

The Living Church

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THE BOSTON ARCHDIOCESAN ECUMENICAL COMMISSION has issued a new set of guidelines stressing the "positive aspects" of mixed marriages. Shown at a press conference announcing the guidelines are (l. to r.) the Rev. William J. Wolf, commission member and professor at the Episcopal Theological School, Cambridge, Mass.; Msgr. Matthew P. Stapleton, commission chairman; and the Rev. James Hickey, R.C. commission member. The guidelines call on mixed-marriage couples to make "a real contribution" to ecumenism and Christian unity. (RNS)

Hesburgh: Yes and No

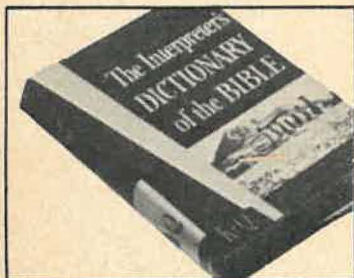
[Page 9]

If

the all-time best seller needed interpretation, what would the best interpretation of the all-time best seller be?



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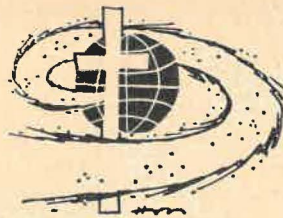


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Around



& About

— With the Editor —

Here are some howlers from various unidentifiable sources, so let's just ascribe them to our old friend Q:

"The cause of the great Schism was that the Pope had his head in Rome and his seat in Avignon."

"The conquest of Ireland began in 1170 and is still going on."

"Raleigh died in James I's reign and started smoking."

"If David had one fault it was a slight tendency to adultery."

"Solomon had 300 wives and 700 porcupines."

"The dome of St. Paul's is supported by eight peers, all of which are unfortunately cracked."

Everybody should be congratulated on the appointment of **Lee H. Bristol, Jr.**, as first executive secretary of the Church's Music Commission. No better person could possibly have been found for this new and important job. (Story on page 6.) We don't hear much talk around the Church about hymnal revision—yet. But it is bound to come as part of the whole liturgical ferment. As one who knows Lee Bristol personally I can testify that he has the knowledge, devotion, understanding, and *tact des choses possible* to give superb leadership and service in his new assignment.

I have felt for years that one of the most effective programs of Christian activism in the field of race and poverty is *Koinonia*, at Americus, Ga., under the leadership of **Clarence Jordan**. Recently I had a chance to hear Mr. Jordan speak, at a joint convention of the Associated Church Press and the Catholic Press Association, in Atlanta. I was not disappointed in my hero; he proved as eloquent and witty as he is courageous, faithful, and loving in his service of God's poor. He said some memorable things,

among them this: "*Soul-winning* is third-century gnosticism; *child-bearing* is first-century Christian incarnationism." He said this in the context of a powerful and well-aimed blast at the "soul-winners" who would leave minds and bodies strictly untouched in their ministry in the name of Christ. Christ's apostolic ministry has as its concern the bearing and the raising of children of God and for God—and nobody fit to raise a child has only a soul-winning concern for the child. As Mr. Jordan was speaking I was thinking of how both St. Paul and St. John speak of their converts as "my dear children" and "my little children." He's right about first-century Christianity.

Mr. Jordan and his associates have been moved to enlarge their program to a nation-wide scale. They have what they call a Fund for Humanity which, I should think, may point a way for the Churches to follow. Along this line he has a definite proposal, as follows: The Church is to determine what it would pay in taxes if church property were taxed, than put this money into a fund for no-interest loans to working people who wish to be self-supporting but cannot afford to finance the purchase or building of homes at the commercial rates. These would be loans, not hand-outs. The *Koinonia* people strongly believe that the urban ghettos must be de-populated and their inhabitants located in smaller communities or in the country. They believe too that nothing gives a breadwinner and his family a more wholesome incentive to make the most of their citizenship than owning their own home and a little piece of land. The Church would not have to embrace the whole *Koinonia* philosophy and strategy in order to adopt some of it. The revolving fund made up from the taxes which the Church does not pay, from which hard-working people could borrow at no interest for their homes, is the central idea. I think that if their apostolic excellencies Paul and John were helping to run the Church Militant today they would be sympathetically disposed to Brother Jordan's proposal.

I move its full-scale investigation and discussion.

Rudolf Bultmann gives us the good word for this week: "Newness can be claimed equally for this or that imbecility. Newness is never a guarantee of the *value* of what claims to be new." (*Faith and Understanding*, vol. 1. p. 35. Harper & Row.)



The Living Church

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*Director †Member

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

STAFF

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DEPARTMENTS

Around and About	2	Editorials	11
Books	13	Letters	3
Deaths	15	News	4
People and Places	15		

FEATURE

HESBURGH: Yes and No 9

THE KALENDAR

June

- 22. Trinity III
Alban, M.
- 24. Nativity of St. John Baptist
- 28. Irenaeus, B.
- 29. St. Peter, Ap.
Trinity IV

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

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June 22, 1969

LETTERS

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

Pope Paul VI

I agree very much with the Bishop of Ceylon that we should pray for Pope Paul VI [TLC, May 25]. Pope Paul has shown he is not a true scholar many times, but especially in his handling of the study *Humanae Vitae*—when he rejected the position of such a large and distinguished group as he had, and accepted the *small* minority report.

On more than one occasion he has done this. If he was truly the great leader, he would sell the art treasures not in actual use, the bonds, stocks, businesses, land, and farms of the papacy and use the money for the "under-developed peoples."

(The Rev.) EDWARD J. HAFFNER
Rector of St. Alban's Church

Harlingen, Texas

Reparations

Have any of those demanding "reparations" for themselves given any thought of gratitude to the hundreds of thousands of men who suffered and died to free another race? These men, and the ones they freed are dead, as are the men who changed our Constitution to correct a great evil. Can anything now be taken from or given to those oppressors or those oppressed? What can we give those who gave their lives for an ideal of freedom for all men?

First we should, as you said in your editorial [TLC, June 1] "keep our cool." Men of goodwill, both black and white, are advocating cooperative, peaceful progress, not extremes of hatred and violence which will destroy the advances we have made and the ideals men of both races died for.

This is not an ideal world, but we can improve it if we will work together. We can prove our ancestors did not die in vain. Support all men of goodwill, and tell them so!

CLARENCE C. SMITH

Waynesboro, Pa.

Poteriophores Go Home

I write in answer to the Rev. Francis Lightbourn's question whether laymen administering the chalice should be styled "calicifers" or "poteriophores" [TLC, May 18].

If I were sure this was meant lightly, then could I have borne it. But our people cannot drink of the poter that Fr. Lightbourn thinks of; their patience runneth over with church language now. No more, please! You may think me in my cups, but may I suggest a word that Lightbourn himself uses in his letter, to wit the English *cupbearer* (from *cup*, *cup*, and *bear*, to carry)?

A further objection to "poteriophore": a friend here fears it would be confused with "Potiphar" which might offend these men's wives.

NORVAL R. YERGER

Seminarian at Nashotah House

Nashotah, Wis.

Books - Pamphlets

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The Living Church

June 22, 1969
Trinity III

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GEORGIA

Coadjutor Elected

The Rev. Paul Reeves, rector of St. Stephen's Church, Coconut Grove, Miami, Fla. was elected Bishop Coadjutor of Georgia on the 13th ballot at a special election at Christ Church, Savannah. At the time of this writing he had not issued a statement about whether he will accept.

Aid to Urban Project

The Savannah Convocation of the Diocese of Georgia has launched the Center, an urban project in the Model Cities area aimed at helping its residents develop their own leadership and to further their participation in the life of the community.

Three monks of the Order of the Holy Cross were invited by the convocation's urban affairs committee to live and work in the heart of an area designated for improvement. The monks, Fr. Connor Lynn, Fr. Clark W. Trafton, and Bro. Raphael, hope to establish the Center as a place of hospitality in the neighborhood, where programs to be followed will be developed by the people of the community. Daily services are held to which the public is invited. The monks will be assisted by two nuns from the Order of St. Helena in Augusta.

The Episcopal congregations within the Savannah convocation will continue to assist the local leadership in the Model Cities area as needed, following the monks' departure in September. Similar urban projects have been successfully initiated by the order in Augusta and Atlantic City, N.J.

CANADA: Quebec

Schools Appeal to U.S.

Almost bankrupt after nine months of being forced to set up special schools so their children can be educated in English, the Association of Parents in St. Leonard's, Quebec, has appealed to U.S. groups for aid.

Last September the local Roman Catholic Commission which had already converted four English-language-only schools to bi-lingualism, decided there was no need for Grade 1 English-language schools and began phasing them out. Most of the families affected, however, were immigrants from European countries who wanted their children educated in English, the language of industry and com-

merce in North America, and not in French, the predominant language in Quebec and Canada's other official tongue.

