

The Living Church

June 8, 1969

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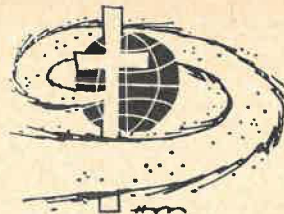
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Around



& About

— With the Editor —

May I talk about my fans—all three of them? Perhaps they are only two. The questionable one I heard from this morning. He sent me a greeting which reads: "It often shows a fine command of the language to say nothing." You don't suppose he means . . . but no, of course not. (Note to Mr. **J. Edgar Hoover**: the only clue to the sender's identity is a tendency to dittography. He signs himself "A Fann.") Perhaps we'd better not count that one. No. 2 writes: "I've been reading this magazine for more than 60 years and today it's better than ever. I am 89." No. 3 is a lad named **Mark**, in my little parish. Several Sundays ago I had to be away but **Georgiana** was in church, and Mark commented: "Well, anyway, **Mrs. God** is here." Mark is four.

It would be nice if I could pick up a fan or two in that very-difficult-age bracket between 4 and 89. Fortunately, it's just a phase that people have to go through; they do grow out of it.

We probably publish at least as many articles and comments on the subject of the aging as on the subject of youth. This may be partly because I, the editor, am fed up with the national obsession with youth. **Oscar Wilde** was right: "The youth of America is their oldest tradition. It has been going on now for three hundred years." Ever since my own youth I have been haunted by a dark and indomitable suspicion that old people have souls too. So, this week, we have another article on the subject: Prof. **Albion Ross's** proposal for the aging (on page 8). Mr. Ross sets forth a plan by which aging Christians themselves can meet some or all of their spiritual problems by application of the religious-community principle. It merits serious discussion and experiment; and nobody has to wait for the Church officially and corporately to do anything about it. Offhand I cannot think of any considerable body of people whose problems were ever solved for them by other people.

Our guest editorial (on page 11) is a plea for an open mind about the controversial format of the special General Convention II. Nobody, at least at the present stage, is more up to his ears in the business than the Very Rev. Robert F. Royster, Dean of the Cathedral of St. James in South Bend. He is on leave of absence from his decanal duties to serve as coordinator for the arrangements and

agenda committees of GC II. I don't always agree with our guest editorialists, nor they with me, and in the present case I can only say that I am trying to keep an open mind about the novel features of the coming convention. However, I know Dean Royster, and if he says that there is more to be seen in something than I have seen I am willing to take another long look. Reader, be thou likewise.

Senator **J. William Fulbright** remarked the other day that although he doesn't like the excesses of the student disrupters on American campuses he does like their concern about the state of this country, and he added: "Think how much more depressed you would be if all of your students were going about shouting the equivalent of 'Heil Hitler!'" Of course most of us wouldn't like it in the least, if *all* of them were so doing; but that isn't the issue before us at all. The troubling truth is that the S.D.S. agents and other campus terrorists are every bit as bad as were Hitler's little darlings in the '30s—and essentially akin to them. What they are doing on the campuses is trying to launch a full-scale fascist-type revolution. They are already shouting the equivalent of "Heil Hitler!" What else does Mr. Fulbright suppose they are shouting, and thinking, and doing? Another eminent American liberal, Prof. **Sidney Hook**, who has been fighting for civil liberties for 40 years, sees more clearly into the heart of the student revolution. In an interview with *U.S. News & World Report* he takes to task all those people who suppose, with Senator Fulbright, that these young zealots are sound at heart because they are "concerned." Dr. Hook remarks: "The Nazi students in the 30s were also 'concerned' with social and political matters when they trampled on the rights of Jewish and socialist professors. But anybody who merely or mainly praised them for their 'concern' at that time would either have been considered a Nazi sympathizer or a political cretin. And to find somebody today who praises violent disrupters because they're 'concerned' with social and political issues, who doesn't understand that their violent methods are far more important than any 'concern' they are showing, seems to me to be irresponsible—to put it very mildly—because it encourages violence by the 'concerned'."

The Living Church

Volume 158 Established 1878 Number 23

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

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

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14. Basil the Great, B.
15. Trinity II

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

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

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

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

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LETTERS

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

Protesting Against Protesters

I was happy to see your praise [TLC, Apr. 27] of Bp. Emrich's public statement in relation to problems at St. Joseph Church, Detroit. However, I would recommend that some attention be paid to a portion of his statement that I consider, and I think other clergy do also, of about equal importance. I quote it:

"... I have gathered from letters and conversations that some people, understandably disturbed by what they have seen and read, are considering canceling their pledges to the local parishes and diocese. This would mean, of course, that in order to voice their protest against one parish, they will punish the completely innocent missionaries in the diocese or the ends of the earth. Because of an exaggeration in a part, they will strike at the whole. . . ."

This shows Bp. Emrich's wisdom and sense of balance, and of his pastoral concern for the spiritual health of the whole. And believe me, this element also needs to be stressed in terms of Christian integrity. Attention to that is needed, I believe, because some people are: a) threatening to cancel pledges; or b) are outright doing so; or c) do so by the "silent conspiracy or black-mail" route of simply not showing for worship, not making their financial contributions without notifying anyone. I believe that they should consider that withdrawal from faithfulness at worship, especially Holy Communion, and withdrawal of financial support only, in effect, aids and abets those with whom they disagree, opening more room for them to take over.

Though I know it happens, I am still appalled that presumably strong, sturdy, courageous Episcopalians, concerned for what they consider the Faith and their Church, cop out at a time when, to make their case, they'd do better by speaking up, showing up, giving more. They fail to provide a working holy lobby in a witnessing presence for their views. In this day of serious polarities, the only thing I know is to "keep the faith" by "doing the faith" and following the Prayer Book standard of worshipping God every Sunday (with)in His Church, and by working, praying, and giving for the spread of His Kingdom.

(The Rev.) SAMUEL E. WEST, D.D.
Rector of Trinity Church
Marshall, Mich.

WCC and Vietnam

With the regularity and originality of a marionette nodding its head at the bidding of the master string-puller, the anguished cries and moans of the World Council of Churches came exactly on cue to condemn the United States time and time again for the bombing of targets in North Vietnam.

Now there is no more bombing of targets in North Vietnam—now the anguished yowls are no longer heard. But there has been, since the latter part of February this year, the shelling (usually by rockets) of open

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cities in South Vietnam by the Communists. This bombardment has been aimed, mainly, at civilian areas of larger cities and at the whole of smaller villages, as a terror weapon. To date I have not heard (nor heard of) one small whimper of protest from the WCC over the number of non-combatant civilians, mostly women and children, killed by these attacks!

One could ask why, but that would be to belabor the point.

(The Rev.) ROBERT HUNT
Vicar of St. Andrew's Church
Clifton Forge, Va.

Dr. Pike

The Episcopal Church, in my opinion, has acted dishonorably within the circumstances regarding Bp. Pike. He gave us an opportunity and we turned it into a scandal. Your editorial [TLC, May 11] only scandalizes further the man, the bishop, and the Church.

(The Rev.) WALTER E. SMITH
Assistant at All Saints' Church
Atlanta, Ga.

The letter [TLC, May 18] from Edmond Mullen is appalling. There is no cause for any Christian to rejoice over a "departure" of a fellow Christian at any time, and certainly not when the departing Christian is James Pike.

The contributions made by James Pike to Christianity in general and the Episcopal Church specifically are enormous. Uncounted persons found Christianity an authentic way of life as a result of his witness, including myself. My seminary advisor became an Episcopalian and a priest as a result of Dr. Pike's influence at Columbia University. Certainly it is not necessary to list his repertoire of accomplishments as a man, a priest, and a bishop.

On the other hand, the kind of evil gloating exemplified by calling James Pike's departure "the greatest piece of good news" could be listed as exhibit A in the case describing the institutional church as an unhealthy phenomenon. All too often I hear intelligent, sensitive people point to this type of person and say "if this is what the Church is like, who needs it?" I sometimes find it difficult persuading them (and myself) that they are wrong.

I grieve over the departure of James Pike, and I grieve over some of his statements and activities in recent months which I have found inconsistent with historical Christianity. For the past several years one of the signs of health in the Episcopal Church was the fact that it was big enough for him and his opponents. That day is gone, and I mourn its passing.

