

July
20,
1969

The Living Church

Price
25 cents



CATHOLIC LIBRARY
CATHEDRAL TERRACE
NEW YORK, N.Y. 10025
MAY 29 1971 REV-3

Will you join in —
EIGHT DAYS OF PRAYER
 for the
PRESERVATION OF
CATHOLIC FAITH AND ORDER
 in the
EPISCOPAL CHURCH?

August 24th to 31st, 1969

(The week preceding the
 South Bend General Convention)

Single folders with daily intercessions —
 20¢. 10 for \$1.25.

Quantity rates on request.

AMERICAN CHURCH UNION

60 Rockledge Drive
 Pelham Manor, N.Y. 10803



OSBORNE
 147 Victoria Street
 Westminster
 London, SW1-Eng.

BROCHURES
 FOR ALL CHURCH
 SILVER & METAL
 WORK

WATTS & Co. Ltd.

7 Tufton Street, S.W.1
 London, England

Everything for the Church

What do you send for an
ORDINATION GIFT?

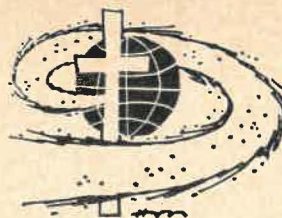
A Gift Subscription to
THE LIVING CHURCH
 is the ideal gift and it keeps
 coming week after week.

Write:

THE LIVING CHURCH
 407 E. Michigan St.
 Milwaukee, Wis. 53202

When Writing Advertisers
 Please Mention
THE LIVING CHURCH

Around



& About

— With the Editor —

A layman who is a professional scholar writes: "I agree that the liturgy needs revision, but there are different ways of approaching the problem, and everyone should keep constantly before him the fact that a revision is being made in one of the greatest documents in the English language. I am reminded of words spoken by the Emperor Charles V to the cathedral chapter in Córdoba. After the Christians took the city in the 13th century they built a chapel (chapel indeed! It's huge.) of plateresque architecture right in the middle of the Great Mosque. Charles visited the city in 1526 and said: 'You have built what you or others might have built anywhere, but you have destroyed something that was unique in the world.'"

Edifying reflection upon the story on page 6, under New Mexico, *re Sr. Tijerina's* request for Episcopal Church money: If he gets a handout from us for "internal development" of his Alianza; why on earth can't we give a little to *Sr. Castro* for "internal development" of his poor man's paradise?

Two enterprising Texans, the Rev. *Harland B. Birdwell* of Big Spring, Texas, and *Tom Freeland*, an ad man, have devised some fetching newspaper advertisements for the Episcopal Church. This is a sample text from one of the ads:

THOSE CRAZY EPISCOPALIANS
How do they stand the ritual?

Monday night, Jim Farbush wore a feathered headdress to a boys' meeting with his son;

Tuesday, for the neighborhood backyard cookout, he donned an apron embellished with funny slogans;

At the Wednesday civic club, he kept things lively . . . shaking coins noisily in a coffee can as he assessed fines from derelict members;

Thursday was lodge night. No special rites, so a simple fez sufficed;

Friday? High-school homecoming game. In a coonskin coat, reeking of mothballs, Jim chanted the traditional

incantations: "Two, four, six, eight . . . who (sic) do we appreciate?"

Saturday chores found him bedecked in a rather gaudy uniform-of-the-day: silk-shiny coveralls in chic burnt-gold hue.

And on Sunday, as he passed his acquaintance, the Episcopal rector, in front of the church, Jim chuckled: "How do those crazy Episcopalians stand all the robes and ritual?"

Maybe you, too, wonder what makes Episcopalians tick. They have some rather interesting thoughts on religion. Your nearby Episcopal minister would be flattered if you'd ask him to discuss them with you . . . and he'd likely be the last person in the world to "twist your arm."

Fr. Birdwell informs me that these ads are being used by parishes in five different dioceses. He reports: "We've had a bit of flack from some who feel they are anti-ecumenical." Anti-ecumenical, to tell the world what the Lord offers to His people through the Episcopal Church? Nonsense. People have to belong to some portion of the Church, if they are to be Christians; the way to the universal is through the particular. We should be beating the highways and hedges in every way we can, to lure them if not compel them to come in. The Episcopal Church today offers all its traditional beauties and blessings to all comers—and plenty of free sittings.

A delightful piece among the new Forward Movement publications is called *The Wayside Pulpit*. The Rev. **George L. Grambs** (ob. 1965) collected pithy sayings for his outdoor bulletin board. He left a collection of over 1,000, and this FM booklet contains some of the best, like these:

"Christians should not desire miracles; they should desire God, and expect miracles."

"Jesus is not a Puritan. He does not come to turn wine into water."

"On the Cross, we see God in action, not simply Jesus in trouble."