The result was that the vast majority chose to send their children to schools organized in private homes. Now these schools are near bankruptcy, according to Robert Beale, president of the parents' association. He said interested groups in the U.S. are examining the U.S. Constitution "to see if foreign aid is possible" in this case. He said the private schools were in debt—\$15,000 for lawyers' fees, books, and equipment. By the end of the year, it was predicted, the group will be \$20,000 in the red. The association has repeatedly asked Quebec's education department for help but has been refused. Mr. Beale said the parents were not begging for charity but rather for "what is rightfully ours—the language of education of our choice for our children."

ECUMENICAL RELATIONS

More "Common Texts"

On June 1, THE LIVING CHURCH carried the version of the Lord's Prayer that received "tentative approval" by a group of Anglican, Roman Catholic, and Protestant scholars after several years of study. In addition to the Lord's Prayer, the following texts were also approved:

Apostle's Creed

I believe in God, the Father, the Almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, / was crucified, died, and was buried.

He went down to the dead.

On the third day he rose again.

He ascended into heaven, / and is seated at the right hand of God, / the Father, the Almighty.

He will come again to judge the living and the dead.

I believe in the Holy Spirit, / the holy catholic Church, / the communion of saints, the forgiveness of sins, / the resurrection of the body, / and the life eternal. Amen.

Nicene Creed

We believe in one God, the Father, the / Almighty, maker of heaven and earth, / of all that is seen and unseen.

We believe in one Lord, Jesus Christ, / the only Son of God, / eternally begotten of the Father, / Light from Light, true God from true God, / begotten not made, one in Being with the / Father.

Through him all things were made.

For us men and our salvation / he came down from heaven: / by the power of the Holy Spirit / he was born of the Virgin Mary, and / became man.

For our sake he was crucified under Pontius Pilate; / he suffered, died, and was buried. / On the third day he rose again / in fulfillment of the Scriptures; / he ascended into heaven / and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, / and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life.

He proceeds from the Father (and the Son) / With the Father and the Son he is / worshipped and glorified.

He has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

Gloria in Excelsis

Glory to God in heaven, / and peace to his people on earth.

Lord God, heavenly King, / almighty God and Father, / we worship you, we give you thanks, / we praise you for your glory.

Lord Jesus Christ, only son of the Father,

Lord God, Lamb of God, / you take away the sin of the world; / have mercy on us.

You are seated at the right hand of the Father: / receive our prayer.

For you alone are the Holy One, / you alone are the Lord, / you alone are the Most High, / Jesus Christ, / with the Holy Spirit, / in the glory of God the Father. Amen.

WESTERN NEW YORK

Rector Instituted Ecumenically

A liturgy prepared by a group of parishioners replaced the Prayer Book Office of Institution of Ministers when the Rev. Richard J. Anderson was installed as rector of Grace Church in Buffalo, N.Y.

During a dialog sermon by the Rev. Perry M. Smith, diocesan director of college work, four parishioners responded to questions about what they expect from their rector's ministry. The Rt. Rev. Harold B. Robinson, bishop coadjutor of the diocese, presided at the liturgy and spoke in response to a question about the congregation's responsibility to the Church beyond the parish limits. As part of this

response he presented the Letter of Institution to the new rector. A Roman Catholic student chaplain, the Rev. Jack Wiemer, participated in the dialog sermon by indicating some of the parish's ecumenical responsibilities. The service included a folk-setting of Evening Prayer, in which Roman Catholics and a Lutheran pastor participated.

Grace Church was reorganized earlier this year to be a parish for liturgical experimentation and renewal of mission, under the leadership of the Bishop of Western New York.

WEST AFRICA

New Archbishop Named

The Rt. Rev. Moses N.C.O. Scott of Sierra Leone was elected Archbishop of West Africa at a meeting held in Accra, Ghana. He is the first African Negro to hold the post. Abp. Scott succeeds the Most Rev. Cecil J. Patterson, Bishop of Niger, who is resigning after 35 years of service. The new archbishop studied in England from 1950 to '56, receiving his degree in theology at the London College of Divinity. He became Bishop of Sierra Leone in 1961.

RACE RELATIONS

Negroes Express Solidarity with Jews

More than 25 of Newark's Negro leaders issued a joint statement of support for the city's Jewish community. The statement came at the end of a week that included an attempted extortion plot against Rabbi Joachim Prinz, allegedly by a Black Panther who kidnapped a synagogue superintendent, and an arson incident at the rabbi's synagogue, Temple B'nai Abraham. The statement deplored both acts.

Many black leaders attended a Sabbath service at the temple, the fourth oldest conservative congregation in America, as a show of good faith and of support for the rabbi who is head of the governing body of the World Jewish Congress.

Newark firemen have described the synagogue fire as "definitely arson." The rear of the temple took heavy damage. Hours after the fire, Rabbi Prinz received police escort, and police protection at the synagogue and the rabbi's home were ordered by authorities.

CALIFORNIA

Bishop Brands Governor "War-Monger"

The Rt. Rev. C. Kilmer Myers, Bishop of California, has described Governor Ronald Reagan as "the one who unleashed the dogs of war in Berkeley" in what he condemned as "a full-scale military operation replete with strong-arm

and brutal methods which I, as a student, observed in Germany in 1939." He called Governor Reagan a "war-monger in Southeast Asia and a war-monger in California. The system of violence which spawns persons like the governor of California is all of one piece," he said.

In a statement read at a chapel service at the Pacific School of Religion in Berkeley, while National Guard Troops occupied the turbulent University of California campus, Bp. Myers asked that "every true American, every honest patriot, demand that the National Guard be withdrawn from Berkeley; that the university regain its moral integrity in the situation; that the use of unnecessary force on the part of police officers and deputy sheriffs be publicly castigated and punished; that the People's Park be given back to the people." He asked also that "all persons involved in the struggle for human freedom and dignity symbolized by the People's Park cling firmly to the non-violent tactics of the authentic Christian tradition made holy by the person and practice of Martin Luther King. Let them not descend to the tactics of Ronald Reagan." The bishop expressed the hope that "the deep feelings of many of the youthful members of the National Guard will be honored." He said that he had talked to many who were in Berkeley against their will and found the events "repugnant and disgusting."

Bp. Myers has also defended the demand of black militants for "reparations"

of \$500 million from the white church. "I don't think it's blackmail," he said. "If it is, the whole civil rights movement is blackmail. It's another effort to get the white church to establish a new set of priorities." He arranged for the group who visited his office and presented the Black Manifesto to meet with the diocesan council and a diocesan clergy conference. "I don't know if the \$500 million sum is realistic," he said. "I have a suspicion that we could raise more than that. But it would take a long time—obviously. Tactically, I suppose, the threats are necessary to get us off the dime," the bishop said, adding that he believed the use of force will boomerang against the black community. "The white church in one sense is the last friend the black community has."

ROMAN CATHOLICS

Manifesto Rejected

The Roman Catholic Archdiocese of New York has rejected the demands of the Black Manifesto, as presented to Church officials by James Forman, calling for reparation payments of \$200 million by U.S. Roman Catholics.

A statement released by the archdiocese noted that Mr. Forman's demands "have caused all of us to reflect deeply upon some of the frustrations and aspirations of the black people." But it expressed regret that "political concepts completely contrary to our American



THE PRESENTATION OF A WHALE'S TOOTH, the mixing of Yaqona, drinking of the Kava, presentation of the Magiti, and formal acknowledgment of the new Bishop in Polynesia, were all part of the overall celebration of the enthronement of the Rt. Rev. John Tristram Holland as the Fourth Bishop in Polynesia. The ceremonies took place at the still-to-be-completed cathedral in Suva, Fiji, which was filled with Churchmen, civil authorities, and representatives of other Churches. The sanctuary and bishop's throne were made more colorful by the use of mats and tapa. The multi-racial nature of the diocese was shown by the reading of the Gospel and the singing of hymns in three languages—English, Hindu, and Fijian. Prior to the enthronement service, Bp. Holland and the diocesan staff held a retreat at St. John's College.

way of life" are joined with these concerns in the Black Manifesto. For this reason, "in addition to the manner of presentation and other substantive considerations," the statement said, "we do not endorse the Black Manifesto or its demands." Mr. Forman had stated earlier that if the demands of the manifesto were not met, "either there'll be no Church or we'll be dead."

In the statement issued by the archdiocese, contributions of the Church to the poor were noted. They included \$5.7 million expended in Roman Catholic Charities last year and more than \$1 million in financing education for inner-city children. However, it pointed out that "reparation and collective guilt are highly controversial concepts."

Birth Control Amendment Denied

Vatican officials have denied that Pope Paul VI is planning to add an amendment or a new paragraph to his encyclical *Humanae Vitae* on the subject of birth control. They have said that rumors to this effect, circulating particularly in Spain, Italy, and France, are without foundation. Any new move by the Pope could make trouble and increase the chances of schism, they said, whether he reaffirmed or eased the traditional restrictions on contraception. Asked whether the Pope's views on birth control have changed since the encyclical and the widespread reaction to it, the Vatican spokesman said they have not.