(The Rev.) ROBERT H. ILES
Curate at St. John's Church
Los Angeles

Ordination of Women

Ilse Helmus's letter [TLC, May 11] has left me puzzled and deeply concerned. Puzzled because a search of the Mar. 23 issue failed to turn up an article about women and the priesthood. Could the reference be to the statement "the first step to the priesthood" in the news item about Dss. Edwards? Ordination to the diaconate and ordination to the priesthood are *not* necessarily the same. There seems to be a general concep-

tion that the diaconate is merely a stepping stone to the priesthood. For many in the Church today the diaconate is an office dedicated to lifelong service. There are many men, as well as women, serving in this capacity. It no more follows that all members of the diaconate will seek and be accepted for the priesthood than that all members of the priesthood will seek and be elected to the episcopate. Are not the diaconate, the priesthood, and the episcopate separate offices within "holy orders"?

Deeply concerned because of "How about striving to qualify for what our Lady was—a willing and obedient daughter of God?" How can we say a woman is disobedient if she responds to what she believes is God's will? On the contrary, it would be an act of disobedience to say "no" if she believes her vocation is to the priesthood. I do not feel that the ordained priesthood is my vocation, neither do I feel it is my vocation to be the judge of others!

(Dss.) FRANCES ZIELINSKI
Director of the
Central House for Deaconesses
Evanston, Ill.

Anglicanism's Faith

You invite responses to Dr. Dunphy's question: "Does the Anglican Church stand for anything?"

In company with all right-thinking Churchmen, I hasten to reply with an indignant affirmative: Yes sir, Dr. Dunphy. The Anglican Church does too stand for anything!

(The Rev.) NEUNERT F. LANG
Chaplain (Major) USAF
Holloman AFB, N.M.

Painting God Black

I do not know whether to be more astounded by the Rev. Urban T. Holmes's writing an article like *Paint God Black* [TLC, May 18] or by THE LIVING CHURCH's willingness to open its columns to such material. It is truly disheartening.

What shall we think of a man who puts forward with sympathetic attention verging on approval such racist nonsense as Cleage writes? What shall we think of a man who gives the *imprimatur* of his tolerance, if not credence, to the idea that Jesus and the first-century Jews were "black people"? What shall we think of a man who reports complacently a condemnation of individualism and of salvation by grace (and who reports them as "the protestant ethic," to boot!), and a rejection of the idea and meaning of the Resurrection? Prof. Holmes gives every appearance of accepting the basic assumption that there is something legitimately to be called "the Black Church." Is his theological comment not thereby heretical from the start? How, for a Christian, can there be a "Black Church" and a "Black Theology"? How can a Christian say that the Black Church has a right to "its own theology"?

How does it happen that a man like Fr. Holmes can become the spiritual guide of young people by being a college chaplain? And how does it happen that he can then become the mentor of our future priests by being a professor in a "catholic" seminary of the Church? God save the next generation of the Church! Confusion reigns supreme, courtesy of Beelzebub.

PERRY LAUKHUFF
Norwalk, Conn.

The Living Church

June 8, 1969
Trinity I

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CONNECTICUT

Ninth Diocesan Installed

The Rt. Rev. John H. Esquirol was installed on May 20 as the ninth Bishop of Connecticut during the 185th annual diocesan convention meeting in Christ Cathedral, Hartford. Officiating was the Rt. Rev. Edward F. Easson, Bishop of Aberdeen and Orkney (Scotland), assisted by the Rt. Rev. J. Warren Hutchins, Suffragan Bishop of Connecticut, and the Very Rev. Robert S. Beecher, dean of the cathedral.

The Diocese of Aberdeen and Orkney has a close relationship to the Diocese of Connecticut for it was in St. Andrew's Cathedral, Aberdeen, that Samuel Seabury was consecrated Bishop of Connecticut in 1784. On that occasion the Bishop of Aberdeen and Orkney was one of the consecrators.

(The Connecticut convention story itself will appear in a later issue of THE LIVING CHURCH.)

ANGLICAN COMMUNION

Endorsement for English Union

A large majority of metropolitans throughout the Anglican Communion support current proposals for reunion of the Church of England and the Methodists in England, according to letters received by the Archbishop of Canterbury in reply to his query to them last fall. The archbishop had suggested that the metropolitans relate their comments on the merger to Resolution 51 of the Lambeth Conference 1968: "The conference welcomes the proposals for the Anglican-Methodist unity in Great Britain and notes with satisfaction the view expressed in the report of Section III that the proposed Service of Reconciliation is theologically adequate to achieve its declared intentions of reconciling the two Churches and integrating their ministries." Following are some of the replies:

(✓) *The Archbishop of Wales*: "The ambiguities seem too great even in the light of able defense of them put forward by the proposers. They seem almost certain to lead to further divisions. Skillful though the pleading to the contrary is, the Anglican and Methodist theologies of priesthood seem to me irreconcilable."

(✓) *The Archbishop of Sydney*: "To sum up: My criticism is concentrated on the character of the service of reconciliation

and the deliberate element of ambiguity involved in the act of laying on of hands; I cannot help wondering whether the promotion of the scheme in this form will not produce further disunity. I am very sorry to write in such a critical vein but I am sure that this is what your Grace's letter desires."

(✓) *The Archbishop of Canada*: "I should say that the prevailing judgment in Canada would be that the service of reconciliation is theologically adequate but that in Canada we have what is probably a minority which has conscientious difficulties with this. . . . I think I am accurate when I say that there are those in Canada who would find themselves questioning the wisdom of this two-stage plan being followed in England, but this is a view which I do not share."

(✓) *Archbishop of the West Indies*: "[One bishop in the province] finds the resolution acceptable to himself but adds that about half of his clergy would reject it. One bishop says that he and his clergy reject it wholly. The other six hesitate to reject the resolution out of hand, lest this be misunderstood, but suggest various amendments which might make it possible for them and their clergy to accept it."

(✓) *Archbishop of Cape Town*: After noting that South Africa has at least 1,500,000 Methodists, more than twice as many as in England, he said: "We, therefore, can envisage very considerable difficulties arising as a result of Methodists coming from England and visiting South Africa. If your proposals are adopted, then we in South Africa will have to examine the position very carefully, probably in consultation with the local Methodist Church."

(✓) *Archbishop of New Zealand*: He also expressed a reservation when he wrote that "in conversation with a number of bishops, there appeared a genuine sense of hesitation as to the service of reconciliation's being an adequate instrument in achieving its declared intention of reconciling the two Churches and integrating their ministries."

(✓) *Presiding Bishop of the Episcopal Church*: Declaring that he reiterated his endorsement of Resolution 51, he added, "I think the [Anglican-Methodist unity] commission has done a remarkable and impartial job and certainly has shared within itself a theological soundness which could hardly be gainsaid." He said he was also convinced the act of reconciliation provided an instrument through which God would unite the two Churches in their membership and ministry and added: "Therefore, it is my hope and expectation that God will richly bless the efforts in the Church directed along these lines."

Overall, an analysis showed that 18 metropolitans expressed support for the proposals or at least for Resolution 51. The acting Bishop in Japan did not

comment. Some replied within days of receiving the query from Canterbury, others not until this spring. The service of reconciliation and its two-stage concept of intercommunion first and organic union later are much disputed by clergy and laity of the two Churches.

MILWAUKEE

Protest Levy Against Churches

Church leaders in Milwaukee have joined in objections to a new sewer service charge that will be levied by the city against church buildings, schools, hospitals, nursing homes, and other tax-exempt institutions.

One of those objecting is the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, who sent a letter registering his protest but also notifying city officials that he was asking all Episcopal churches and institutions to make contributions to local governments for municipal services they receive. The sewer service charge approved by the city and based on the assessed valuation would produce an estimated \$3.7 million a year.

Tax-exempt institutions challenged the ordinance and several have threatened lawsuits. Aldermen said they have received complaints from churches, parochial schools, and other organizations, claiming that the tax is unfair.

In his letter to Mayor Henry Maier, Bp. Hallock enclosed a check for \$81 to cover sewer costs on his residence and on the diocesan office—the amount equal to the water bills paid for the two buildings. He called the sewer tax a "back door" way of destroying the whole principle of tax exemption. The bishop said that while he objects to the charge, he realizes that it brings "sharply to the attention of one and all" that tax-exempt institutions should bear some of the cost of municipal services received.