"God has no grandchildren."

ON THE COVER is Danny Scarborough, the first St. Augustine's College student to become a Rhodes Scholar finalist, a Woodrow Wilson fellow, a Danforth fellow, and a Ford Foundation Black Scholars fellow. He has accepted an \$8,000 fellowship from the University of Massachusetts to work toward a Ph.D. He is shown chatting with Mrs. Eleanor Green, 87, a graduate of the Episcopal college's class of 1901.

The Living Church

Volume 159 Established 1878 Number 3

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

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Suffragan Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross*†; Messrs. Jackson Bruce, Jr.*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt,† Nathan Wright, Jr.†

*Director †Member

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

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Ruesch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation manager. Grace Jeffery, editorial assistant.

DEPARTMENTS

Around and About	2	Editorials	11
Books	13	Letters	3
Briefly	7	News	4
Deaths	15	On the Cover	2
People and Places	15		

FEATURES

Black Demand/White Response	8
Confrontation and Christian Response	10

THE KALENDAR

July

20. Trinity VII
22. St. Mary Magdalene
24. Thomas à Kempis, P.
25. St. James, Ap.
26. Parents of the Blessed Virgin Mary
27. Trinity VIII
William Reed Huntington, P.

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.

July 20, 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.

Loving—"as ourselves"

I wish to commend you for your guest editorial "Black Manifesto: Blackmail" [TLC, June 15]. I was quite upset by the apparent acceptance of this claim by high national Church officials.

Just a thought about "activism": Over the past 20 to 25 years I have been concerned with the apparent preoccupation of too many with social activity, with little emphasis on the development of persons as Christians. It seemed to be putting the cart before the horse without having a horse. They place great stress on "loving their neighbor" without the first and great commandment: "Thou shalt love thy God with all thy heart and all thy soul, and with all thy mind." Pondering the problem over the past years I have reached the conclusion this is a great problem for many. However, I believe the whole problem revolves around the rest of the second commandment which we hear at least weekly but "hear and don't hear": "Thou shalt love thy neighbor as thyself." If we hate ourselves can we love our neighbor? A great concern for others is not the same thing as love of God, oneself, and one's neighbor.

The Canadian Prayer Book says in its catechism (553) in answer to the question "What is the work of the Church in the world?" "The work of the Church in the world is to offer to God on behalf of all men the worship which is his due; to make known to all men the Gospel of Jesus Christ; and to unite all men to God in one family."

RALPH H. WELLER

New York City

Why, precisely, grieve?

I think it is the logic of the Rev. Robert Iles [TLC, June 8] that I find confusing. He grieves "over the departure of James Pike" from the Church, and "over some of his statements and activities in recent months which I have found inconsistent with historical Christianity," which Dr. Pike, at his consecration, swore to uphold. Since his mind has changed some years since, he has done the honorable thing by leaving the Church whose tenets he could no longer conscientiously believe. For this, all due credit to him.

Would your correspondent think it laudable that the chairman of the Republican National Committee be a man who publicly avows his devotion to the socio-economic theories of Karl Marx? (This might be a nice ecumenical gesture, but it would hardly be geared to delight the dues-paying faithful!) No one, insofar as I know, denies the good job that James Pike did for the Church during more orthodox days. But to pit that experience against his subsequent denial of the faith of that Church involves a syllogism which I am apparently too muddled to comprehend.

(The Rev.) EDMOND T. P. MULLEN
Southold, N. Y.

THEOLOGICAL QUARTERLY

The new *American Church Quarterly* is supported by an Editorial Board which includes outstanding theologians in the Church.

Articles in the 1st issue by John Macquarrie, Eric Mascall, Thomas G. Peterson, Geddes MacGregor and Robert V. Wilshire.

Sample copy, postpaid \$1.25

Annual subscription \$4.50 (in U.S.A.)

American Church Quarterly

60 Rockledge Drive
Pelham Manor, N.Y. 10803

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS
STUDIOS OF
George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4427 Santa Monica Blvd., Los Angeles, Calif. 90029

VESTMENTS FOR CHOIR or CLERGY

- Church Hangings
- Ornaments
- Materials

Catalog on Request

THE C.E. WARD CO, New London, OH 44851



VACATION BOUND?

If so, check the listings on pages 15 & 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

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

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

The Living Church

July 20, 1969
Trinity VII

For 90 Years,
Its Worship, Witness, and Welfare

SEMINARIES

Acting Dean for Bexley

The Rt. Rev. Daniel Corrigan, bishop in residence at Amherst College, has been named acting dean of Bexley Hall. Bp. Corrigan will assume his seminary duties Sept. 1, succeeding the Very Rev. Almus M. Thorp who has been appointed executive director of the board of theological education of the national Church. Bexley Hall Seminary is a member of the Rochester Center for Theological Studies and directly associated with Colgate Rochester Divinity School.