Cardinal Daniélou Moves Toward Traditionalism

Jean Cardinal Daniélou of France, a Jesuit who got his red hat in April and has long been regarded as one of the Church's liberal theologians, crossed his Rubicon when he declared that there are heresies in the Church and that it is the Church's duty to condemn them. The mention of "heresy" implies limitations on theological speculation, a brake on the ecumenical movement, and the return to power of the former Holy Office. A prolific and imaginative writer, himself once under a cloud in Rome, he has definitely dissociated himself from the theological "ins" who have dominated the scene since Vatican Council II.

Cardinal Daniélou's growing disenchantment with the direction and style of post-conciliar theological writings has been evident for many months. The Rev. Robert A. Graham, S.J., special correspondent for Religious News Service, suggests that he was probably named by Pope Paul VI to the College of Cardinals just for that reason. The cardinal now writes articles for the conservative *France Catholique* and they are then re-printed in *L'Osservatore Romano*, the Vatican City daily. What embarrasses his critics,

says Fr. Graham, "is that his unimpeachable record as an original thinker, completely open to every current of thought and himself in the past a victim of Roman suspicions, makes him extremely difficult simply to brush off. Besides, when it comes to articulateness, Cardinal Daniélou can take care of himself."

The cardinal's explosive ideas on modern heresies came in an interview published in an Italian monthly, *Studi Cattolici* of Milan. In that interview he said: "It is impossible that the Church be reduced to the confusion of purely subjective opinions. The Church is responsible before Christ for the authenticity of the deposit of faith and when heretical opinions are pronounced on the divinity of Christ, on the reality of His virginal conception, on His resurrection or on the resurrection to which we are all destined, or on eternal life, when, in short, opinions are expressed contrary to the essential tenets of the Christian faith, I believe that the Church is absolutely obliged, as in the past, to condemn them." He has always been interested in the dialog between the Church and the modern world, he said, but added, "I have also been profoundly hostile to a horizontalism and a verticalism that minimizes the place of adoration, relations with God, not only in Christianity but in civilization generally."

CANADA: Rupert's Land

Coadjutor Named

The Diocese of Rupert's Land, Manitoba, has elected the Very Rev. Barry Valentine, dean of Christ Church Cathedral, Montreal, as its bishop coadjutor. The election came after nine ballots spread over six hours at the annual synod. Dean Valentine will succeed the Rt. Rev. John O. Anderson who earlier was elected Bishop of British Columbia.

CHURCH MUSIC

Commission Secretary Elected

Dr. Lee H. Bristol, Jr., became the first executive secretary of the Church's Music Commission by unanimous vote at a meeting held in Spokane. Vice chairman of the commission, Dr. Bristol will serve as secretary without salary beginning in July when his retirement as president of Westminster Choir College becomes effective.

Dr. Bristol is a former vice chairman of the general division of laymen's work, PECUSA; a well known lay preacher; and past president of the Laymen's Movement. In addition he is the author of a number of publications.

The new post for the Music Commission fulfills a goal long sought by its members. It marks the first time that the Episcopal Church has had a national music executive in the United States.

VERMONT

Rock Point Addition Dedicated

Several hundred people met at the Rock Point School for Girls, Burlington, Vt., for the dedication of the Episcopal school's new educational wing. The Rt. Rev. Harvey Butterfield, Bishop of Vermont, officiated. The addition is named in honor of Doris K. Wright, founding headmistress, and Ruth Mary Wilson, teacher and benefactor. Most of the school's educational programs will be held in the new wing, leaving the refurbished 80-year-old Bishop Hopkins Hall as living quarters for the 50 girls and resident faculty.

The former Miss Wright, now Mrs. Alfred M. Smith of Brigantine, N.J., went to Rock Point in 1928 to help the then Bishop of Vermont, the Rt. Rev. Samuel Booth, organize a home for needy Vermont girls. She planned to return promptly to her position as supervisor of nurses at Episcopal Hospital, Philadelphia. Miss Wright retired in 1966 after 38 years as headmistress of what is now a fully accredited secondary school.

Miss Wilson was a former teacher at Rock Point, whose will provided a bequest of a third of a million dollars in 1957. The Wilson Fund now expanded to \$1.5 million provides income which allows operation of the school without financial support from the diocese.

A major feature of the new wing is the Vedder Van Dyke Library. During his 25 year episcopate, Bp. Van Dyke labored hard, frequently with his own hands, to keep the school begun by his predecessor functioning. Other rooms of the wing are named for former teachers and benefactors—the Rev. James McKee, the school's first chaplain; Miss Agnes Hamilton, Miss Wright's assistant for 28 years; and John and Anna Hayden. Mr. Hayden has just left the school where he had served as headmaster during the transitional period following Miss Wright's retirement.

Among the special guests attending the dedication were present and former trustees, former Gov. Philip Hoff, Mrs. Hoff, and Mr. and Mrs. S. Whitney Landon who represent the Turrell Fund which provided a major share of the cost of the new addition.

The new headmaster is the Rev. Russell R. Ellis, former rector of St. Stephen's Parish, Middlebury, Vt. He is the first priest to head the school.

LAYMEN

Dr. Oldham Dies

Dr. Joseph H. Oldham, 94, a pioneer of the modern ecumenical movement, died at St. Leonard's, Sussex, England, May 17. An honorary president of the World Council of Churches since 1961, he was a guiding spirit of the 1910 Edin-

burgh Conference which produced the movements that later merged to form the WCC.

An Anglican layman, Dr. Oldham was associated with the British Council of Churches, the work of the WCC, and was the author of several books on the ecumenical theme. He had also been administrative director of the International Institute of African Languages and Culture for several years. He was a close associate of the late Archbishop Temple of Canterbury and the late Dr. John R. Mott, two pioneers in early ecumenical activities.

IRELAND

Synod Meets

At the General Synod of the Church of Ireland, meeting in Dublin, two important decisions were made. The first was to transfer the weight of ecclesiastical representation from the Republic to Northern (British) Ireland. The second was to allow an extended period of from two to five years for the use of "experimental services" issued by the Church's liturgical committee.

A committee was appointed to investigate the purpose of the episcopate in the modern Church. A proposal that a committee be appointed to reconsider the austere ceremonial rules of the Church was voted down. The report of the committee on "appointment and mobility" of the clergy was rejected, with the result that the traditional "parson's freehold" survives to the retirement age of 75.

The synod virtually ignored in its discussion and official action the violent events which have taken place during the year in Northern Ireland.

CONVENTIONS

Spokane

The fifth annual convention of the Diocese of Spokane was held in Spokane, Wash., at the Cathedral of St. John the Evangelist, with the Rt. Rev. John R. Wyatt, bishop, presiding. The bishop gave his charge to the diocese at the opening service of Evensong, and celebrated Holy Communion the following morning.

Anticipating early action by the 63d General Convention (1970) to seat women delegates, the Spokane convention elected Mrs. Everitt Melville of St. John's, Union Gap, Wash., a deputy, and Mrs. John Chakirian of St. James', Cashmere, Wash., an alternate.

Convention sent greetings and assurances of prayer to its communicants serving in the Armed Forces, including Chap. (Capt.) David Knight, who is now stationed in the United States after a tour of duty in Vietnam.

For the second year in a row, convention recessed during part of one business

session to go into group study of diocesan matters. The largest of these dealt with a proposed resolution on the grape boycott and the labor organizing activities in California. The widespread views expressed during the hearing led delegates to refer this question to the Christian social relations department for thorough study and report to diocesan council. The council will then take final action on the question.

Convention accepted the invitation to send three additional delegates to General Convention II, and cheered the announcement of an anonymous gift of \$1,500 to help defray the expenses of these three extra delegates.

In other action the convention:

(✓) Accepted a memorial to General Convention requesting latitude in the Eucharist authorized for use within the Church;

(✓) Accepted a memorial to General Convention II, regarding Lambeth resolution #25 regarding confirmation, and urged diocesan congregations to undertake an intensive study of confirmation practices;

(✓) Urged local congregations to implement Lambeth resolution #27, training of laity through the use of programs already prepared, striving to reach a minimum 5% of the laity each year;

(✓) Voted to ask each congregation to ask from each pledger an additional 1% of gross income for the work of the Church in 1970.

West Missouri

Prior to the opening of the 80th annual convention of the Diocese of West Missouri, the Rt. Rev. Edward R. Welles, Bishop, assisted by several clergy, consecrated St. George's Church, Kansas City, where the convention was to be held. This is the third church Bp. Welles has consecrated in his 19 years in the episcopate.

The convention itself dealt with redirection of effort required due to shortages over the past two years. A total of six positions now filled by priests will be eliminated. This will be done by suspending the post-seminary intern program; assigning two priests where three now serve four missions; closing two missions; and placing two others on standby status with only occasional services by a priest.

The convention:

(✓) Received budgets totalling \$354,000. By action, delegates were required to respond to the budget in a roll call vote, indicating acceptances toward the budgets. After the roll call, a deduction of \$25,000 was made which represented the shortage in acceptances. The amended budgets were adopted;

(✓) Rejected a resolution which would have reduced payments to the national Church in the same percentage as the budget was reduced;

(✓) Rejected a resolution which would have deprived congregations, delinquent in quotas, of voice and vote in convention;

(✓) Accepted the final reading of a constitutional change giving seat, voice, and

vote to perpetual deacons except in matters calling for vote by orders;

(✓) Authorized initiation of a plan to establish an extended care facility for the aged, using \$150,000 of Advance Funds as "seed money." The center will be located in Carthage.