RELIGIOUS REVOLUTION

Why Religious Publishing Languishes

The effect of the "Revolution in the Churches" on book publishing was the theme of the annual meeting of the Religious Publishers meeting in Glen Cove, N.Y. Dr. Martin Marty, professor of modern Church history at the University of Chicago Divinity School, explored the

THE MANIFESTO

The cover of this week's issue pictures James Forman, representing the National Black Economic Development Conference (NBEDC), posting a demand for \$50 million on the door of the Lutheran Church in America headquarters in New York City. The NBEDC is asking \$500 million of churches and synagogues for "reparations" for their role in "exploiting" blacks. The Black Manifesto calls upon all black persons to disrupt houses of worship and to seize religious agencies in an effort to stress the urgency of black needs in the U.S. Since the initial presentations of the manifesto at the Episcopal Church headquarters, the Riverside Church, and the LCA offices, all in New York [TLC, June 1], there have been numerous subsequent developments.

Paris

A Sunday service at the interreligious American Church in Paris was interrupted by two women who read to the congregation the Black Manifesto adopted at a meeting in Detroit several weeks ago [TLC, May 25]. The church was given two days to make a "token" \$5,000 payment to the Detroit-based National Black Economic Development Conference and to make available church office space for implementation of manifesto demands.

The interim pastor of the church, the Rev. Emerson Hangen of Long Beach, Calif., was reading the announcements when two well-dressed young women rose from the congregation and walked to the lectern. One of them said "I'd like to make a statement." She began reading and some of the congregation shouted out. Mr. Hangen quieted them and said, "Let her read." The girl read the manifesto and added the local demands. She and her companion and a small group of

black and white young people then walked out of church ignoring Mr. Hangen's request that they stay to hear his reply. As worshippers left the church, pickets handed out copies of the manifesto.

Mr. Hagen said that the demands constituted "blackmail" and "we don't intend to pay it."

Forman Revisits Riverside

On the second Sunday in a row James Forman, an official of the Student Non-Violent Coordinating Committee and a spokesman for the new organization of blacks—NBEDC—visited a service at Riverside Church, New York City. During the first visit he disrupted the service but on the second, he and his companions occupied two pews near the front of the church. They sat during the singing of hymns when the rest of the congregation stood, ignored the collection plate, and Mr. Forman stood throughout the sermon given by the Rev. Dr. Ernest T. Campbell, senior minister of the church.

At a news conference held in the church's assembly room following the service, Mr. Forman and Dr. Campbell discussed what would constitute a responsible black channel for the reception of funds. Earlier Dr. Campbell said that the church had agreed to make a fixed percentage of its annual budget available to a responsible fund for the "rapid" improvement of all disadvantaged people. Mr. Forman recommended his Black Conference, working through the Interreligious Foundation for Community Organizations (IFCO), and Dr. Campbell professed inadequate knowledge of either group.

The Rev. Lucius Walker, Jr., executive director of IFCO, appeared at a news
Continued on page 12

topic in the principal address. The Lutheran Church—Missouri Synod theologian is also book review editor of *The Christian Century*.

While he noted that the prophecies about books being replaced by other communications media have not materialized, he said that "religious books are in trouble because of the revolution in religion and in the Churches." He pointed out the number of Roman Catholic publishing houses being dissolved, merged, and bought out; the nervousness of the protestant firms; and a lack of relaxation in the religious departments of trade publishers. Conversations with publishers verify the situation.

"Why is religious book publishing troubled following one of its most prosperous decades?" Dr. Marty asked. His answer was that the revolutions which have swept the religious field have killed the "old book market" and produced a new clientele which publishers do not yet know how to approach.

Dr. Marty told the group there are four types of dependable sales volume: Bibles and worship materials; church books of an institutional development variety or "fighting Mother Church"; self-help books; and serious works on religion and theology. The last category, including the writings of such men as Dietrich Bonhoeffer and Teilhard de Chardin, remains, he said, as does a market for Bibles. He does not feel that "old-fashioned, religion-based self-help" books were ever read anyway, but were just given as gifts. New liturgical developments have caused a fall off in traditional service books, he said.

Dr. Marty told the publishers that "religion thrives and is simply being relocated." He mentioned the large number of devotees and "half believers" in such things as zen, occultism, quietism, and horoscopes. He explained how public formal religions survive and are being transformed. Publishers, Dr. Marty said, must anticipate the long range developments and create a new market. While that work is going forward, he advised "better books devoted to the search for personal meaning, a realm now abdicated and turned over to the 'nut groups and faddists'."

ECUMENICAL RELATIONS

Methodist Vote Seems Favorable

Methodist opposition to merger with the Church of England appears to have dwindled now that the results of the district synod voting have been released. The synod voting showed a reversal of the trend shown at the circuit quarterly meetings [TLC, May 11] when there were 487 votes in favor of the merger, 341 against, and 12 tied.

Of the 34 English Methodist synods,



Burning the restraining order



A second visit to Riverside

30 are in favor of the merger, and four against. These four were the Scottish synod and three Welsh-speaking synods who reflect similar strong opposition to the scheme among many Welsh Anglicans.

On July 8, both Church bodies take the final vote on acceptance of the plan of union.

SCHOOLS

Kemper Hall to Have Lay Control

Kemper Hall, the 99-year-old boarding school for girls, has been transferred to lay control and management, the Sisters of St. Mary have announced. Mother Mary Grace of the Western Province of the Community of St. Mary said that following the decision by the provincial council, the board of trustees has chosen the Rev. Raymond E. Gayle of Seattle, Wash., as headmaster.

The sisters, who have operated the school located in Kenosha, Wis., since 1878, will continue to have some representation on the board and some sisters will remain on the staff. The Bishop of Milwaukee is president of the trustees and Mr. George C. Wilder of Kenosha is chairman. Fr. Gayle, who has been headmaster of Epiphany Day School, Seattle, will be in residence with his family beginning in July.

"The decision was taken in response to changes in the field of education requiring highly trained administration and guidance personnel. The sisters also feel that there are other areas of Christian service that need the distinctive dedication that they have to offer," Mother Mary Grace said.

ROMAN CATHOLICS

Changes Cause Furor

Reports of changes in the Roman Catholic universal calendar of saints caused a furor in Europe and even in some non-European countries where Christians are a small minority, according to reports reaching Vatican City. In some instances Anglicans, Greek Orthodox, and Coptic Christians raised complaints.

L'Osservatore Romano published an editorial criticizing press handling of the story on the changes and clarified what had happened to the saints. Reporters in Vatican City noted a "great difference" in tone between the *Osservatore* statement and the remarks given earlier at a press conference by the Rev. Pierre Jounel, a specialist on the saints. The reform of the calendar had been undertaken, the paper said, because it was felt that the calendar "could no longer remain purely European." The editorial said that the revision was evidence of "a Church adapting itself to the new world dimensions of its role but without repudiating

the values of a just devotion and healthy cult of local saints." It criticized the world press for "sensationalism" over the "so-called demotion of saints." (At the press conference which opened the furor, Fr. Jounel had indicated his own belief that some saints such as Christopher, who lack historic documentation, might better be ignored.)

Dismay was reported in European papers over the "demotion" of St. Christopher, patron of travelers, and of St. Nicholas, generally identified with Santa Claus. In England and Greece, where devotion to St. George is widespread, criticism of this saint's "demotion" was intense. Actually St. Nicholas and St. George were not removed from the calendar, but had their feasts moved to other dates.

Greek Orthodox and Coptic (Egyptian) spokesmen questioned the "demotion" of St. Catherine of Alexandria. And in Cairo and Alexandria, Coptic reaction was also focused on St. George who, with St. Catherine, is among the most venerated saints in Egypt and has many churches named after him.

EUROPE

Recommend Unified Diocese

A unified British-American Anglican diocese will be sought for continental Europe by the Inter-Anglican Council established at meetings held in Ostend, Belgium. Meeting concurrently were the Convocation of American Churches in Europe and the Conference of the British Churches of Northern and Central Europe. The latter is governed by the Church of England.

