants included eight Lutherans and nine Episcopalians — professors, church officials, parish clergy and laymen. The Lutheran sponsoring body is the Lutheran Council, USA, and representatives of each of these three Lutheran bodies participated: Lutheran Church of America, the American Lutheran Church, and the Lutheran Church—Missouri Synod.

Four or five more dialogues are planned, to be held semi-annually. Initial objectives of the discussions are to explore the possibilities for "a more extended dialogue having more specific fellowship or unity or union goals." Subject for the next meeting, scheduled to be held in Milwaukee, April 7-9, is: "Our Present Understanding of the Nature of Church Unity."

Serving as co-chairmen of the Detroit meetings were the Rev. O. V. Anderson, pastor of Bay Shore Lutheran Church in Milwaukee, and the Rt. Rev. Richard S. Emrich, Bishop of Michigan. Discussion centered on two essays dealing with the main topic, one by Dr. Robert W. Jensen of Lutheran Seminary, Gettysburg, Pa., and the other by the Very Rev. Harvey H. Guthrie, Dean of Episcopal Theological School, Cambridge, Mass. Dean Guthrie was unable to be present and his paper was read by the Rev. Jules Moreau,

Ph.D., of Seabury-Western Seminary, Evanston.

Other Episcopal participants included: The Rev. Lynn C. Edwards of Donora, Pa., the Rev. Reginald H. Fuller of Union Seminary, the Rev. John W. Hildebrand of Fort Worth, the Rev. Enrico S. Molnar of Bloy House, Los Angeles, Attorney J. L. Pierson of St. Louis, and the Rev. Robert H. Whitaker of the Michigan Diocesan School of Theology, Detroit.

### CHURCH ARMY

## Reorganization Needed

The continued operation of Church Army headquarters in New York City has been assured by action of a committee on reorganization appointed by the army's board of trustees following a study which showed the precarious financial state of the organization. The study also suggested that the army needs a clearer sense of its own goals and a clearer method of achieving them.

At the first meeting of the committee on reorganization with the Rev. H. Boone Porter as chairman, Capt. Howard Galley, C.A., was appointed to serve as an interim administrator of national headquarters and will serve until the membership meeting of the army in January, at which time new officers will be elected.

The committee also considered several revisions to the Church Army's constitution which would make clearer its purpose to train laity to serve in difficult areas of the church. In addition, plans for obtaining continued financial support which has been dependent on contributions were discussed. The Church Army does not now receive any financial support from the national church budget.

At present there are 75 active members of the army and they serve in a wide variety of areas and situations across the country, from inner-city ghettos to Indian reservations, to institutions for disadvantaged people.

### SOUTH AFRICA

## Non-White Barred from Diocesan College

After hours of tense debate, the diocesan synod of Capetown adopted a motion "expressing concern" over the refusal of the diocesan college to accept as a student the son of a colored Anglican priest.

The Archbishop of Capetown and Metropolitan of the Province of South Africa, the Most Rev. Robert S. Taylor, who presided, is also chairman of the board of the diocesan college. Thus, the decision to censure the board's refusal to accept the student reflects directly on the liberal prelate. It was unofficially reported that the archbishop favored the boy's admission but was outvoted by other board members.

The rejected student is the son of the Rev. Clive McBride, who introduced the motion to the synod criticizing the board's action. Mr. McBride said: "It is an unpleasant task to present such a resolution of censure." He stipulated that he did not wish to blame Abp. Taylor but sympathized with his position.

The motion was seconded by a colored lay delegate who is also a churchwarden, J. S. Thomas, who in 1965 applied unsuccessfully to have his son admitted to another Anglican Church school, St. George's. Later Mr. Thomas attempted to have his daughter enrolled in the upper-class Anglican school, Hershel, but on that occasion she was refused after failing an entrance examination. In his seconding address, Mr. Thomas said the church had "come to the crossroads. It should either stand up for its principles or sever connections with the diocesan college."

## Reform Group Defends Interracial Marriage

A commission of the Dutch-German Reformed Church (Nederduitse Gereformeerde) in Capetown, declared that racially mixed marriages "in themselves are not sinful." This declaration announced to 800 delegates attending a synod of the largest of South Africa's Dutch Reformed Churches, cut across the traditional attitude of the more conservative members and even startled many of the more liberal minded members. The church generally approves of South Africa's *apartheid*.