Bp. Welles and the suffragan, the Rt. Rev. Robert R. Spears, Jr., addressed delegates on problems confronting the Church today.

Bethlehem

Delegates to the 98th annual convention of the Diocese of Bethlehem completed changes in diocesan structure that were begun in 1968 and elected delegates to the new diocesan council from each of the eight districts of the diocese. Also elected were three clergymen and three laymen from the convention at large.

A budget program of \$291,000 for 1970 was approved. This amount is \$56,000 more than the actual 1969 budget but it was noted in convention that this increase would require increased voluntary giving if the program is to be carried out to its fullest. It is a diocesan policy that 50% of the money received from parishes will go to the national Church for its work at home and overseas.

Among those elected delegates to the 1970 General Convention and/or General Convention II, was Mrs. Donald C. Barnum of the Church of the Nativity, Bethlehem, the first woman to be elected to convention in the history of the diocese. She will attend the special convention as an observer. In speaking to the convention, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, announced that he will retire at the end of 1971. He also asked for a coadjutor, saying that in the year he had served as Coadjutor of Bethlehem, he had "learned much," and the transition of episcopal authority had been made smoothly. Bp. Warnecke was elected coadjutor in 1953, and became diocesan in 1954. He also served as chairman of the board for theological education for the national Church.

Host parish for the meetings held in a motor lodge in Allentown, Pa., was Christ Church. The 99th annual convention will be held next year in Reading, with Christ Church parish as host.

Virginia

The Diocese of Virginia supported the national Church's program at its 174th annual diocesan council, by defeating a resolution that would have reduced support to the Executive Council by \$7,500. The resolution drew an hour's debate from delegates about the role of the Church in the General Convention's Special Program. It had been offered as a "symbol" of protest against the way

the GCSP is implemented. The diocesan commitment to the national Church is \$337,140.

Other action taken during the council meetings in St. George's Church, Fredericksburg, included:

(✓) Passing a "hold-the-line" budget of \$881,333.35;

(✓) Providing the means for electing a suffragan bishop who will succeed the Rt. Rev. Samuel B. Chilton, Suffragan of Virginia, who will retire Dec. 31;

(✓) Authorizing the diocesan to appoint a committee to study the need for a capital funds drive. A report of the Long Range Planning Committee favored such a drive in 1969.

Pastoral addresses were given by both the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, and the Rt. Rev. Robert B. Hall, bishop coadjutor of the diocese.

During one of the sessions, Bp. Gibson "heaped well deserved praise" on the Rev. Albert Muller who has since retired. Mr. Muller was secretary of the diocese for the past 16 years and editor of *The Virginia Churchman*, 1939-66.

The council welcomed a number of delegates from churches which are now either self supporting or changing status from mission to mission church which provides for lay delegates:

(✓) Our Saviour, Charlottesville—self-supporting and is the second congregation in Fredericksville Parish;

(✓) St. John's, Centreville—self-supporting;

(✓) St. Barnabas', Annandale—self supporting;

(✓) St. Francis-in-the-Field, Great Falls—mission church;

(✓) McIlhany Parish, with three churches but one vestry, one budget, and one parochial report—mission church.

Creating a bit of interest in the side-lights of the council was the father-son duo of senior wardens—W. Thomas Rice of St. Stephen's, Richmond, and John Rice, his son, of Emmanuel Church, Harrisonburg.

Fond du Lac

Observing its 140th anniversary, Christ Church, Green Bay, Wis., was host to the 95th annual council of the Diocese of Fond du Lac.

The council amended a diocesan canon and established 16 years as the minimum age for voting in parish meetings. The previous age requirement was 21. In other action, council:

(✓) Endorsed the Kerner Report and urged the implementation of its recommendations by all levels of government;

(✓) Urged every priest and congregation in the diocese to study the family planning document that came from the Lambeth Conference.

A final adopted resolution stated that "the fruits of automated, computerized production must be applied in such a way as to reduce human drudgery and free

mankind for fully human pursuits: the education of the young, the development of community, and the Christian use of leisure. And be it further resolved that in an economy of abundance now at hand a claim to a just part of the product of society is the God-given right of every person."

Colorado

The annual convention of the Diocese of Colorado elected the Rt. Rev. Edwin Burton Thayer, suffragan bishop of the diocese, to be diocesan [TLC, June 1]. It also took the following actions:

(✓) Approved an administration budget for 1970 of \$164,000, about \$14,000 over 1968 costs and the current year's budget;

(✓) Approved a missionary quota of \$337,000, an increase of \$11,000 over the 1969 budget and \$108,000 over 1968 expenditures. This quota was sharply criticized because it does not provide for meeting fully the Executive Council's anticipated asking from the diocese;

(✓) Killed, by a topheavy voice vote, a proposal to eliminate voting by orders in the convention and in election of a bishop;

(✓) Lowered the minimum age for vestry members and convention delegates from 21 to 18 years, but a move to permit legal minors to hold certain offices was defeated because of potential conflict with Colorado corporation laws.

North Carolina

The 153rd annual convention of the Diocese of North Carolina was the first in a non-church setting—the Carolina Hotel in Pinehurst—with Emmanuel Church as host. The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, opened the convention with an address that dealt with two questions: What is happening to the Church, and what is the diocese doing?

"Whatever is wrong with the Church, we are doing it to ourselves and almost by design," the bishop said. "While we condemn what is happening to our nation . . . we criticize and fail to support any genuine effort on the part of the Church to meet these problems." He warned the delegates to stop looking for scapegoats such as the clergy, the National Council of Churches, and the world in which we live. "If there is anything wrong with these," he said, "it is because something is wrong with us." Bp. Fraser said that if things are to change, "we must change individually and collectively." The diocese is "providing for the congregations of the diocese that which they cannot provide for themselves." He included support for the clergy being a resource for the mission of the whole Church and carrying out the desires of the convention. He urged support for the urban crisis program initiated by the 1967 General Convention, and which is being implemented through a program to be conducted at St. Titus's Church,

Durham, under the direction of the Rev. Nathaniel Porter who is also diocesan director of urban work.

The Rt. Rev. W. Moultrie Moore, Jr., suffragan bishop of the diocese, spoke of the problems of small churches in the diocese, the reduction in numbers of available clergy, the necessity of mergers, and the use of non-parochial clergy and of non-stipendiary priests. Guest speaker at the convention was Leon Modeste, director of the urban crisis program of the national Church.

A budget totalling \$701,591 was adopted. Of this amount \$152,490 represents the Episcopal Maintenance Fund and \$549,101 the Church's program fund. In its pre-convention budget, the diocesan finance committee had been forced to make a cut of 25%, or \$13,000 to special ministries and grants, because of quota refusals. By convention time 60% of the cut had been restored because of additional quota payments.

Resolutions accepted included:

(✓) Urging diocesan council to give immediate consideration to increasing the minimum salary of mission clergy to reflect the increased cost of living;

(✓) Memorializing General Convention II to make provision at the 1970 General Convention for seat and voice to be given to appointed members of the National Student Committee.

A delegation of Episcopal Young Churchmen attended convention by special invitation to present views on the state of the Church. Richard Parker, of Burlington, EYC president, presented a summary of answers to a questionnaire submitted to young people of the diocese. Response to this report was made by a committee that felt a "tremendous amount of validity" in what Mr. Parker said. Among recommendations made by this committee of "older" men was the inclusion of young people in decision-making activities on both parish and diocesan levels.

Special ecumenical guests at convention included the Rt. Rev. Vincent S. Waters, Roman Catholic Bishop of Raleigh; and Dr. Harold Dudley, executive officer of the Presbyterian Synod of North Carolina.

South Florida

The Bishop of South Florida, the Rt. Rev. Henry I. Louttit, addressing the 47th annual convention of his diocese, recommended to delegates meeting in Miami that the Diocese of South Florida be divided into three. He said the division could go into effect by 1970, if General Convention II (South Bend) gives approval. One of the three dioceses would be the continuing diocese.

Bp. Louttit suggested that after official approval of the dividing plan is given, there should be three organizing conventions of the new dioceses, including the

Continued on page 12

L. William Countryman

HESBURGH: Yes and No

The Hesburgh Doctrine condemns "anyone or any group that substitutes force for rational persuasion." But, "the administrations and faculties of educational institutions, both large and small, have been using 'force' in place of 'rational persuasion' throughout the history of such institutions."