The two groups have had parallel structures for a century but had never met together. A joint resolution called upon the Churches "to take with deliberate speed all steps necessary to create a unified, autocephalous British-American Anglican Province or Diocese of Europe" to eliminate duplicating and overlapping jurisdiction. In most large cities of Europe, two or more Episcopal and/or Anglican churches function. Six bishops have responsibilities for the various congregations. Episcopal churches are under the Rt. Rev. J. Brooke Mosley, deputy for overseas relations.

The Inter-Anglican Council is headed by the Rt. Rev. Stanley Eley, Bishop of Gibraltar. Other members are Bp. Mosley, the Very Rev. Sturgis L. Riddle, Dean of the American Cathedral, Paris; and George Snyder of Munich.

ORTHODOX

Monk Destroyed Reliquary

A 22-year-old Greek Orthodox monk has been sentenced to eight months in jail for destroying a golden reliquary that had once held the skull of St. Andrew,

patron of Patras. The relic had been sent to the Orthodox Diocese of Patras by Pope Paul VI.

Gervasios Argyropoulos told the court he destroyed the reliquary "because it was a Vatican fabrication" and because he wanted to warn the Greek people that their religious heritage is being threatened by Pope Paul and the ecumenical movement. The reputed skull of St. Andrew was said to have been brought to Rome by the Crusaders.

ORGANIZATIONS

Mission Expansion Suggested

Because of the impediments set up by an increasing number of countries against Christian missionaries, the United Society for the Propagation of the Gospel has suggested that an expanding program be devised for South America. The 300-year-old Anglican mission society also suggests redeployment of personnel and resources in areas where missionaries are needed and would be welcomed. The society noted in its last review that:

(✓) There has been no contact with the Church in the mainland of China since 1948;

(✓) Money can be sent to Burma but since 1966 people cannot be sent;

(✓) India does not turn people out but makes it hard for them to get in. South Africa will allow only an annual permit for work which is likely to be an effective stopper of vocation. In Malaysia, one may stay ten years, but no longer;

(✓) Burma closed its doors to missionaries three years ago. Morocco instituted a partial ban last year.

The USPG listed three effects of such restrictions:

(✓) Local churches are forced back on their own resources, perhaps to their spiritual benefit;

(✓) The USPG must look at its resources in terms of redeployment. If fewer men and women can go to some countries, where should they go, for there is no lack of people offering for service;

(✓) There is a lack of people informed and able to tell the Church of England about the Church in such countries. "Look how easily you forget the Church in China; that's how easy it is to slip back into parochialism and insularity," the report said.

The report also states that there are "two possible uses of resources that become available to the society—work in South America and the provision for training and service in this country [England] of nationals from Anglican Churches overseas." There is a Home Mission program, because, as the review points out, there are many people in "unevangelized Britain" who have never heard the Gospel.

While more than half the society's missionaries are clergymen, there are also

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Albion Ross

A Proposal for the Aging

“What I would like to suggest is a quiet but definite revolution in our Christian program of life. The proposal is that old Christians turn forward. That is hardly a radical suggestion; it is, however, a matter of recognizing the very real restrictions that the secular life, as actually lived, places on our spiritual development.”

FEWER people escape old age now. More spend more and more years in old-age joblessness — euphemistically called retirement. The great majority of the old are poor but not destitute. Some end up at various levels of more-or-less prosperity. Retirement is almost universally mandatory and it means go get lost. The “golden years” is one of the nastier sneers. They are not the golden years but the lonely years. Urban life, the city, means that ever fewer parents live with their children or even want to. It is part of the process of urbanization that they should not. Space is lacking. Life is not lived that way.

That is the commonest situation now, and it clearly will become almost universal. Whenever, in this society and in our times, we want to know who someone is, we ask, “What does he do?” “What does she do?” We live in a world of climbing. Going up the ladder is the core of the undertaking. Be amiably humorous about it or be more honest. This is a status society. That goes all the way through. Anyone who thinks there is no status in the world of the workers is just hopelessly isolated from them. In this society of ours, and we can be proud of it, most workers are middle class and have middle-class feelings. We are all status seekers. Status is related to function. It is another way of expressing the answer to the query: “What do you do?”

There comes a time normally when our

status is defined. We are no longer status-seeking. We have our status. Rarely is that status what we hoped for. Commonly it is a disappointment. Still, we have it. It is our right to be, our *raison d'être* in a necessarily status society—meaning nothing more than an organized and therefore productive society. We can lose that status, the “what you do.” We can be unemployed, out of a job. Everything centers on getting back into a job, regaining a status, being able to answer once again the decisive question—“What do you do?” The retired can't answer that question—at least an immense majority of them can't. They just exist, rather poorly. We can forget about the rich or the close to rich. That, possibly, is in itself a sufficient status.

MOST people do not retire; they get retired by the bosses at a certain age. It means they get permanently fired. They have done something inexcusable. They have gotten old.

This is a big affair now. Once it did not matter too much. In the rural environment, the old were cared for within the family, the clan, the intimate community. Many things were different but, for one thing, there were not so many. Average estimated life in 1900 in this country was 47 years. It is now around 70 years and going up. At the midpoint of this decade there were 18.5 million people 65 and over, and that figure is rising fast. Quite soon 10 percent of the population will be 65 or over and that percentage will increase. Today's middle-aged and old have survived the health and medical conditions which accounted previously for a much lower average life span.

We have made, or there has been made here in America and in much of western Europe, a program of planned failure. The average retired, the old-age jobless, are ashamed. Everything in our lives is geared to going forward, to attainment, to striving for the future. Yet the curve of our individual life careers is normally up, if only mildly, then somewhat down as we get older, and then abruptly and radically down as we are retired, permanently fired. To take just income for a moment as an indication of status: median income for males over 65 was, two years ago, \$2,000. The median, naturally, reckoned in all those with exceptionally high income. Many were below it. In a country such as ours, where Success sits enthroned as the national cult, the situation is almost grotesque. For the great majority of people an end involving no future and low status—blank failure in effect—is patterned right into our lives. We would be better off to escape old age on the terms on which it is offered, but fewer of us are going to.

This is all familiar. We all see around us and know of this plodding through the gathering mist toward a nowhere and a nothing, toward a typical American old age. It is less excruciating when an old couple are still alive together. For those alone, it is worse.

What about Christians? Rarely are we going to find one of us who can get along on the isolated remnant that was the religious aspect of our necessarily very secular lives. The parish and parish life are unavoidably a part-time matter for nearly all laity. It is so set up that it does not take up really much time. But it has to be this way; the parish is in the world

Mr. Albion Ross, a communicant of All Saints' Cathedral in Milwaukee, is professor of journalism at Marquette University. His article is reprinted from the January 1968 issue of New City.

and the world is overwhelmingly and probably unavoidably devoted to its secular affairs. Now, however, we are presented with something quite new and possibly quite unexpected right out of the second industrial and scientific revolution and the super-secular society. Our society says in effect that we must die to the world. We get retired, permanently fired. We are told to go get lost. The great caravan moves on without us. We can read about it or listen to television programs about it if we want to, but we are no longer marching in it and with it. Prosaically, we are left with nothing to do.

RELIGION, however, is something we *do*. Religion is work. It is the work of prayer, of study, of contemplation, and of charity. At present religion, as a full-time occupation, is lived primarily by those in religious congregations or communities. That is, in effect, what the religious are—people who under vows work full time, giving their total lives to religion. The core of their lives is the “work of God,” the prayer, the study, the contemplation. Whatever they do in the secular is subsidiary to that. Religious neither retire nor get retired. It is impossible. Their lives are oriented toward adoration, toward trying to get nearer to God. They are, however, a restricted minority. What I would like to propose is a quiet but definite revolution in our Christian program of life. The proposal is that old Christians turn forward. That is hardly a radical suggestion; it is, however, a matter of recognizing the very real restrictions that the secular life, as actually lived, places on our spiritual development.

Most of us—good enough and fairly regular go-to-church Christians—reach the retirement age as spiritually semiliterate. Worse, we are flabby, spiritually flabby. Our particular secular world corrodes the spiritual faculty, the awareness and aspiration. The world always has. Ours does to a greater extent. It just does and we know it. What the large majority do now in old age is walk backward toward God. We approach eternity crab fashion. One wonders if the angels laugh. We are faced around toward “back there, before retirement.” That “back there,” before old-age joblessness, remains the actual reality. We live on nostalgia, and old people insist on who they were or who their husbands were before they

were finally defeated by old age. Recently the old-age playboy idea has taken hold. For the relatively rare more prosperous, there are whole retirement towns and settlements. Hobbies are nurtured desperately. This is the world of make believe. Fun, old-age fun, is the central idea. The dead tend to be removed very discreetly from such settlements of overage play people. They are an embarrassing reminder. The others try to “be young again” in the sense of play time. Old age is their play time. They play, perform a sort of macabre dance on the edge of the grave. Suddenly they are gone, like an animal that drops dead. “Amuse yourself, for tomorrow you die.”