Both Dean Thorp and the Bishop of Rochester, the Rt. Rev. George Barrett, praised the appointment of Bp. Corrigan for what he will give not only to seminary students but to the entire community and to the diocese.

LOS ANGELES

Five Dropped from CSDI

Among five men who have been asked to resign from the staff of the Center for the Study of Democratic Institutions is Dr. James A. Pike. Reorganization of the center's work and structure was cited as a reason for the cutback of personnel. Others being dropped, according to an announcement, are W. H. Ferry, a vice president of the center; Hallock Hoffman, coordinator of programs; John R. Seeley, dean of the center; and William Gorman, philosopher.

"No criticism whatever is intended of those who are leaving," Frank Kelley, a center vice president, said. A reorganization of various programs being conducted at the Santa Barbara center has resulted in a change of personnel and this is the reason why the five were asked to resign, Mr. Kelley said.

The center is headed by Dr. Robert Maynard Hutchins, former chancellor of the University of Chicago. It has been described as a "kind of platonic academy" which seeks to explore the issues of contemporary society. A daily discussion of these issues by various members of the center representing a variety of academic specialties is the main activity of the 20 or so scholars associated with it.

Dr. Pike has been elected president of the Foundation for Religious Transition, a new organization which has as its principal program "professional refocus operation," providing both a half-way house

and professional training school for roles in counseling, experimental education, and related fields for clergy and other Church professionals who are leaving the parish ministry. The first quarter of the school is now in session in Santa Barbara. Dr. Pike edits the monthly publication, *New Focus*, which seeks to deal with the needs of those who have become disenchanted with the institutional church but are seeking religious meaning for themselves and their families.

LONG ISLAND

Churches Desecrated

Grace Church, Massapequa, Long Island, N.Y., has suffered severe damage as a result of vandalism. One of the oldest churches on the south shore of the island, it has been used recently only on special occasions. The new church built nearby was also entered and equipment was stolen. The vandalism of the old church was described as "malicious desecration." The cost of restoration is estimated at over \$3,000.

Also damaged on separate occasions were St. Christopher's Chapel, Massapequa, a parochial mission of Grace Church, and the Church of the Messiah, Central Islip. The latter suffered desecration as well as damage.

CHURCH AND MEDIA

Award Nominations

The "One Reach One" television series of the Episcopal Radio-TV Foundation received four nominations for the 1969 Emmy awards, and the Southern Baptist Hour on NBC received three.

"One Reach One," produced in Atlanta by Mrs. Caroline Rakestraw, earlier had won the Ohio State Award in 1969 competition for its program "Endless Thread." The "Ecce Homo" program of the Southern Baptist Hour is directed by Doris Ann, director of religious news programming for the National Broadcasting Company. A special regional station award was voted for WBZ-TV, Boston, for "Beggar at the Gates," a study of contemporary social issues in the Church, and produced with the cooperation of the American Baptist Convention.

"One Reach One" received three nominations for "outstanding cultural documentary and 'magazine type' program or series achievement." The series itself was named along with segments called "Love

in a Sexy Society" and "The Endless Threat." The fourth nomination was for actor Ralph Bellamy, program host, for individual achievement in the category.

MARYLAND

Appeal Decision on Blasphemy Law

The state attorney has announced that he will appeal a circuit court decision overturning on constitutional grounds Maryland's 245-year-old anti-blasphemy law. Attorney T. Brian McIntire described as "unprecedented" the court's reversal of a magistrate court's conviction on a charge of blasphemy against Irving K. West. The defendant allegedly became involved in a fight and used blasphemy when arrested by police officers.

Mr. West was charged with resisting arrest and using "the Lord's name in vain in a public place." He was sentenced to consecutive terms of 30 days in jail for each charge and fined \$25 on each count.

Under the 1723 law, a first offender could be "bored through the tongue." A second offense could be punishable by the branding of "B" on the forehead. A third offense would leave the defendant liable to the death penalty "without benefit of clergy." The state attorney noted that blasphemy falls into the category of "decency laws" and added that its dismissal would lead to the elimination of laws dealing with Sunday activities, profanity, "and even dress."

Referring to the court's ruling of unconstitutionality, Mr. McIntire said, "I cannot conceive that a law prohibiting West from cursing God or calling on God to damn a police officer tends to establish a religion."

SAN JOAQUIN

10 Growers Offer to Negotiate

A break in the 4-year-old solid front of California grape growers against César Chávez's United Farm Workers Organizing Committee came when ten prominent growers offered to negotiate a contract agreement with the Chávez group, which accepted the offer. The growers involved produce almost one-third of the grapes grown in the Coachella Valley and the Arvin areas of California, which in turn produce about 25% of the total state grape harvest.