THE news of the public's enthusiasm for Fr. Hesburgh's stand on student protest at Notre Dame moves me to try to express a point of view which I feel has not been asserted strongly enough in any of the periodicals I manage to keep up with. While I too favor Fr. Hesburgh's position (as also that of Dr. Hayakawa) as a response to the immediate emergency created by those who wish to destroy the universities, I do not think it can effect any final solution of the problem simply because it leaves untouched the key to the problem, namely, the plight of the great majority of students who, while they are opposed to the open anarchism of the extremists, have as yet been unable, for the most part, and even unwilling, to reject them completely and create alternative student movements. At the same time, it is a mistake to overlook, as the public generally wishes to do, the oft-noted and oft-ignored fact that it is often the most intelligent students of a university who offer the greatest threat these days to its existence. Although this does not prove that the movement itself is good or wise or even intelligent, it does suggest that it neither ought to be, nor can be, dismissed as a thing that can be dealt with by arms alone.

The substance of what I wish to observe here centers on Fr. Hesburgh's condemnation of "anyone or any group that substitutes force for rational persuasion." This sounds very proper on the surface—

exactly the sort of thing that a university ought to stand for. And yet, the administrations and faculties of educational institutions, both large and small, have been using "force" in place of "rational persuasion" throughout the history of such institutions, and few of them show any signs of relinquishing the practice even now. Here are the most glaring examples of what I mean: 1) The great majority of universities and colleges have no defense for the student against arbitrary grading by a professor, either on ideological or personal grounds, and no one should suppose that professors as a group are any more above such things than is any other class of people. 2) It is not at all uncommon for university administrations to threaten withholding of diplomas and transcripts as a punishment for many kinds of trivial offenses—non-payment of on-campus parking tickets, for example. In a day when the bachelor's degree is the principal meal-ticket recognized by society, this seems roughly equivalent to swatting a fly with a baseball bat. 3) Very few colleges, especially the smaller ones, have anything approaching an appeals system whereby the arbitrary decisions of administrative officials can be corrected. 4) Most small schools, and many larger ones, still insist on total secrecy in administering discipline, on the pretext that it is to protect the student who is perhaps being expelled for some embarrassing reason. (I call this a "pretext," for if the student's interest is in fact the issue of this ruling, why is it that the student is not free to waive his right to secrecy and ask for an open or, at least,

a formal hearing? But secrecy is in fact a rule of administrations to exempt themselves from having to give account; the student is given no choice.)

PEOPLE have said a good deal over the past few years about the problem of "impersonality" in the vast state schools. What has not commonly been noted is that the same problem can and does exist in *small* schools—especially in those schools of most interest to the readers of this magazine, the small denominational schools, both colleges and seminaries. Because Church schools are generally reluctant to fire poor teachers or otherwise maintain faculty fluidity, there tends to develop in them a kind of fraternal protectivism among faculty and administration, which leaves the student (who is likely to go right on making demands on both teachers and administrators) as an outsider or even an enemy. Deans or presidents of small schools, too, generally have nearly unrestricted powers of student discipline which they exercise directly, thus depriving the student even of what little protection the higher officials of a larger school might afford him against the hasty and ill-judged actions of rank-and-file administrators. Is it too much to suggest also that clergymen in administrative positions display a particular tendency to identify their will with the unchangeable will of God?

In either case, large school or small, what we are dealing with is a kind of "absentee authoritarianism" equivalent to that exercised by an absentee landlord over his tenants or by the English parlia-

The Rev. L. William Countryman is rector of St. Paul's Church in Logan, Ohio.

ment in the 18th century over its American colonies. In some cases, indeed, this is quite literally true, for some college presidents spend so much of their time away from the campus raising funds and fulfilling public or denominational obligations that they have practically no direct involvement in or knowledge of the life of the campus. And yet, such a president is authorized and obliged to take strong action on any number of topics in which he is properly incompetent by reason of his physical and psychological dissociation from his school. In other cases, the same effect is achieved by the vast size of a school, which prevents higher officials from knowing what goes on, or by the kind of faculty-administration "club" that I have alluded to above.

If we add to all this the well-known phenomenon of generation-gap (an excellent recent discussion of it in this context is the article by Dr. Huston Smith of MIT in the *Key Reporter* for Winter '68-'69) we have the makings of a revolt. And the key factor, if we look at the long-term problem, is not the anarchists who are trying to light the fuse, so much as the fuse itself, *i.e.*, the long-standing widespread sense of student discontent about the use of force by faculties and administrations in place of "rational persuasion." It is the fact of such deep-seated student discontent, for which I have tried to show that there are excellent reasons, that gives the disruptionists the basis for their tactics. Because these activists appear to be championing needed redress of legitimate student grievances, the great majority of students, who want nothing to do with their ultimate goals of anarchy and ruin, are nonetheless re-

luctant to disown them altogether. As long as this is the case, the disruptionists can hope to receive a continuing supply of recruits and essential, if passive, backing from the student body at large. Where the student body is reasonably well satisfied, the lack of this reservoir of discontent must ultimately be fatal to the project of violent disruption.

WHAT all this means is that the Hesburgh Doctrine could be self-defeating in the long run unless the authorities are every bit as prepared to submit to it as they desire the students to be. Especially at this point in our history, when the draft is so much dreaded, the university holds what amounts to the power of life and death over many of its students. Even without the threat of Vietnam, however, the importance attached to the college diploma in our society by itself gives the university immense power over its student body. This power has been used arbitrarily at times, and even in the best of schools there is often very little preventing its arbitrary use except the restraint of individual men. College administrators and professors are no more perfect and probably no wiser than the rest of us; and there is no reason why they should be saddled with such dangerous authority without the kind of safeguards necessary to protect them from their own fallibility. What is more, there is no reason why students should be made to fear arbitrary use of the power of expulsion, as they now must in many places.

Lest anyone should suppose that this is merely an unfortunate situation of which no educator would take advantage, let me say that there is no lack of evi-

dence to suggest that there are educators, as there are people in every walk of life, who prefer to run their business by fear rather than by rational persuasion. In my own time at the General Seminary of our Church there were faculty members who took genuine and, I suspect, canny delight in telling tales of the late Dean Fosbroke's ferocious temper and habit of dismissing students without hearing and without appeal, simply because he felt they did not belong at General. I hope these stories were untrue (or else that Dr. Fosbroke's deathbed was one of thorough and sincere repentance). But in any case, they served to contribute to the prevailing attitude of distrust and suspicion and lent credence to the rumors of arbitrary threats against various current students which naturally thrived in such an environment of extreme secrecy and which no one was ever able really to verify or deny. Such a climate of fear and suspicion is neither conducive to education, fostering of justice, nor exemplary of Christianity; it is, in a word, immoral. That it still exists in many schools one can discover from talking with students; that it also can be overcome one may learn from the recent experiences of Oklahoma City University, a Methodist school, where the authorities and the students both have shown themselves able to refrain from the use of force while treating with each other according to the canons of rational persuasion. Such an experiment requires that neither side assume that it is entirely correct, and that both sides try to find solutions that are generally acceptable. It should be a matter of profound embarrassment to our colleges and universities that this attempt was made in so few places until the disasters at Columbia, Berkeley, and elsewhere frightened some administrators into listening to the legitimate grievances of their students. As one University of Chicago student put it, in justifying the technique of protest, ". . . the fact remains that, in the old days, no one listened to students. A grievance would rarely get more than a paternalistic pat on the head. . . . Students in most universities have discovered that the best way to communicate something from the dormitory to the president's office just across campus is to have Walter Cronkite or Huntley and Brinkley deliver the message from a TV studio hundreds of miles away" (Quoted in the *University of Chicago Magazine*, Jan/Feb. 1969).

THE choice, then, is not simply between the hard-line and the soft-line. If the schools give the anarchists their head, it is clear that they will be destroyed; this is the anarchists' declared intention. But on the other hand, if the response is merely repressive, it will only evoke still worse reactions. (I do not think, from what I can read in the papers, that Fr. Hesburgh wished to justify mere repres-

Continued on page 12



" . . . But on the other hand, if the response is merely repressive, it will only evoke still worse reactions."

EDITORIALS

Marital Cheating

REDBOOK magazine is one of the thousands of periodicals we cannot find time to read or even to glance through. "God save us all, the things we ought to read!" But somebody sent us a copy of the June issue, calling our attention to an article called "The Case Against Cheating in Marriage." It is co-authored by Alexander Lowen, M.D., a psychiatrist, and Robert J. Levin. The title whetted our curiosity before reading it. It has been a long time since we have met an essay, of contemporary authorship, proclaiming that there is a case *against* marital cheating—which used to be called adultery. We have read enough statements of the case *pro*, by modern pundits, to welcome the novelty of a brazenly *con* rebuttal. The nerve of some people, daring in public print to suggest that maybe the marital cheater cheats himself! We were morbidly fascinated by the audacity of these dauntless two defying the *consensus infidelium*, so we read on.

Messrs. Lowen and Levin engage the situation-ethicists and sex-libertarians on their own level of enlightened hedonism, and they develop a very cogent case for the healthiness of fidelity and the unhealthiness of infidelity in marriage. They write with a psychological realism that makes much of the *Playboy* school seem psychologically naive. After a carefully reasoned analysis of the real condition of the married person playing around with a third party, they lay this down as an inductively acquired rule: "The man who claims that he loves his mistress but also loves his wife must realize that he has split himself in two, dividing the love he feels in his head from the love he feels in his body." It was high time for somebody to say that, with some clinical support and scientific authority.