The commission was headed by Prof. J. J. Muller of the Dutch-German Reformed Church Seminary at Stellenbosch University, Capetown. In his report, he said that the Bible nowhere forbids (racially) mixed marriages. "Nowhere in scripture," he stated, "is humanity divided into isolated units on grounds of biological or natural differences to such an extent that they cannot mix with one another." Observing that all people have been made in God's image, with equal status before Him, the professor concluded, "therefore mixed marriages between people of whatever race or nation would be permissible in principle." However, it should be noted, he said, that scripture does disapprove of marriages between believers and unbelievers.

One of those who objected to the commission's finding was the Rev. J. D. Vorster, actuary of the Church and brother of South Africa Premier John Vorster. The Rev. Mr. Vorster held that the commission had seen marriage from an excessively individualistic point of view and had not given enough attention to its societal aspects.

In view of the wide difference of opinion at the synod, it was decided not to adopt the report at that time but to refer it back to the commission for later consideration.

# PEOPLE and places

## Seminaries

**Virginia Seminary**—The Rev. John F. Gormley, Roman Catholic priest of the Diocese of Rochester, N.Y., has been appointed assistant to the director of the school for continuing education at the seminary.

## Appointments Accepted

The Rev. Ronald C. Bauer, former assistant, Trinity, Fort Worth, Tex., is assistant, St. Paul's, Manhattan, Kan., and student chaplain, Kansas State University. Address: 600 Houston St., Manhattan (66502).

The Rev. Raymond E. Bierlein, formerly with the S.W. Michigan Tuberculosis Sanitarium, Kalamazoo, is deputy director of Community Action Program, Kalamazoo County. Address: Suite 206, Burdick Hotel, Kalamazoo, Mich. 49006.

The Rev. Robert P. Bollman, former staff member, Christ Church, LaCrosse, Wis., is director of Christian education, Trinity Church, 611 W. Berry St., Fort Wayne, Ind. 46802.

The Rev. Richard J. Brown, former assistant to the rector of St. Andrew's, Baltimore, Md., is rector of St. John's, Frostburg, Md. Address: 17 Dogwood Rd. (21532).

The Rev. H. Ellsworth Chandlee, professor of liturgical studies, St. Andrew's Seminary, Quezon City, Philippines, is in England for further study at the University of Birmingham. Address through May: The Vicarage, Kings Heath, Birmingham 14, England.

The Rev. Harold G. F. Courtney, former rector of Emmanuel Church, Great River, L.I., N.Y., is associate, Diocesan Church of St. Ann and the Holy Trinity, Brooklyn Heights, N.Y. Address: 122 Pierrepoint St., Brooklyn Heights (11201).

The Rev. Gilbert E. Dahlberg, former assistant, St. Barnabas', Denver, Colo. 80206, is now rector of the parish. Address: 972 Adams St. (80206).

The Rev. Timothy W. Dols, former assistant to the rector of St. Timothy's, Catonsville, Md., is rector of Sherwood Church, Cockeysville, Md. 21030.

The Rev. Robert R. Freed, former assistant, Holy Trinity, Lincoln, Neb., is rector of St. Andrew's, Fort Scott, Kan. Address: 412 S. Judson (66701).

The Rev. Arthur E. Gans, former staff member, St. Luke's, Lebanon, Pa., is assistant, St. Paul's, Bound Brook, N.J. Address: 110 E. Maple Ave. (08805).

The Rev. David K. Johnston, former assistant to the rector of Nativity, Baltimore, Md., is rector of Holy Spirit, Wayland, Mass. 01778.

The Rev. William F. Kemper, former graduate student, University of Kansas, is vicar of Holy Cross Mission and Ascension, both in Kansas City, Kan. Address: 1116 S. 57th St. (66106).

The Rev. James R. Leo, former rector of St. John's, Cornwall, N.Y., is rector of St. Mary's, Fox Hill Rd., Tuxedo Park, N.Y. 10987.

The Rev. Peter A. Molnar, former vicar of St. Andrew's Mission, Highlands, N.J., is vicar of St. Mary's, Clementon, and Atonement, Laurel Springs, N.J. Address: 19 Shrewsbury Ave., Highlands (07732).

The Rev. Walter B. Peterson, former vicar of St. Edward the Confessor, Mt. Dora, Fla., is now rector of the parish.

The Rev. George H. Price, former rector of Trinity, Hughesville, Md., is rector of St. Andrew's, Rome, N.Y. Address: Grand View Ave. (13440).

The Rev. David S. Remington, former vicar of Holy Evangelists, Baltimore, Md., is rector of St. John's, Kingsville, Md. 21087.