Co-chairman of the growers group are Lionel Steinberg of the David Freeman Co., Coachella, and John Kovacovich of K.S.G., a major grower in Arvin. They called upon President Nixon, Labor Secretary George Schultz, Sen. George Murphy and Sen. Alan Cranston, both of California, and others "to use their good offices to assist in bringing about an early and equitable solution to the dispute." The action by the growers marks the first time that either side had actively plugged for federal mediation. Mr. Steinberg said the announcement does not mean that the group is recognizing Chávez. "That would be one of the topics of discussion if federal mediators get talks going," he said.

Chávez union official Larry Itliong praised the ten growers for taking the first steps toward ending the struggle. He said that they "have demonstrated courage because they will be subject to scorn from certain fellow growers who are determined to destroy the union at all costs." Two major grower groups are not party to the current attempts toward a settlement—Coachella Valley Desert Grape Growers League and the South Central Farmers Committee, Delano, where the dispute originally began in 1965.

Controversy has been engendered over whether the worldwide boycott of table grapes sponsored by the Chávez farm workers union has been effective. The union claims that the boycott has been effective. The grower groups claim it has been a failure. Hundreds of thousands of dollars have been spent by both sides to bolster their claims in newspaper ads, TV programs and the like.

VERMONT

"Manifesto" for Diocese

The Episcopal Church in Vermont has received its own manifesto from low-income people. Instead of seeking "reparations" the request is for well digging equipment and diocesan officials are seeking ways of financial response.

The Rt. Rev. Harvey Butterfield, Bishop of Vermont, read the "resolution on water" to the diocesan council at its June meeting. The resolution asks the Church to help establish a non-profit self-help organization to provide water for the rural poor in the state. The major expenditure would be for a modern well drilling rig which would be operated by properly trained low-income men. The rig would cost \$75,000-80,000.

The resolution was adopted at the recent congress of Poor People of Vermont that met in Middlebury. It was sent to Bp. Butterfield by Alfred Sherman of New Haven, chairman of the host committee of the congress. Reactions of the diocesan council members were varied, but members agreed that the request is legitimate—the Church has said it cares and now it is being asked to prove its care.

Bp. Butterfield had asked earlier if the General Convention Special Program might be able to supply funds toward the needed amount, but he was told that the program funds are not available for capital investments of this kind. The amount required is over half the annual operating budget of the Diocese of Vermont and the diocese has no uncommitted capital funds. But the request was not rejected.

In an interview following the council meeting, John Graham, O.E.O. director in Middlebury, said that 71 families are known to be without water in Addison county alone and estimated that as many as 2,000 in the state have no water. Asked why the request had been made of the Episcopal Church, Mr. Graham indicated it was partly because of the national Church's image of wealth and because the poor people feel that Vermont Episcopalians care about them.

REFORMED CHURCHES

Dr. Peale Is President

Dr. Norman Vincent Peale, New York preacher and author, has been elected president of the Reformed Church of America. Pastor of Marble Collegiate Church, New York City, he is also well known for his work with the Foundation of Christian Living, a worship-by-mail center.

While he will travel extensively throughout the Church in his term of office, he will not preach in other Reformed Church pulpits on Sundays. Dr. Peale explained that one of the stipulations in his call to the New York City congregation was that he be in the pulpit every Sunday, a commitment he has failed only twice since 1932, and then because of illness. (He made an exception on June 15 when he conducted services in the White House.)

Dr. Peale was elected on the second ballot. Elected as vice president, a post formerly held by Dr. Peale, was Dr. Lester Kuypers, professor of Old Testament at Western Seminary, Holland, Michigan.

ANGLICAN COMMUNION

Canadian, Latin American Youth Exchange

The Church of Canada and the Church of the West Indies are planning joint work tours for this summer that will involve about 70 young people of Canada, Venezuela, British Honduras, Guyana, and Jamaica. The two-way educational and cultural projects seem to promote mutual understanding and friendship.

The international exchange will send 10 Canadians to British Honduras, six to eastern Venezuela, and six to Jamaica. Youth groups from Jamaica and Guyana will tour Ontario and visit Montreal. These are expected to total about 20. The

young people will perform a variety of tasks, including teaching, recreational programs, and inner-city work.

HONOLULU

Church Sends Missionary to Africa

Though the Rev. Howard Kishpaugh, 43, has been in the priesthood since 1955, his hands have lost neither the skills nor the calluses of years in the construction industry. In recent years the rector of St. Stephen's Church, Wahiawa, Hawaii, has designed and built five major churches. And he is going to build more in Africa.