The authors do not start from the Seventh Commandment as their initial premise and authoritative norm. They write not as moralists or theologians but as knowing students of psyche and sexuality. There is no special pleading here, but only some observations, based upon a vast clinical experience, of the unhappy by-products of a phony freedom in sexual behavior and, more positively, of the necessary conditions of a happy marriage. A large part, indeed the central thrust of their thesis, is expressed in their closing statement: "Fidelity does not create a happy marriage, but happiness in marriage creates faithful partners." This is a principle which clergy, parents, teachers, and all who have—and are themselves a part of—"problems" in marriage can well use as a foundation for both preaching and practice. It ties in with the more general truth about all the Ten Commandments, namely, that when people want to violate any of them it is because there is antecedently something wrong or lacking in their lives which needs correction.

Dr. Lowen and Mr. Levin tell us, and demonstrate, that people who work harder at being good spouses will be less likely to cheat or be cheated. If you want this piece for study or distribution, we note that it is available in reprint. We heartily commend it as a strong, sane presentation of the case against marital cheating.

The Burger Nomination

LIKE most other Americans, we had never heard of Warren E. Burger until President Nixon nominated him to be Chief Justice. Clearly, he is Mr. Nixon's man—or Mr. Nixon thinks he is; but who knows what will happen to a man once he becomes a member of the Supreme Court? History records scores of sensational surprises in these appointments. The most stunning one in our own memory came in 1937, with the appointment of Hugo L. Black. Millions of Americans were sure that the Ku Klux Klan mentality had been judicially enthroned at last—and, ironically, by the great liberal Franklin D. Roosevelt. Justice Black has been surprising his friends and confounding his critics from that day to this.

We never know. Judge Burger may be another shocker. However, his record to date is solidly good enough to warrant a reasonable assurance that the surprises will be happy ones. Some people are nervous about his reputation as a "strict constructionist" and assume that this is a bad omen for poor litigants and needy petitioners. It is astonishing how widely accepted this assumption is, for it doesn't stand up at all against the test of facts. In all kinds of conceivable cases the poor man's best friend on the bench will be the strict constructionist. To identify strict constructionism with reactionism is to betray a large ignorance of the Constitution and Bill of Rights, and also of the workings of the Supreme Court.

One student of Judge Burger's character and judicial record observes that he is essentially a humane and responsible pragmatist rather than an ideologue. We like to think that this sums him up accurately. If it does, he should prove to be a splendid Chief Justice for such a time as this.

Parabola

Across the iron grid of destiny
A I drive, striving to my visioned end,
knowing that at last this dizzy rush,
this mad careering consciousness, must yaw,
bend the arc hard, and hurtle back. And death
sits cocksure, out on that unplotted axis,
swings me like a plumbline for a toy,
knowing he only has to flick his wrist.
Hope and fear are only x and y
and every prayer is locked in centrifuge.

Well, but I strain against the closing curve,
and may some gift or benediction leap
a second further at the fatal pause.
I know a parable, that One there was
who rammed the vertex through infinity
and strung all time and space in parallel.

William R. Mitchell

HESBURGH

Continued from page 10

sion; I do think that much of the public response has been based on the notion that he did.) The one genuine solution is for the schools to be genuinely reformed, to reject the system whereby men remote and isolated from the total life of the school-community are permitted and even required to make arbitrary, secret, and unappealing decisions which may have the most deleterious effects on the life and future of a relatively innocent student.

It seems to me that the following reforms at least are called for: 1) Recorded grades should be determined as much as possible by *two* faculty members of equal rank; (this not only *can* be done, it was done at the University of Chicago when I attended it). 2) Punishments should be proportioned to the crime in question; this means that colleges will have to find a more graduated series of punishments instead of knocking everything down with the same two missiles, expulsion and withholding of diploma. 3) Courts should be open and should represent the entire community of administration, faculty, and students; (at some point, too, someone is going to have to consider the lowly parent who is paying for all this, or he is likely to decide that he doesn't want to go on paying for it). 4) There should be provision for appeal. 5) It should be the privilege of the student *alone* to waive these formal procedures in cases where he does not want his offense publicly known. That these procedures will be more complex, difficult, and expensive than the present arbitrary system is clear; but they are less so than the alternatives: police-state campuses or ruins.

CONVENTIONS

Continued from page 8

continuing one. The new areas would be the Miami area (East Coast) and the Tampa-St. Petersburg area (Gulf Coast). The continuing diocesan area has Orlando as its center.

Bp. Louttit had signified his intention of retiring at the end of 1969, but has amended his decision by saying he would retire when his successor has been elected and is ready to take office.

An amendment to constitution and canons provides for the seat and vote of Church Army officers in charge of congregations. At present this applies only to Capt. Harold Reece of St. Barnabas', Immokalee. Another constitutional change permits women to serve as members of the diocesan convention. For years, the bishops and many clergy have favored this change, but the laity has voted against the issue. This year a recount was called for on the vote. The result—220 laymen for the matter, and 110 opposed. The amendment "squeaked" through.

Other resolutions favored:

(✓) Recommendations to legislators of the State of Florida that they change the law so that capital punishment will no longer be possible;

(✓) Implementation of courses of action in the Kerner Report;

(✓) Urging all clergy and laity of the Church to eliminate racial discrimination within private social clubs to which they belong;

(✓) Adoption of a diocesan budget in case the diocese is not divided and needs the operating procedure. The program budget for 1969 is \$1,083,818. It is the same for 1970;

(✓) Support of legislation to permit therapeutic abortion in which the life of the mother or child is imperiled without it or if the pregnancy is the result of incest or rape;

(✓) Memorializing General Convention to make provision for bishops to authorize not just one trial liturgy but approved trial liturgies within the Anglican Communion for use in the Episcopal Church.

The Rt. Rev. David E. Richards was guest preacher at the opening service of the convention held in Bayfront Auditorium, Miami.

Lexington

At the request of the Rt. Rev. William R. Moody, delegates attending the 74th annual convention of the Diocese of Lexington approved the election of a bishop coadjutor who would become the diocesan when Bp. Moody retires. Delegates also approved the total diocesan budget of \$191,474.84. But they rejected the request of the national Church to send extra delegates to General Convention II (South Bend) who would have seat and voice but no vote. These delegates would have been in addition to the duly elected diocesan deputies.

In his address to convention, Bp. Moody said, "I think that the members of the House of Deputies should be warned beforehand what is being planned, and should think about it long and hard before going to the session in South Bend. What happens there may have much to do with the future of our Church, for those who have planned this session have a 'hidden agenda' which they have not revealed to you but which envisions a thorough wiping out of the Episcopal Church as you and I have known it. They are somewhat vague about what is going to be put in its place, and well they should be, for they, themselves, do not really know what they want. Make no mistake about it. The real issue concerns the nature of the Gospel and nothing less! Is mankind lost without God? Does the world need a Saviour? And is Jesus that Saviour, the Son of God, who died for our sins and rose again for our justification, as the New Testament tells us; or is everything Christians have believed for nineteen centuries a mistake and a failure, and should we wipe it out and forget it,

and trust these men in this group today to tell us how to begin again? . . . Perhaps you think I exaggerate. I do not think so. I know personally many of the men who hold these opinions, and I know others of them through their writings. They are a minority among Christians . . . but some of them hold positions of great power and influence in the churches. . . . The thing that you should know about them is they that are 'good' men not 'evil' men; but it is true, I think beyond contradiction, that a 'good' man who is wrong and determined about it, is more of a danger to the truth than an 'evil' man."

JUDAISM

Law to "Protect Worship" Asked

The president of the Union of Orthodox Jewish Congregations of America has called for federal legislation "in protection of divine worship."

"We do not consider interruption of divine services an acceptable way of dealing with civil rights issues," Rabbi Joseph Karasick said. Although he did not specify what punishment should be meted out to those who interrupt services, the rabbi did say the act should be made a "severely punishable crime." But the Orthodox leader also maintained that Mayor Lindsay's offer to send policemen to all synagogues requesting such aid "is not the solution to the problem." The problem, he explained, "is whether or not we shall adhere to a democratic orderly process of dealing with grievances or whether we shall accept wilfully created disorder and terror as legitimate means of the social intercourse. This is why legislative measures are needed."

The rabbi's message was delivered to some 1,000 delegates and guests at the union's annual national dinner in New York City by Dr. Samson R. Weiss, executive vice president of the organization. Rabbi Karasick was unable to attend because he was in mourning following the death of his father.

The address stressed that Rabbi Karasick was not discussing the merits of Mr. Forman's demands, nor even if Mr. Forman and his supporters are "legitimate representatives of the black community." He rejected, however, the method of disrupting worship "as sacrilege and as a flagrant violation of one of our basic freedoms, the freedom to worship undisturbed and unintimidated."

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$6,351.00
Receipts Nos. 9113-9139, May 27-June 3 ... 1,258.00

\$7,609.00

The Living Church

BOOKS

SOKA GAKKAI: Japan's Militant Buddhists. By Noah S. Brannen. John Knox Press. Pp. 181. \$5.50.