Considering the weakness, illness, and pain pretty much involved in most of old age, how many are really able to fool themselves? Most have to be satisfied with a watered down and humdrum version of the post-retirement play years. Card games in a municipal “golden age” clubhouse or similar facility for the aged would rank high. We find things like that

in the corners of parks or in basements here and there. The aloneness and the emptiness of the hours is relieved a little.

THIS mummery, this would-be replay of supposedly carefree, fun-filled youth, is possibly the extreme example of walking backwards, crab fashion, toward God. Maybe the angels cry rather than laugh. They may, for we seem to want to present ourselves at the entrance to eternity in the guise of a trembling clown.

Yet, life has made us, in various degrees, doers. We have been throughout the adult years, and even before, participants in organized undertakings. We have not worked alone. With some exceptions, we do not want to be alone. It is fortunate, for Christianity is not a lone-wolf undertaking. In this is the present opportunity. The move of the old into retirement apartment houses, sometimes publicly subsidized, into retired peoples’ settlements, villages, and areas, and into full retired people’s communities, is fully under way. The basic needs of the retired



are going to be cared for through social security, through pension plans, to some extent through personal savings, through a variety of annuities. Where pension plans and personal savings programs are not sufficient it is now evident enough that the society as a whole, through the state, is going to provide more or less decent existence minimums. One way or another there is going to be a guaranteed minimum income for the retired.

In the ages of faith, retirement to or adjacent to the monastery or convent was fairly common for the old. We read about retirement to monastery or convent, in effect as companions, principally of princes or aristocrats. But there were others. Monasticism's great churches were often far too large for the religious in the house. The full monastic age had its camp following of the devout poor, old men and old women. Monasteries and convents existed that were essentially homes for the aged. This applied in not too infrequent cases to the religious themselves who came late in life to the cloister. A missionary church naturally found this on occasion an abuse of the essential function. It was only an extension of a rather widespread formal or quite informal practice of companionship in the God-oriented monastic community.

The situation was probably related in some degree to the lay character of much of the monastic movement. It is common knowledge that monasticism historically and in its origins was essentially a lay undertaking. Later history is filled with the story of various lay brotherhoods and sisterhoods of those who carried on ordinary secular occupations to earn a living but who lived together in a religious house or community. They lived under a rule, as we know. The institution still exists in our time. An old men's religious community even survived the Reformation and Henry VIII's destruction of English monasteries. Go down across the water meadows at the ancient See of Winchester, where the cathedral has the longest nave in Europe. Down there in the meadows near the road to Southampton, St. Cross is a community of old men whose duties have consisted of forming the congregation and participating in the daily services since the Middle Ages. They live in little apartments around the lawn in the middle of which stands the great Norman Church of St. Cross.

IN southern and southeastern Asia, Hindu and Buddhist life is fulfilled in essential theory by reaching old age and achieving the period of contemplation or the spiritual struggle. In Cambodia or Thailand, for example, will be found the little houses, sometimes up on stilts in flood country, of the old. Commonly they consist of one room. The aged are gathered about near the temple monastery in village or town. They sweep the temple area walks, cut up vegetables for the

monks' one daily meal, aid a bit one way or another. Their family, the extended clan, and the community supports them. They do not need much. To overcome desire and gain mastery over the self is the essence of their undertaking. (The religious undertaking, let it be said in passing, tends to be economical and produces a balanced budget.)

These retired in southern Asia carry their status with them, for they are the fortunate ones who have been granted the years of the spiritual struggle in its intensified form. They are not generally ascetics, in the Buddhist countries at least. All they are is just people favored with old age and therefore with the privilege of devoting themselves almost wholly to spiritual exercises and the effort to attain wisdom, by which is not meant basically book learning or cleverness. Such life is, in a not immediately evident fashion, organized on a guaranteed success basis. Old age is the key to what is accepted by society to be the most meaningful part of the affair of living.

HERE among us, our retirement system seems to have opened the way to the possibility of establishing Christian retirement communities. Indeed, the system has made it not only a possibility but a necessity. The situation is this: we live for more than 40 years drawing our identity and sense of selfhood from the work that we do. Comes age 65 we are told to get lost. At the same time, there exist plans of one sort or another to support us. Throughout our working lives we have found, most of us, little time to devote to the systematic effort to get nearer to God, to contemplate. We have left out of our lives perhaps the most meaningful human endeavor: the development of some mystical faculty. We have been denied the experience of living in a true community.

In the midst of all this, we have a chance to establish a way of life that will provide for the experience of living in a community that will give new identity, that will set up a situation in which development of the spiritual dimension of life will be possible. We can do this by setting up Christian retirement communities. Obviously such communities would vary, but the important requirement is that the community be a definitely lay community, with a definite liturgical obli-

gation fulfilled in common, a rule, and a way of life. Third orders, oblates, guilds are related to the undertaking. Some communities might well be attached to a parish and give assistance in parish work. More common, probably, would be retirement communities organized as religious establishments, with daily exercises, symbols, their own rule, obligations.

Physically, the community's needs would be relatively simple. Some communities might take over an apartment house or two. Others might find small houses—something on the order of motel cottages—more practical. There would be need, within the physical setup, for a refectory and kitchens for, say, one common meal a day, and for a large common room. Finally, the community would need its own chapel or an immediately adjacent church. Nothing elaborate: God does not require stained glass.

Staff requirements would be minimal. Members should be able to care for their own sick up to the point where hospitalization is necessary. Stronger members would be able to do much of the work around the place. Other members with artisan or artistic capabilities could employ their abilities in the service of the community. In all business and material matters the community could be self-administering. In addition, such a lay community would put little additional strain on clerical manpower. A priest from a nearby church, or preferably, a retired priest living in the community, would be needed for the Eucharist, but with this one exception, the community should be able to carry on its own offices. In addition, assistance to nearby parishes or some other form of charitable work could be performed.

The necessities for meeting the spiritual requirements of the community need not be elaborate. The rule ought to be simple. Most communities would probably want to limit the daily offices to three. All would probably want some symbol as a reminder that their lives are under a rule and that they live to a purpose—perhaps a cross to be worn at all times and a robe to be worn in the physical confines of the community or while celebrating liturgy.

THIS sort of community has much to recommend it. The charity of others would be neither desired nor desirable. The old are going to live somewhere, and pensions or social security are going to support them simply. These communities will be a strain on no one and, more importantly, they will fill a great purpose. The human need of the old in their aloneness and empty living is very great. But the opportunity to form religious communities now offered the Christian by the retirement years—those essentially unwanted, empty years—is perhaps the greatest we have known since the early Christians lived together in community.

Coming next week:

**PARISH
ADMINISTRATION
NUMBER**

*With a report on the May
Executive Council meeting.*

EDITORIALS

Back to Business

PROBABLY most readers of this editorial do not write religious books, but most read them, and most are interested in the cause of the drastic decline in the "religious book" business of which Dr. Martin Marty speaks (story on page 5). In his address to the religious publishers' convention the discerning Lutheran theologian declared his conviction that today "religion thrives and is simply being relocated." He suggested that more and better books "devoted to the search for personal meaning" be published. He is probably right as of the present moment and likely to grow more right in the immediate future. American religion in recent years has been excessively preoccupied with the social revolution, to the neglect of the individual man and his soul. Such a deficiency in the spiritual diet creates a hunger which becomes imperious and demands to be satisfied. Dr. Marty is right also in noting that the "search for personal meaning" is a realm that has been largely abdicated by the Churches and left to the "nut groups and faddists."