Fr. Kishpaugh leaves July 20 for Tanzania, East Africa, where he will become what Church authorities believe to be Hawaii's first Episcopal missionary. He will serve the Diocese of Western Tanganyika for one year as priest and building technician, working under the Rt. Rev. Musa Kahurananga, bishop of the diocese. The Missionary District of Honolulu is sponsoring the trip but Fr. Kishpaugh is also using his life's savings for the venture. He believes that "every man feels sometime in his life that, according to his talents, he has got to do something someplace for somebody."

The priest grew up on a Pennsylvania farm, "survived the depression," has been a paper boy, a shipyard worker, a college football player, a boxer, a U.S. Marine, and "at times a bum." He also has loaded freight cars, harvested wheat in Washington, been a bartender, a vacuum cleaner salesman, and rodeo rider, and owned a small heating and air conditioning business which he put aside to enter the priesthood. In a recent interview he said he had associated with the depressed, oppressed, the affluent, whites, blacks "and everything in between and have not only called them 'friend' but have been their friend and they, mine. . . . I have taken care of drunks, addicts, jailbirds, thieves, and murderers, and there has never been one I did not consider a child of God."

Fr. Kishpaugh has been cited for his work with soldiers stationed at Schofield, and when the 25th Infantry Division left for Vietnam, he continued to work with the troops' dependents in Hawaii. "I feel very strongly about my guys who are in Vietnam," he said. "If they can give up a year of their lives to do what they think is their vocation, surely I can give up a year of mine to go to Africa."

NEW YORK

Bishops' Seminar at Trinity Institute

Forty-three bishops representing 36 dioceses in the United States and overseas missionary districts attended the second annual seminar for bishops held at Trinity Institute, which is sponsored by Trinity

Parish, New York City. Actual sessions of the seminar were held at St. Hilda's and St. Hugh's School near the institute which is in the vicinity of Columbia University, the Cathedral of St. John the Divine, and Union Seminary.

Metropolitan Anthony Bloom, Russian Orthodox Archbishop in London, addressed the bishops on "Spirituality of a Bishop in the 20th Century." Abp. Anthony has a long history of friendship with Anglicans and is an active member of the Society of St. Alban and St. Sergius, a society to increase understanding and communication between Orthodox and Anglican Communion. (The institute is also a center for the group.)

Other lecturers and their subjects were: the Rev. Carl E. Braaten, professor of systematic theology, Lutheran School of Theology, Chicago — The Ecumenical Significance of the Episcopate (He is currently studying the values of the episcopacy in the future of Christianity.); the Rev. Avery Dulles, S.J., professor of systematic theology, Woodstock College, Maryland — The Current Theology of the Episcopate in the Roman Catholic Church; the Very Rev. John Meyendorff, professor of patristics and Church history, St. Vladimir's Orthodox Seminary, N.Y. — The Origins of the Christian Episcopate; and the Most Rev. W. Glyn H. Simon, Archbishop of Wales — The Pastoral Theology of the Episcopate. Jan Cardinal Willebrands, president of the Roman Catholic Secretariat for Promoting Christian Unity, was a special guest speaker, coming to the seminar from the National Workshop for Christian Unity sponsored by the Archbishop of Philadelphia. Successor to the late Cardinal Bea at the Vatican, Cardinal Willebrands is well known for his ecumenical endeavors.

Each noon during the seminar, the Eucharist was celebrated in the school chapel with bishops officiating, and on two occasions concelebrations were held. No news coverage of the sessions was permitted, thus assuring freedom of discussion. The Rev. Robert Terwilliger, Ph.D., director of Trinity Institute, arranged and conducted the program.

NEW MEXICO

Tijerina Wants GCSP Grant

Land grant leader Reies López Tijerina has requested more than \$50,000 from the Episcopal Church's General Convention Special Fund (GCSP), for "internal development" of his Alianza Federal de Los Pueblos Libres (Federal Alliance of Free City States). His request has been confirmed by the Rt. Rev. C. J. Kinsolving, Bishop of New Mexico and Southwest Texas, and John Davis of New York, a member of a GCSP committee to study fund requests. Neither Bp. Kinsolving nor Mr. Davis would disclose the exact amount of Tijerina's request or what the

money was specifically earmarked for. Davis, who made a special trip to New Mexico to study the request, said he is "not in the habit of making public disclosures of requests for funds." He confirmed, however, that Tijerina is seeking more than \$50,000. "If we make the grant," he said, "what he does with it is his own business." When asked if he considered Tijerina's programs worthwhile, Mr. Davis replied "no comment."

On June 8 Tijerina, his wife, and several followers, were arrested by New Mexico state police and U.S. Forest Service officers and were charged with destroying public property and interfering with arrest. The arrests came without violence, but there were momentary fears of a gun battle. Tijerina brandished a carbine while being arrested but no shots were fired. The arrests were made after Mrs. Tijerina had allegedly set fire to some forest signs. Tijerina was charged with assaulting an officer by pointing a rifle at him "in a threatening manner." The charge carries a maximum \$10,000 fine and 10 years' imprisonment.