Soka Gakkai is a thorough study by a Baptist missionary, Noah S. Brannen, of the militant Japanese religion which has grown rapidly since World War II. Soka Gakkai uses all the methods Christians are taught to eschew, especially forced conversion. Its political activities, increasing explosively, show fascist tendencies. The roots of the religion in Nichiren Shō Buddhism are traced, and conditions in modern Japanese life are explained. An especially neat summary of the utilitarian philosophy of the founder, Makiguchi, illustrates clearly the practical oriental in contrast to the theoretical western approach. A touch of unintentional humor lies in the juxtaposition of this with the author's phrase, "a fusion of occidental utilitarianism and oriental mysticism." This time honored cliché is a joke to anyone exposed young enough to occidental and oriental thinking to compare them without preconceptions. No western religion has the rock bottom practicality and the capacity for illogical mental shortcuts of this thoroughly oriental "way of life."

MARY TYNG HIGGINS
Trinity, Little Rock, Ark.

* * * *

TOMORROW'S CHRISTIAN. By Ed Marciniak. Pflaum Press. Pp. 193. \$5.95.

Ed Marciniak, a Roman Catholic layman, is deputy commissioner for community development in the City of Chicago. How refreshing is this author's plea for honesty in making pronouncements, especially by bishops and priests. For example, is it honest for a bishop or priest to say publicly, "The Church" believes that restrictive housing is wrong, when a large majority of the laity holds a completely opposite point of view? The basic question is, "Who is the Church?" The point is well made that many social activists regard "the Church" as the "hierarchy" or as is the case in protestant bodies "the Church" is a "special committee or commission." Marciniak is of course right when he reminds his readers that the Church is all the people of God.

To him, ecclesiastical arrogance is seen at its worst in legislative lobbying when the implication is given that "the Church" is some body outside the lawmakers—another group separate from individual Christians. Marciniak's argument is that the senators, representatives, the mayor and his commissioners and councilors, are every bit as much "the Church" as the local bishop or the clerical representative of the local council of churches. Even though the author does not like the term "layman," he nevertheless does make the case that Christianizing society is not to be left to the profes-

sionals, but rather to the Church-in-the-world, "the amateurs."

There is no complacency to be found in *Tomorrow's Christian* for those who would like to appoint a special Church commission and forget about social problems.

(The Rev.) JAMES BRICE CLARK
St. Barnabas, Omaha, Neb.

* * * *

THE OXFORD CONSPIRATORS. A History of the Oxford Movement 1833-1845. By Marvin R. O'Connell. Macmillan. Pp. 468. \$9.95.

Another history of the Oxford Movement, from Keble's Assize Sermon to Newman's reception into the Roman Church, is justified by the status of the author—a Roman Catholic priest professor of history at St. Thomas College, St. Paul, Minn. Marvin O'Connell writes *The Oxford Conspirators* from an exhaustive study of primary archives and a detailed understanding of the intricacies of the Oxford academic, ecclesiastical world with ties to the state and ramifications in national parish life. The theological traditions of Oxford Colleges, especially Oriel; the tight-knit academic tensions and undercurrents; the immense amount of leisure time for research and writing are given particular emphasis. Extensive quotations from letters reveal the communication which bound the leaders together as well as the internal struggles.

The Oxford Movement, for Fr. O'Connell, was essentially an attempt to remake the Church of England of the Elizabethan settlement and Erastian development into a highly idealistic, intellectualized concept of "the primitive church." In this it failed, but the author recognizes the lasting by-products of the new spirituality, sacramentalism, and liturgical revival which went beyond the original intentions of the founders.

The sharp characterizations of Keble, Froude, Pusey, Newman, Ward, and others may be open to question, but they keep vivid the fact that these men were human beings of ability and faults who were seeking a goal that was impossible to realize in the concrete.

(The Rev.) LOUIS A. HASELMAYER, Ph.D.
Iowa Wesleyan College

* * * *

GOD, CHRIST, AND THE WORLD. By Arthur Michael Ramsey. Morehouse-Barlow. Pp. 127. \$2.95.

The cover picture of the Mar. 23 issue of *THE LIVING CHURCH* showed Leo Joseph Cardinal Suenens exchanging (autographed, I presume) books with the Archbishop of Canterbury at a London meeting. If the Roman Catholic Primate of Belgium has read Dr. Arthur Michael Ramsey's *God, Christ, and the World* as I have, I am sure he must have savored it with real joy. For this slim (117 pages of text) "Study in Contemporary Theology" is lightweight in size only, with con-

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ASSOCIATE PRIEST for St. Mark's Church, Palo Alto-Stanford, California. Primary responsibility for unusually large and well-developed youth program within a fully shared parish ministry. Theologically open and committed to the Church's mission in the modern world. Reply: The Rector 600 Colorado Avenue, Palo Alto, Calif. 94306.

PRIEST-CHOIRMASTER-ORGANIST position open in Anglo-Catholic parish and parochial school. Fantastic opportunities. Beautiful pipe organ. Send biography, recent snapshot to Grace Chapel Parish, 7423 San Jose Blvd., Jacksonville, Fla. 32217.

RECTOR'S ASSISTANT wanted in an active, challenging, growing parish. Mature priest preferred but will consider a younger man. Make first contact by letter only. Fr. Paul Hoorstra, Grace Church, 116 West Washington Ave., Madison, Wis. 53703

WANTED young priest to be associate in experimental tri-parish area ministry. Write Episcopal Tri-Parish, 200 South Penn St., Wheeling, West Virginia 26003.

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THE LIVING CHURCH

centrated rich food between its episcopally purple covers.

Some years ago Arnold J. Toynbee spoke of life processes in terms of "challenge-and-response" cycles. Dr. Ramsey's six essays are basically six theological responses to a sextet of contemporary challenges: Harvey Cox (Transcendence and the Secular City), T. J. Altizer (God Dead or Living), Rudolf Bultmann (Demythologizing and Existential Theology), Form Critics (Jesus in History), Historicity (Jesus, God, and Man), and Process Theology (Teilhard de Chardin).

Dr. Ramsey writes his chapters in the awareness of the significant issues which these challengers raise. While he sees that secular Christianity is in danger of losing Christian identity, it is nonetheless within the secular city and not apart from it that the meaning of transcendence must be rediscovered (p. 105). "If Christian atheism is an incredible mythology, the answer to it is a costly rediscovery of the Christlikeness of deity." The "infallibilistic" (Dr. Ramsey's word) way of interpreting the Bible is, thank God, dead (p. 109). The revelation of God in the world is made within the context of tradition and reason, unfolding through emergent evolution—and it is because we live in an era of scientific rapidation that the old images have to be re-mythologized in terms of scientific imagery. Dr. Ramsey pleads not for condemnation but for theological openness; and this openness must be both *vis-à-vis* the world as well as to Christ crucified, "or else the world's wisdom can mislead" (page 115).

The archbishop has written a stimulating book, with a profound and fresh approach to recent theological developments. It should be read by anyone who feels puzzled or threatened by contemporary idolators as well as iconoclasts. Here is a monstrosity of hope.

(The Rev.) ENRICO S. MOLNAR, *Th.D.*
Bloy House, Los Angeles

* * * * *
THE STORY OF THE GENERAL THEOLOGICAL SEMINARY. By Powell Mills Dawley. Oxford University Press. Pp. 390. \$7.50.

Anyone who has attended Powell Mills Dawley's lectures in canon law, and knows at first-hand his ability to make a seemingly dull subject fascinating, would expect this to be a lively book. He would not be disappointed. But it is far more than a lively account of the varying fortunes of the General Seminary. It is a work of original research, thoroughly documented. Dr. Dawley has ransacked the seminary archives, read minutes of the meetings of trustees and faculty, dug up unprinted letters and diaries, and put them all through the crucible of his mind. The story comes to life.

Out of this mass of material Dr. Dawley has constructed a graphic account of the institution. Since the seminary lives and works in New York, he occasionally stops his narrative to sketch in the sur-

rounding city. We see the quarters in which the students lived, we know what they ate and drank. We are given a thorough account of the course of study at various stages of the game, how classes were conducted, and how teachers dealt with their students. It is a fault of much Church history that it becomes hagiography; the personages fade into pious statues. This, Dr. Dawley avoids. One of the best features of the book is the series of accurate and living sketches of the faculty. Anyone can make Bp. Hobart come to life in the pages of a book. But this book gives us an excellent notion of such relative unknowns as Prof. Turner, Dean Forbes, Dean Hoffman, painted warts and all.

The one flaw in the book is that as the story approaches the present, the portraits tend to fade a bit, to be less full and rounded. This is perhaps inevitable; one can hardly expect to deal with Dean Fosbroke as he deals with Dean Seymour.

Since this is the *General Seminary*, since its graduates have penetrated and affected every diocese of the American Church, this *Story of the General Theological Seminary* is of importance, not only to pious alumni of the seminary but to everyone, clerical or lay, who is interested in the history, the life, the work of the Protestant Episcopal Church. It is one of the best contributions to the history of that Church that has appeared in decades.