Because we accept this diagnosis as sound, we conclude that the Church has to get back into a holy business which it has had no right to neglect—the cure of souls, to call it by its traditional name. There need to be books written—and sermons preached, and classes taught—by Christians who are bold to say to all the world that "the search for personal meaning" need not be a vain and fruitless quest, and it will not be if it leads to Christ and if Christ leads it. This getting back into the "cure of souls"—which means godly care for persons as persons—may not be easily accomplished. It must involve some un-saying by many Christian clergymen of things they never ought to have said. Among these popular and disastrous errors is the assertion that it is sinful for a Christian to be concerned about his own soul in a world that is going to hell all around him—the implication being that the only way to take care of your own soul is to forget it altogether in the struggle for a new social order. Along with that disastrous error is the idea, cut from the same cloth, that Christians can best love their neighbor by helping him to his share of this world's goods *rather than* by helping him to find "personal meaning" in Christ who is the Meaning of God and Man. In sum: Many of the Church's ministers and spokesmen have cared for men's bodies, as is indeed their bounden duty, but to the neglect of men's souls. Christ asked what it profits a man to gain the whole world if he loses his soul—that is, fails to find his true self. The modern Church has largely forgotten Christ's question and its answer. But the soul of modern man has not forgotten, and is hungering for more than bread.

Isn't it a frightening reflection upon the Church that people in their "search for personal meaning" have to go to the nut groups and faddists for *something* that will help them in their quest—as if the Church has no treasury of things new and old from which to draw? And the Episcopal Church is as guilty as any of this shameful neglect of its calling. To illustrate: How long has it

been since you heard of your Church, on its national or diocesan or parish level, setting up a new program or appropriating money or issuing literature or promoting study in the fields of evangelism and personal devotion? If something along that line is cooking in your back yard, you are in a most unusual spot; please tell the rest of us about it.

Wherever the Church is languishing because the world is passing by its door without coming in to shop, Churchmen may do well to note the popularity of the fads—zen, occultism, etc.—which offer something that men need as well as bread and jobs and housing. That is "personal meaning." The Church has always claimed that it can put souls directly in touch with the One who is the source of all personal meaning because He is Himself the Person and the Meaning. Unless Churchmen no longer believe that this claim is a valid one (and in that case there seems no point in their remaining Churchmen), they have this treasure and it is time to begin drawing from it and proclaiming it anew.

Opportunity Is Knocking

CONSTRUCTIVE opportunity seldom presents itself in comfortable clothes. The special General Convention II is occurring in a time of challenge from outside the Church and self-examination from within. The most characteristic word about most departments of the Church's life and about secular life is change. The agony of rapid change underlines the importance of giving the Church's official representatives a special opportunity to meet with the intention of reflecting on and discussing the issues before the Church. One of the ways it can do this is provided in a plan which, simply put, proposes to spend about half the convention time thinking about and discussing issues, and how the deputies feel about them.

To assure that participation will be real rather than token, it has been recommended that this convention convene at times in joint plenary sessions, to include both deputies and bishops and also the extra representatives. The priority issues will be identified and described at these joint meetings, and clarification, development, and possible resolution will be left to smaller working sessions. On reconvening, the joint sessions may be prepared to recommend solutions or at least directions in which the Church should proceed. Through this stage, it has been recommended that the selected extra representatives share full voting responsibility. The rest of the time, when canons and policies are being considered and legislated (and when only elected deputies have a vote), it may be possible to find consensus and direction where presently there is only argument and confusion. On many issues it may simply sharpen and clarify battle lines. On others it may point clearly to the need for further study and debate, and a decision in Houston in 1970. But, most importantly, it could demonstrate that the Church is mature enough (and sufficiently Christian) to endure self-examination and creative conflict. Why shouldn't this special General Convention be a

new adventure in mutual trust and forbearance? Who are these supine deputies that are being warned against open discussion like naive children? Are they not strong and committed Christians in your diocese?

Surely no one believes we are going to emerge from the climate of fear and distrust which plagues the Church today by hardening into all the previous patterns of conventions in which the climate appeared. There

are many who hope that new adaptations of structure, new patterns of ministry, new zeals for mission can flow from such experiments as General Convention II proposes. There are many who are not afraid to keep trying and to trust their brothers in Christ even if they cannot agree with them. General Convention II will be whatever we make it, with the help of God.

ROBERT F. ROYSTER

MANIFESTO

Continued from page 6

conference held on the church steps prior to the service. Again he confirmed, as he had in still earlier meetings with the press, Mr. Forman's statement that the NBEDC has the support of IFCO.

During the days between Mr. Forman's visits to Riverside, the trustees of the church had obtained a temporary restraining order enjoining him from creating further disruptions in the church.

Forman Visits N.Y. Chancery

The court restraining order (see above) was presented to Mr. Forman on the steps of the chancery of the Roman Catholic Archdiocese of New York by a process server on behalf of a law firm representing Riverside Church trustees. After reading passages from the order, Mr. Forman burned it.

The militant leader conferred with chancery officials for two hours and requested a meeting with Cardinal Cooke but the archbishop was out of town. Mr. Forman has asked for \$200 million from the Roman Catholic Church, which he said, "must be the biggest corporation in the United States." He estimated the assets of the religious body in this country at "approximately \$44.5 billion." [The manifesto demanded 60% of the profits of other religious church bodies for black persons, but Mr. Forman said that such a figure could not be specified for the Roman Catholic Church because its earnings are unknown.]

R.C. Journal Hits Manifesto

The manifesto of the National Black Economic Development Conference was termed a "crude insult" to churches and synagogues. "We demand that those who composed this vile effort at blackmail apologize to the Christian and Jewish faithful," an editorial in the *Catholic Star Herald* declared.

The weekly paper for the Roman Catholic Diocese of Camden (N.J.) conceded that its words might sound "harsh," but it asked its readers to consider the "asinine demands self-appointed leaders of black people made at their meeting in Detroit. Let us examine the issue of reparations," the editorial urged. "Who will pay the white heirs of forbears in the Northern states who died in the Civil War provoked by the demand to abolish slavery? Will the free black people of former slaves compensate their white benefactors today? And what price shall

we set on their freedom?" The editorial also suggested that the NBEDC might establish a fund collected from its members, to pay businessmen for their losses sustained in riots in Detroit, Newark, Los Angeles, Cleveland, and other cities.

The most "insidious insult," the editorial maintained, "is the notion that the present generation has to make reparations for the sins of the past." In conclusion, the statement said: "If such a principle became a universal conviction it would involve a hopeless game of resurrecting the wrongs of the past by peeling off century and century as far as recorded history goes in order ultimately to discover who owes whom what. At best it would be a foolish, frustrating game that would confuse even our best computing machines. At worst it would be a sign of a new kind of insanity."

Jewish Agencies Condemn Manifesto

Two major Jewish agencies have rejected both the "substance" and the "tactics" of the black manifesto demanding reparations from churches and synagogues. The Synagogue Council of America and the National Jewish Community Relations Advisory Council said, in a joint statement, that the demands and the tactics of the spokesmen of the new black organization are objectionable on both moral and practical grounds. It also noted a Synagogue Council policy statement made over a year ago, which said Americans can "no longer speak of 'violence' and 'extremism' without the terrible knowledge that most of their most destructive manifestation in American life is to be found in the violence done to the lives, the hopes, and aspirations of our Negro citizens."

"It is equally true," the Councils said, that even in the pursuit of desirable ends, violence does not contribute to the fashioning of a better society; violence only breeds more violence, and nourishes repression, not justice. . . ." The agencies also hold that the demands of the manifesto are not the answers to society's inequities and injustices. A far more "reliable guide for priorities," they stated, "is to be found in the Kerner Report, the 'Freedom Budget' of the A. Philip Randolph Institute, and in the National Urban League's 'Domestic Marshall Plan'."

\$60 Million Episcopal "Share"

The Episcopal Church has been asked to provide \$60 million as its share of the

\$500 million demanded by the NBEDC as "reparations" in "exploiting" blacks. The demand along with a request for a complete listing of Episcopal assets in the United States and 60% of the income of those assets was presented to the Presiding Bishop and the Church's Deputy for Program by a delegation of blacks led by James Forman. The \$60 million should be given to IFCO to implement the programs of the economic development conference (NBEDC), the demand stated.

Mr. Forman characterized his meeting with the Rt. Rev. John Hines and the Rt. Rev. Stephen F. Bayne as "extremely profitable from my point of view" and said it was a "friendly confrontation. While we recognize that the Episcopal Church has been active in the field of human rights," he told newsmen after the closed-door meeting, "we want to make it clear that we are not asking it to cut back on any of its human rights programs, although, some of them need to be re-evaluated. We are in part referring to the programs of the General Convention Special Fund [Program]."