Tijerina's Alianza has made a number of efforts to stage what its members call "citizen's arrests." Tijerina and a group of followers made a foray into Los Alamos to "arrest" Dr. Norris Bradbury and other atomic scientists for "a conspiracy to destroy mankind," and threatened to arrest New Mexico's Governor David F. Cargo for alleged statements against the Alianza. The leader had previously made a widely publicized trip to Washington, D.C. to "arrest" the newly designated chief justice of the United States for alleged "crimes" against the poor people. In an editorial comment, the daily newspaper *The New Mexican*, published in Santa Fe, suggests: "If Tijerina should make good on some of his threatened 'citizen's arrests,' he should be charged forthwith with kidnaping and prosecuted to the full extent of the law."

BAPTISTS

Youth Challenges Leaders

Progressive elements within the Southern Baptist Convention have formed an alliance to challenge the body's "traditional conservative" or "fundamentalist" leadership. They are admittedly a minority, representing 10% or less of the church's 11 million members but they hope to wield influence beyond their numerical strength.

The alliance was formed during a joint meeting of the E. Y. Mullins Fellowship, a group of young adults, and Baptist Students Concerned, a group of college students and seminarians who picketed the convention last year. The Mullins Fellowship which had signed up nearly 300 new dues paying members during its meetings held in New Orleans, has most of its strength in North Carolina and Virginia. Many of its members are teach-

ers in Baptist colleges and state institutions in the southeast area. The group was named for E. Y. Mullins, a seminary president who patched up a theological dispute for the Baptists in 1899, and was regarded as a liberal at that time. Baptist Students Concerned claim several hundred members and had about 100 attending meetings held in New Orleans.

The alliance was opposed to the reelection of Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, as president of the Southern Baptist Convention, because of what they called "extreme fundamentalistic views on scriptural interpretation."

ROMAN CATHOLICS

Proposed Changes Disapproved

Proposed liturgical changes suggested to the Vatican by the National Conference of [Roman] Catholic Bishops have been disapproved in communications received by the NCCB from the Sacred Congregation for Divine Worship. Letters from the Vatican Congregation reinforced restrictions on home Masses, on the reception of communion under both species (bread and wine), and on the distribution of communion by hand rather than placing it on the tongue of the communicant. The contents of the letters were made public by the division of information of the U.S. Roman Catholic Conference, executive agency of the NCCB.

The taking of communion in the hand has been a subject of petitions to the Vatican by a number of national bishops' conferences. In Europe, unofficial press reports indicate that the Belgian bishops have received authorization for the practice and are about to publicize the new rules. In its disapproval of the practice, the Congregation for Divine Worship noted that it had polled the bishops of the Latin Rite on the subject. In the replies, the Congregation said, the bishops had disapproved the practice by a vote of 1,233-882. Similar figures were received on the question of whether it should be continued as an experiment in small communities. The vote—1,215-751.

In regard to home Masses, the Congregation ruled that communion may not be taken "from the cup" (in the species of wine), and that if a meal is offered in conjunction with a home Mass, it must be eaten at a table different from the table on which the Mass is to be offered.

UNITARIANS

Black Methodist Pastor for Capital Church

A black Methodist minister has been named pastor of All Souls Unitarian Universalist Church, Washington, D.C., by a congregational vote of 276-32. The

Briefly. . .

Rev. David Eaton, dean of student resources and assistant professor of philosophy at Federal City College, was chosen by the parish from a list of 48 ministers considered during the past year.

Dr. Eaton, 36, succeeds Dr. Duncan Howlett who retired last summer after suspending all formal prayer, including the Lord's Prayer, because he no longer believed in a personal deity. Dr. Howlett had recommended that a Negro be chosen as his successor but Clarence Pierce, selection committee chairman, said the choice of a black minister was "pure coincidence."

A 12-minute debate preceded the congregation's vote and the question of the new minister's religious beliefs was raised. Someone asked whether Dr. Eaton is a theist, a humanist, or a Christian. Mr. Pierce replied that he was not sure but that since Dr. Eaton was an ordained Methodist minister he presumed the minister's preaching would reflect "more of a feeling of orthodoxy" than most Unitarians are accustomed to hearing.

ORTHODOX

Patriarch Endorses Common Easter

Ecumenical Patriarch Athenagoras, spiritual leader of Orthodoxy, has urged all Christians to agree on a common day for the celebration of Easter. In a message to the Second Ecumenical European Symposium meeting in Athens to consider the theme, "The Common Easter of Christianity," the Patriarch suggested that the second Sunday of April be designated as Easter in all Christian calendars. (A Vatican spokesman, Msgr. Fausto Vallainc, said that the Roman Catholic Church is willing in principle to celebrate Easter on the day chosen by the Orthodox Churches. The priest issued the statement in reply to reporters' questions at a press conference in the Vatican.)