(The Rev.) GEORGE E. DEMILLE, *D.D.*
Canon of Albany

Booknotes

By Karl G. Layer

REDISCOVERING THE BOOK OF REVELATION. By Barclay M. Newman, Jr., Judson Press. Pp. 127. \$3.95. The author rejects the idea that Revelation was written to comfort and encourage Christians suffering under Roman persecution, and instead suggests that the book was a refutation of the ancient heresy known as Gnosticism. This latter teaching pictured Christ as an otherworldly figure and the Christian as a "spiritual" individual whose faith bore no relation to daily living. The approach here supports the social activist role of the Church.

DARE TO RECONCILE. By John Oliver Nelson. Friendship Press. Pp. 127 paper. \$1.50. The author has devised a series of seven settings, designed for use in a circle of 5 to 20 people, in which he leads them through the experience of reconciliation in such specific areas as self-centeredness, war, sectarianism, the generation gap, racial antipathy, and interreligious imperialism. Brief worship suggestions are offered to start and close each of the sessions. The approach is that of the group-dynamics system championed in some quarters of the Episcopal Church.

PEOPLE and places

New Addresses

The Rev. Donald M. Hultstrand, 3121 Greysolon Rd., Duluth, Minn. 55804.

Ordinations

Priests

California—The Rev. Arthur L. Cunningham, curate, All Saints', Box 1296, Carmel, Calif. 93921. Preaching for the occasion was the Most Rev. Harry A. Clinch, Roman Catholic Bishop of Monterey.

Chicago—The Rev. Charles Lance Hoffman in St. Chrysostom's, Wollaston, Mass.; and the Rev. Mark Hill Mullin in the chapel of Choate School, Wallingford, Conn., where he is chaplain.

Erie—The Rev. Robert W. Offerle, curate, Trinity Church, 212 N. Mill St., New Castle, Pa. 16101.

Maryland—The Rev. Crayton Thomas Dudley,

librarian of Coppin State College, Baltimore, and part-time assistant, St. James', Lafayette and Arlington Aves., Baltimore, address, 4902 Belle Ave., Baltimore (21207).

Deacons

New Jersey—(All locations in New Jersey) John Edwin Bird, Jr., curate, Christ Church, Woodbury; Peter Stanfield Cooke, part-time assistant to the rector of St. Uriel's, Sea Girt; Kenneth Allan Gluckow, part-time assistant to the rector of Trinity Church, Asbury Park; George Christian McCormick, assistant to the rector of St. Barnabas', Burlington; Robert Frederick Magnus, part-time assistant to the rector of St. Luke's, Gladstone; Mr. Watson Edward Neiman, part-time assistant to the rector of Trinity Church, Moorestown (All Saints' Day to Good Friday) and part-time assistant to the rector of Church of the Advent, Cape May (Good Friday to All Saints' Day); David James Somerville, curate, Christ Church, Middletown; and William Kenneth Gorman, curate, St. Mary's, Haddon Heights.

Perpetual Deacon

Georgia—Raymond DeLong, assistant, Christ Church, 1904 Green St., Augusta, Ga. 30904.

Colleges and Seminaries

University of the South—The Georgia M. Wilkins Scholarships for incoming freshmen have been awarded to: Linda C. Mayes, Susan L. Rogers,

Marjorie Schumann, Mary C. Shelton, Susan Stock, W. Scott Deaver, Don DuPree, Zollie M. Farrell, Jr., James R. Hale, David Metcalf, Bruce Peden, Thomas E. Settles, Randy Simmonds, and Timothy Sneathen. The Foosee Scholar is Linda Dugan. The girls are the first of their sex to enter the university which is opening its doors to women students this fall.

DEATHS

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

The Rev. Paul Stevens Kramer, Ph.D., 73, retired priest of the Diocese of Minnesota, retired professor of systematic theology, Seabury-Western Seminary, and father of the Rev. Frederick F. Kramer, died May 21 in Evanston (Ill.) Hospital of a heart attack.

Dr. Kramer joined the faculty of Seabury-Western Seminary in 1936 and retired in 1963. Prior to that he had been in parish work in El Paso and Milwaukee. Since 1963 he had been an assistant at St. Mark's Church, Evanston, retiring just two months ago. Other survivors include his widow, Gay, and two grandchildren. Services were held in St. Mark's Church and interment was in Faribault, Minn.



GO TO CHURCH THIS SUMMER!

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.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Warster, 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 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

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; the Rev. B. O. Broman, c
Sun 7:30 HC, 10 MP (1S HC); Wed 10; Thurs 6

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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Ev & B 8; Daily 7 ex
Sat 8; C Sat 4:30, 8

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
Sun H Eu 7:30, 9 (Sung), 6

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., r
Sun HC 8, Service & Ser 10:30; Daily 10 HC Wed;
HD 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 6 &
12; 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, 10, 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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

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 SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & Ev; Healing Wed 9; C Sat 5

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 HC, 10:30 MP (1S HC); Wed 10:30 HC

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30
HC ex Wed 10 & 5:30 (Mon thru Fri); Int 12:10,
5:15 EP

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

FLOSSMOOR, ILL.

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

(Continued on next page)

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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

MOUNT VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15; Wed HC 8; Daily EP 5:15

SPRINGFIELD, ILL.

ST. LUKE'S
1218 So. Grand Ave., E. (5 min. from I 55)
The Rev. William E. Krueger
Sun High Mass 10:15

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Parish Mass; Daily Masses:
Mon thru Fri Low Mass 7; Tues, Thurs & Sat Low
Mass 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. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30, 4-4:30

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC, 10 HC (1S & 3S); MP (2S & 4S);
HD 9 HC; Church open daily

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10 HC or MP; Wed HC 6:30, 10; Thurs
HC 6; HD HC 7; Daily MP 7:30, EP 7

HOLLAND, MICH.

GRACE 555 Michigan Ave., at 23rd St.
The Rev. Robert A. Winter, r
Tel.: 396-7459; 392-1542
Sun HC 8, MP & HC 10; HD as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

DEER LODGE, ANACONDA, & PHILIPSBURG, MONT.

Sun HC 8:45, 10:30, 12:45; Wed HC 9:30; Ev
7:30 at Deer Lodge; Thurs HC 9:30; Ev 7:30 at
Anacanda

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
MP, H Eu & EP

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. James E. Carroll, r; the Rev. D. D. Cole
Sun HC 7:45, MP & H Eu 10; EP 5:15

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 9:15 (Sung) & 11 (1S, 3S, 5S); MP
11 (2S & 4S); Weekday Masses Tues, Thurs, Fri 9,
Wed 12:10 followed by HS, Sat 10:30; Sun Ch S
9:15; C by appt

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC, 11 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r
The Rev. John M. Crothers, c
Sun HC 8, MP 10

CAIRO (GREENE CO.), N.Y.

CALVARY CHURCH Jerome Ave.
The Rev. Kennedy K. Roberts, r
Sun H Eu 9:30; also Palenville 8:15; Ashland 11:15

The Living Church

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS Church St.
The Rev. J. B. Chapter, r
Sun Masses 9:15 July & Aug.; 8 & 10 Sept. through
June

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

SAINT ESPRIT

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
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. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, 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; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH

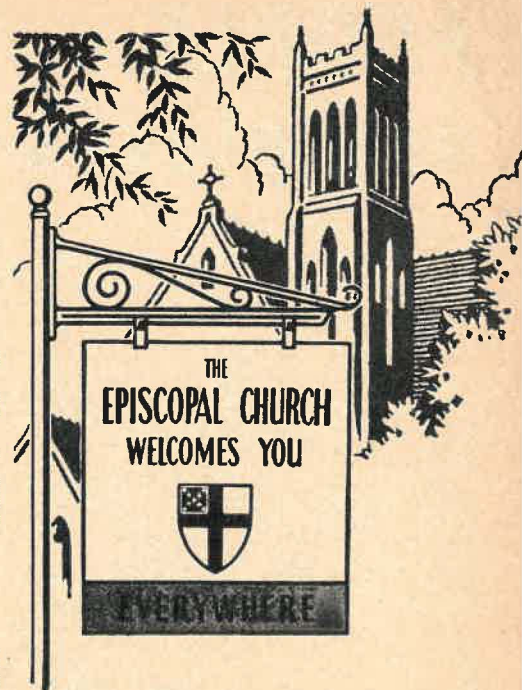
TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

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



TRINITY CATHEDRAL
Little Rock, Arkansas



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

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
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

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. Caguiaf, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. L. F. O'Keefe
Sun 8, 10:30; R.L. Hobbs, Organist & Choirmaster

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isaksen
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

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

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu; Daily
6:30; Wed 10; C Sat 5

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 Kaulbachstr. 30
The Rev. G. Edward Riley, r Tel. 285507
Sun 9 Eu; 11:30 MP & Ser (At Blumenstr. 36: Eu
& Ser 1S & 3S); HD as anno. C by appt

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