The Rev. Hays H. Rockwell, former chaplain of St. George's School, Newport, R.I., is Protestant Chaplain, University of Rochester, N.Y. Address: 55 Oak Lane, Rochester (14610).

The Rev. A. Dickerson Salmon, rector of Grace Church, Brunswick, Md., is to be rector of All Saints', Frederick, Md. Address Jan. 1: 108 W. Church St. (21701).

The Rev. Peter H. G. Westorp, former curate, Transfiguration, Cranston, R.I., is rector of St. Paul's, Portsmouth, R.I.

The Rev. Robert C. Will, perpetual deacon, formerly in the U.S. Navy, is assistant, St. David's, Topeka, Kan. Address: 2110 W. 32d St. (66611).

The Rev. W. Perry Winterrowd, former assistant, Trinity, Moorestown, N.J., is vicar of St. Bartholomew's Chapel, Cherry Hill, N.J. Address: 1989 Marlton Pike East (08034).

## DEATHS

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

The Rev. Francis Cyril Benson Belliss, 69, rural dean of the Long Beach, Calif., convocation and father of the Rev. Richard G. Belliss, died Sept. 23.

He was rector of St. Luke's, Long Beach, for 15 years before being named rural dean. During WWII, he was a chaplain with the U.S. Navy. He is also survived by his widow, Vaughn, another son, and five grandchildren. A memorial Requiem Eucharist was celebrated in St. Luke's, Long Beach, by the Bishop and the Suffragan Bishop of Los Angeles.

## CLASSIFIED

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\*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

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### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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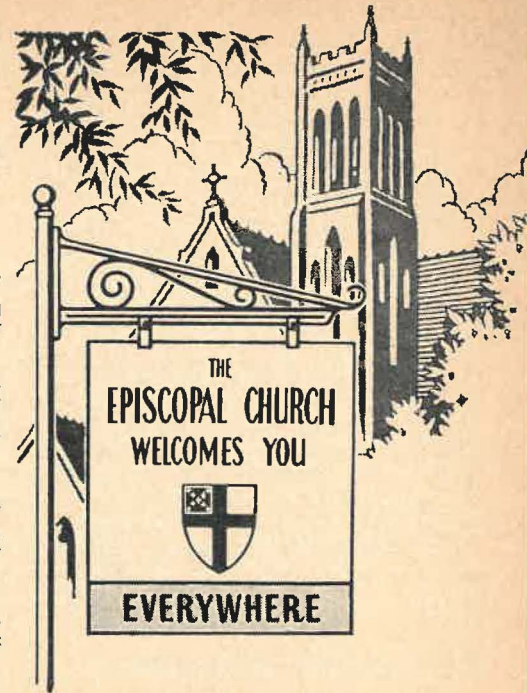
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THE LIVING CHURCH

# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. Robert W. Worster, r  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30,  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy 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

## 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

## WEST PALM BEACH, FLA.

**HOLY TRINITY** S. Flagler Dr. & Trinity Pl.  
The Rev. William W. Swift; the Rev. Robert J.  
Hargrove; the Rev. J. Donald Partington  
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Litur-  
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;  
Tues & Sat 7:30 HC

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,  
Cho Ev 5:30; Sat HC 8

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

## LOUISVILLE, KY.

**GRACE CHURCH** 3319 Bardstown Rd.  
Adjacent to three motels on 31E, South of I-254  
The Rev. Alfred P. Burkert, r  
Sunday Masses 8 & 10; Daily Masses as scheduled.  
Call Church office 502-454-6212.

## BALTIMORE, MD.

**MOUNT CALVARY N. Eutaw St. & Madison Ave.**  
The Rev. R. L. Ranieri, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat  
4:30-5:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex  
Mon 5:30, Wed 10, Sat 9

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. D. E. Watts, locum tenens  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily  
MP, H Eu & EP

## STONE HARBOR, N.J.

**ST. MARY'S BY-THE-SEA** 95th St. & 3rd Ave.  
The Rev. William St. John Frederick, r  
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &  
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed  
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun 7:30, 9, 11; HC Daily

## NEW YORK, N.Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; 4 Ev  
Special Music; Weekday HC Mon, Tues, Thurs, &  
Fri 12:10; Wed 8 & 5:15; Saints' Days 8. EP Mon,  
Tues, Thurs, & Fri 5:15. Church open daily 8 to 8

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

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graft, D.D., r  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

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

### THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Tues & Thurs 12:45;  
C Fri 4:30 and by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
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 Eu; 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. Caguait, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
as scheduled

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S.C.

**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

## 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

## 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

## 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

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