Leon Modeste, director of the Special Program, also attended the meeting with Mr. Forman and the bishops, as did the Rev. J. Metz Rollins, executive director of the National committee of Black Churchmen; the Rev. James Woodruff, head of the Episcopal "black caucus"; and the Rev. Robert Chapman, director of racial justice for the National Council of Churches' department of social justice.

IFCO and the Manifesto

The president of the Interreligious Foundation for Community Organization (IFCO) differed significantly with the foundation's executive director on what IFCO's official position is on the Black Manifesto. The disagreement or "difference of interpretation" between Rabbi Marc Tanenbaum, the president, and the Rev. Lucius Walker, Jr., the black American Baptist clergyman who is IFCO's salaried executive director, poses, the rabbi agreed, a rather serious internal crisis within IFCO. Rabbi Tanenbaum states that the board does not support the "principle" of the manifesto. Mr. Walker has indicated otherwise. IFCO sponsored, with \$50,000, the Detroit meeting which adopted the Black Manifesto, with Mr. Walker as chairman of the meeting.

The board of directors of IFCO met in May to determine that organization's position regarding the manifesto. Mr.

Walker, speaking for the board at a press conference, said it had decided unanimously to endorse "in principle and in programmatic aspects" the manifesto and all other documents of the Detroit meeting. He deferred comments on whether IFCO endorsed the tactics advocated by the manifesto.

However, Rabbi Tanenbaum, who is also director of interreligious affairs for the American Jewish Committee, stated that IFCO's board had "voted to include in the minutes of the meeting that it does not support 'the tactics of disrupting churches and synagogues'. With regard to the Black Manifesto," he said, "the IFCO board did not take a position on the ideological principles or rhetoric, but voted to consider support for 'the programmatic aspects of the manifesto and other conference resolutions.'"

Mr. Walker has been a supporter of the manifesto from the outset and said he would work to gain official IFCO approval of it. He was named in the document as a member of the National Black Economic Development Conference steering committee, but IFCO directors voted in May to "suggest" that no IFCO staff member serve on that steering committee.

That suggestion and the board's decision that no church money given to IFCO would be used for the operation of NBEDC unless so designated were cited by Rabbi Tanenbaum in defense of his interpretation of IFCO's role. He said that to accept the manifesto as the ideological framework for programs in economic development in the United States is to accept an invitation to national suicide. But the rabbi also stressed that despite his criticism of the paper, "so are we critical equally of our own failures to have responded adequately to the great moral crisis which racial justice presents to our churches and synagogues and to our nation." He also said, "IFCO has made considerable progress during the two years of existence as a vehicle of great potential service. . . . These present events have tended to deflect from that achievement and have clouded IFCO's future potential. I regret that very much."

NEWS

Continued from page 7

90 teachers, 30 doctors, 65 nurses, evangelists, and agricultural workers among others. Some 350, including wives, are in Africa, 160 in the Caribbean, 90 in India, 75 in the rest of Asia, 12 in Polynesia, and a few in the society's "old stamping grounds of North America and Australia."

ARMH Meets

Over 1,000 clergymen and representatives of the medical, psychological, and behavioral sciences met in Pittsburgh to

consider "Today's Youth and Moral Values." In cooperation with the government, the conference of the Academy of Religion and Mental Health was preparatory to the 1970 White House Conference on Children and Youth.

The tenth annual meeting's format consisted of meetings with addresses; panel discussions; and luncheon meetings each with an address. Several panel discussions were held simultaneously each morning and afternoon of the three-day conference. The two featured lecturers were Dr. Jacqueline Grennan, president of Webster College, and Rabbi Morris B. Abram, president of Brandeis University.

Episcopal clergy taking part in the programs included the Rt. Rev. Robert Appleyard, the Rev. Messrs. John H. Snow, Clarence F. Decker, Ph.D., Everett I. Campbell, Ph.D., John K. Baiz, Don H. Gross, Ph.D., and Richard W. Davies. The Rev. George C. Anderson, founder and president of the Academy which is based in New York City, is also an Episcopal priest.

Dr. Grennan spoke in place of Dr. Arnold Toynbee who was ill.

Bible Translation to be Updated

Members of some of New York's ghetto youth gangs are being asked to make an important contribution to a new translation of the scriptures. They are among laymen from all levels of society who will be given advance portions of the translation to read. They will be asked to inform Bible scholars who are doing the work whether the language is up to date and speaks clearly to mankind. The translation is being made by a committee on Bible translation sponsored by the New York Bible Society.

In addition to youth gang members, the manuscripts as they are completed will be read and criticized from a language standpoint by some 200 selected laymen, both in and out of churches. This selection is intended to cut across racial lines and to include young and old, parochial and public school children, businessmen, and housewives. The gang consultants are those in Hell's Gate area of New York City. They have been reached through Christian work done by Jim Vaus, a former wire tapper who was converted during a Billy Graham crusade. Mr. Vaus has since devoted his life to salvaging delinquents and teaching them employable skills in the electronics industry. These young people now reading the first translations of the Gospel of John are asked to underline words and passages not easily understood. When similar portions are returned by the more than 200 other laymen also reading the translation, the committee will re-edit the text.

Possible publication date is scheduled for the fall of 1969.


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CLERGY: If your Church Services are not listed write to the Advertising Manager for the very nominal rates.

BOOKS

DIMENSIONS OF THE FUTURE: The Spirituality of Teilhard de Chardin. Edit. by: Marvin Kessler and Bernard Brown. Corpus. Pp. 216. \$5.95.

Here are eight writers including six Jesuits, a professor of English, and a professor of theology, who examine the central dynamism of Teilhard de Chardin's spirituality. *Dimensions of the Future* is an exciting and challenging study and of enormous value to us at the moment. In a world where pluralism is widespread in religion, philosophy, and general human culture with its attendant dissatisfactions and restlessness, Teilhard comes with a clear call of hope and makes a distinctive contribution — thoroughly modern and authentically Christian. He shows us that every era must have its own set of images; thus in the apostolic era it was *Parousia* that fired the Christian imagination; in a later era, the blood of the martyrs; still later, the defense of the Catholic Church against Protestantism; and in recent centuries, the intense missionary activity of the Churches. Today what motivates people is "the world." Christians want to feel that they can reach God through the world, but not until Teilhard appeared on the scene had anyone succeeded in showing them how. He has given the coherent framework for the modern Christian imagination. To say it in another way, the sacred is the deepest dimension of

the secular and every human task has a sacred aspect. Our actions, no matter how secular they may seem, can serve to construct Christ's Body. Union with Christ means also union with the world; and this perspective gives us the drive we need to do our job with joy and devotedness. This is a long way from seeing the Gospel as Harvey Cox does—as just a "call to mature secularity" and nothing more.

It well may be, as Julian Huxley said, that the "bond Teilhard established between evolutionary biology and Christian theology is his single most important contribution to modern thought." But let it also be said that a whole generation subdued by scientism has been induced by Teilhard to listen to the message of Christianity. He has spiritualized evolutionary thought. Once the *vox clamantis in deserto*, he has opened up vistas we have never dreamed of. When the history of our time comes to be written, it well may be found that Teilhard de Chardin has done more to influence the direction of theological thought and devotion than any man of his generation.

(The Rev.) DARWIN KIRBY, L.H.D.
St. George's, Schenectady, N.Y.

* * * *

THE CENTERING MOMENT. By Howard Thurman. Harper & Row. Pp. 125. \$3.95.

It is plain that Howard Thurman is a person of spiritual depth and expressiveness. He shows great concern for troubled areas of the world, and the suffering

of people in those areas. Even Christmas reminds him of shattered children, lonely children, frightened children. It surprised me that in his personal address to God he seems often to struggle with the fear of separation—"Leave us not, O God, leave us not. . . . Dost thou understand this [our agony], our Father?"

Mr. Thurman was selected by *Life Magazine* as one of America's ten greatest preachers. Many of these prayers and meditations sound more like preaching—good preaching, to be sure. Perhaps this is due to my own habit of less formal personal prayer, and to my love for the simplicity and clarity of the Book of Common Prayer's expression. Perhaps *The Centering Moment* just does not "speak to my condition," but will to someone else's.