Establishment of a universally approved calendar with a set date for Easter and other feasts has been approved in principle by the major Churches. Opposition to such a change however, has been voiced by Orthodox Jews, Seventh-Day Adventists, and the Lord's Day Alliance. Western Christians who follow the Gregorian calendar reckon Easter as the first Sunday following the first full moon after the spring equinox. Thus Easter ranges from March 22 to April 22. Eastern Christians follow the Julian calendar and observe Easter on the first Sunday after the Jewish feast of Passover.

In his message to the symposium, the patriarch spoke of the need for "the united preaching of the Resurrection by all Christian Churches. There is an absolute need," he added, "for all to march toward a common celebration of Easter in a speedy and courageous Christian step and in a full response to the need of our

Continued on page 12

■ The 1969 graduates of Roman Catholic colleges were polled by *St. Anthony Messenger*, a national family magazine, about their "heroes." John F. Kennedy came out on top, being mentioned by 41% of those responding; Robert F. Kennedy came in second, with 29.5%. Jesus Christ finished a poor fifth, not far ahead of Eugene McCarthy and Bob Hope.

■ The General Commission on Union of the Anglican and United Churches of Canada has received a recommendation from its commission on doctrine that the title "presbyter" replace the titles of "minister, priest, and rector."

■ When James Forman presented the demands of his National Black Economic Development Conference (NBEDC) to the General Synod of the Reformed Church in America he was immediately challenged by a black clergyman, the Rev. Levin B. West, pastor of a church in Newark, who charged Mr. Forman with "perpetrating a terrible crime against your people by asking them to believe that you, or anyone else in this country, has a valid 'reparations' claim against the Church." He demanded that the "Black Manifesto" spokesman disclose who his followers are, and "how will they share if you are successful in looting our Church of any amount of money."

■ A municipal law of Geneva, Switzerland, forbids a bishop from entering the city. When Pope Paul VI made his recent historic visit he was received, not as a bishop, but as a chief of state.

■ The Rev. Thomas Lee Hayes, an Episcopal clergyman now in Sweden to minister to American deserters, reports from Stockholm that he has rented a farm 15 miles outside the city where several American deserters are now living. Several Americans visited Fr. Hayes while in Stockholm to attend a peace conference about Vietnam. He also met with some Vietnamese, among them Madame Binh who represents the National Liberation Front at the Paris talks.

■ Eight Islamic scholars will enter Temple University's department of religion in the fall, to underscore the school's commitment to a thoroughly interreligious training. To be enrolled as graduate students, the men are all from Muslim lands. They will receive travel grants from a private donor and be given fellowships by the university.

■ All of the major Christian Churches in Rhodesia except the Dutch Reformed Church have called on their members to

oppose passage of a proposed new constitution which would impose an *apartheid* (racial separation) pattern on the nation.

■ The Roman Catholic hierarchy of Peru has completed a survey of its real estate holdings for the purpose of putting its property at the service of the community, Juan Cardinal Landazuri Ricketts, Archbishop of Lima, has announced. In a letter to officials of the Peruvian government the cardinal said that the Church "cannot remain indifferent" to social injustices in Peru.

■ The Rev. Paul Reeves, rector of St. Stephen's Church, Miami, Fla., has accepted election as Bishop Coadjutor of the Diocese of Georgia, subject to the canonical consents. Other nominees who received a significant number of votes were the Very Rev. Robert R. Parks, dean of St. John's Cathedral in Jacksonville, Fla.; the Rt. Rev. Albert E. Swift, Assistant Bishop of South Florida and rector of St. Gregory's Church in Boca Raton, Fla.; the Rt. Rev. David E. Richards, National Coordinator of Pastoral Care; and the Rev. Warren E. Haynes, who is rector of Christ Church, Savannah, Ga.

■ Sixty inmates of the Missouri state penitentiary are now enrolled in three college-credit courses being taught for the first time at the prison, by professors from the University of Missouri at Rolla. Dr. David Hentzel of the university's department of social sciences said that the inmates enrolled in the courses (in English, economics, and psychology) are in general more highly motivated than ordinary college students.

■ A Negro pastor from Los Angeles received heavy applause at a Southern Baptist pastors' conference in New Orleans when he advised the churches not to capitulate to the demands of James Forman and the National Black Economic Development Conference (NBEDC). He is the Rev. Manuel L. Scott, pastor of a congregation of the National Baptist Convention. "The interruption of church services is lawlessness, and my church is not structured to handle lawlessness," Mr. Scott said. "If they come to my church, I'm calling the law."