HOPE DRAKE BRONAUGH
St. Alban's, Waco, Texas

Booknotes

By Karl G. Layer

SUCCESSFUL PASTORAL COUNSELING SERIES: *Depth Perspectives in Pastoral Work*, by Thomas W. Klink, pp. 144; *Ministering to Prisoners and Their Families*, by George C. Kandle and Henry H. Cassler, pp. 140; *Counseling the Childless Couple*, by William T. Bassett, pp. 139; and *Referral in Pastoral Counseling*, by William B. Oglesby, Jr., pp. 139. Fortress. Paper. \$1.50 each. Four additions to this generally excellent series from Fortress Press.

CLASSIFIED

MEMORIAL

IN LOVING MEMORY. Walter E. Bentley, priest, rector emeritus, St. Stephen's Episcopal Church, Port Washington, L.I., New York. Founder of the Actor's Church Alliance of America, called to the Higher Life June 9th, 1962.

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RETIRED or semi-retired priest for part-time work in Florida parish. Send resumé to Box H-673.*

SOUTH FLORIDA parish needs worker in Christian Education by September. Reply to Box H-654.*

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

WOMEN teachers wanted for private girls' boarding school in midwest. Reply Box M-646.*

POSITIONS WANTED

PRIEST, married, former Cathedral Canon; seminary awards; moderate Churchman, seeks change. Reply Box 0-652.*

PRIEST-MUSICIAN, seeks position combining music and Priesthood in parish or school. Experienced choirmaster. Moderate Churchman. "Catholic" musical taste—plainsong to folk. Reply Box K-655.*

PRIEST, 39, M.A., B.D., desires change, engaged; open to place. Desiring strong emphasis on calling and teaching. Reply Box B-651.

SUMMER SUPPLY

CLERGYMAN will supply a parish during July in exchange for use of rectory and stipend. Prefer East or West Coast. References. Reply Box K-649.*

PRIEST for four Sundays in July. Honorarium and use of rectory for two Sunday services. Northern New York near beaches. Address: St. John's Church, Box 15, Massena, N.Y. 13662.

VACATION

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PEOPLE and places

Appointments Accepted

The Rev. Robert P. Andersen, former associate at St. Athanasius', Los Angeles, is supply priest of Mount of Olives, Sylmar, Calif.

The Rev. Richard Avery, former vicar of Mount of Olives, Sylmar, Calif., is vicar of St. John's, LaVerne, Calif.

The Rev. Charles H. Cadigan, former director of admissions for the University of Dubuque, Dubuque, Ia., is associate rector of All Saints, Pasadena, Calif.

The Rev. Robert B. Horine, Jr., former chaplain of St. Augustine's Chapel, University of Kentucky, is rector of St. Stephen's, Covington, Ky. Address: 212 E. 39th St. (41015).

The Rev. Adams Lovékin, former vicar of St. John's, LaVerne, Calif., is in graduate school.

The Rev. Alexander T. Patience, former rector of St. Mark's, Durango, Colo., is rector of All Saints', 3650 Yates, Denver, Colo. 80212, and in charge of its parochial mission, the Chapel of Our Merciful Saviour, also in Denver.

The Rev. Frederick A. Schilling, canon theologian for the Diocese of Olympia, is to be on the

staff of St. Mark's, Glendale, Calif., beginning in August.

The Rev. William M. Sheraton, rector of Holy Trinity, Greenport, N.Y., has been elected rector of Holy Trinity, Valley Stream, N.Y. He was a former curate at the Valley Stream parish.

The Rev. Richard O. Phillips, former rector of the Church of the Redeemer, Pelham, N.Y., has been rector of St. Andrew's, Brewster, N.Y. for some time. Address: 24 Prospect St. (10509).

The Rev. Stanley W. Plattenburg is rector of Grace Church, Pomeroy, Ohio.

The Rev. Frederick S. Wandall, chaplain of Stuart Hall, Staunton, Va., and vicar of the Church of the Good Shepherd, Folly Mills, Va., will be on the faculty of St. Stephen's School, Alexandria, Va. Address after June 12: 4824 Kenmore Ave., Apt. 102, Alexandria (22304).

The Rev. O'Kelley Whitaker, former rector of St. Luke's, Salisbury, N.C., is rector of Emmanuel Church, 1628 Falcon, Orlando, Fla. 32803.

The Rev. Arthur E. Woolley, Jr., former rector of St. Barnabas', Philadelphia, Pa., is rector of St. Simeon's, Wildwood, N.J. Address: 114 E. 25th Ave., North Wildwood (08260).

Laitry

Phillip Day and Barney Grimes III, both communicants of St. Philip's, Palestine, Texas, and members of the same senior high school class, have received appointments to the Air Force Academy. Mr. Day's is a congressional appointment and Mr. Grimes's a presidential one.

DEATHS

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

Helen Beecher Fowler Boynton, 59, wife of the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, and the mother of the Rev. C. Frederick Boynton, died unexpectedly May 9 in their country home in Milford, Conn.

Mrs. Boynton had been active in numerous diocesan organizations as well as several groups working for the Cathedral Church of St. John the Divine, New York City. In addition to her husband and son, she is survived by one daughter, and four grandchildren. A memorial service was held in St. James' Chapel of the cathedral with the Bishop of New York officiating.

Marion Swannell Wright, 67, wife of the Rt. Rev. William G. Wright, Bishop of Nevada, died May 4, in a Reno hospital. The Wrights had been in Nevada since 1960.

Mrs. Wright, a graduate of Sweetbriar College with a major in zoology, and a former student at the Chicago Art Institute, was the author and producer of a number of religious dramas presented by the Church. In addition to her husband, survivors include one daughter, one son, and six grandchildren. A memorial service was held in St. Stephen's Church, Reno, and cremation followed a private service.



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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. Worster, r
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY 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

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.

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. John J. Phillips
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 & EP; 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

(Continued on next page)

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

CHICAGO, ILL. (Cont'd)

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

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 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat
4:30-5:30

BOSTON, MASS.

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

ST. 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

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. S. Hohenschild, 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
Anaconda

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

The Living Church

BROOKLYN, N.Y. (Cont'd)

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

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

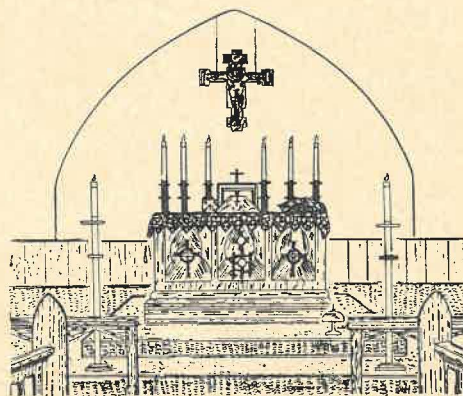
115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

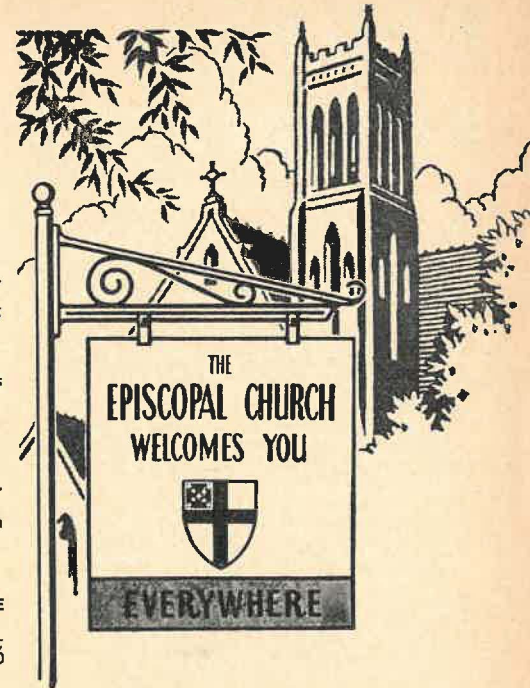
5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

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



High Altar in
ST. LUKE'S CHURCH
SPRINGFIELD, ILL.



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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

487 Hudson St.
The Rev. Paul C. Weed, v
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. Caguati, 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. Isacksen
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

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