■ The Rt. Rev. John Howe, Scottish Episcopalian who has just taken over as executive officer of the Anglican Communion, will have as his deputy the Rev. Canon Robert Jeffrey of the Church of England. Canon Jeffrey has spent most of his ministry in the Province of the Church of South Africa.

Richard Byfield

Black Demand / White Response

"In short, we offer you nothing, which is just what you expect. No worthy antagonist expects the opponent to defeat himself. But we recognize that you are there, and we look forward to the time when, the struggle being over, we shall all be able to say, 'By God, we have fought like men'."

WE, the white Christians and Jews of the United States, have read your statement and have studied its demands. Against our wills, we respond to the justice of these demands and acknowledge the truth of the bases against which they are laid. It is not for you to define white racism, for we have invented it. The creation of black denominations, the perpetuation of black congregations, the second-class status to which we have consistently relegated black clergy and Christians, speak for themselves. Indeed, as we honestly look at our own history in relation to you, we are astounded at the modesty of your demands for reparation. That very astonishment forces us to look more closely at the program you propose.

First, we perceive that, like most oppressed groups, you have learned to know your oppressors very well indeed. You think of us in terms of our guilt, our gullibility, and our greed. For many years you have been victims of these qualities; now you think to turn them upon us and victimize us with them. It is possible that you will succeed, because you do understand us well.

As to our guilt, black people have turned this to their advantage for generations. It was not the resident good will in our natures that made us so solicitous of "the colored problem." No, it was our deep-down understanding that that problem was really a white problem, and our

fear that you would find this out. We have thrown you sops to keep you from asking to sit at the table. We have taken care of you for fear you might ask to take care of yourselves. We have kept you in "your place" because we felt guilty at not sharing our place with you. And you have known this, and this knowledge has stood you in good stead. Because of this guilt, the "Freedom Movement" became a white man's cause. Because of this guilt we have vied with you in seeking examples of our own racism. And it is because of this guilt that we shy away from telling you honestly and openly how we respond at the deepest level to your Black Manifesto.

AS TO our gullibility, the folklore of black people abounds in examples of the ways in which you have outwitted us. You have laughed at us for our nursery tales in which the blonde-haired, blue-eyed child is victorious over symbolic people of color. But you have your nursery tales, too—and just because a white artist painted Bre'r Rabbit white, you knew he was black all the time, and a great deal more clever than the "white folks" as represented by Bre'r Fox! We can't escape the feeling that your demands for reparations are an appeal to our gullibility, and their very moderation makes us think this. There are approximately 100 million of us in the institutions to which you have addressed your demands. You have said that your figure equals "\$15 per nigger." It also equals only \$5 per white racist, by your defini-

tion. This is very cheap grace. If we can indeed atone for 400 years of injustice to you by the payment of \$5 each, it isn't much to pay for an indulgence. But even our gullibility has its limits. Somehow we suspect that when the money changes hands, the guilt will still be there. Frankly, we question your willingness to let us off the hook so easily, and we know that our own consciences aren't going to be satisfied thereby.

You may be on sounder ground when you approach us in terms of our greed. For many years now we have reacted in horror to anything which seems to smack of Marxism, and your document, from its title on, is carefully sprinkled with the Marxist-Leninist jargon. Our own white history has given us a folk hero named Robin Hood, but we have not responded well since his time to anyone with even modest plans for the redistribution of wealth. The vision of a classless society is strangely unappealing to those who have been born into the ruling class—just as it is most appealing to those who have not. We have given imaginary power to all kinds of movements by "discovering" that they are communist-inspired and by reacting to them in fear. We have even used the label "communist" and are doing so today on the campuses to avoid looking at the fact that a movement may appear to come from the left which really is from the fascist right. "Communism" has really been our hang-up; but now we are through. Communism is one of several possible economic systems, no more and no less. If this kind of classless so-

The Rev. Richard Byfield is rector of All Saints' Church in Palo Alto, Calif.

ciety is your goal (and we aren't clear, for the black leadership of which you speak may constitute a new class) we are not afraid to talk about it. Your Marxist-Leninist vocabulary isn't going to panic us and to push us into reaction any longer. If we disagree with Marx's concepts, why should we react as he says we will? If you really believe that the classless society will only come after we are provoked to serious repressive measures, why should we take the chance of proving you are right? Be socialists if you want to—but look for us to respond rather than to react as you expect.

We have learned from our guilt that the only way we can really be free from it is by true repentance—not by cheap indulgences. Above all we refuse to be held to a petty consistency which says "because you have been guilty of racism you will of course be willing to join us in a new kind of racism." We have been racist—and, largely because you have made us see that, we are now through. We trapped ourselves once—we won't be trapped again so easily! Our gullibility has reached its limit, and we decline any longer to be slaves to our greed. So we turn from our weaknesses to see if we have any strengths with which to respond to you.

FROM studying your own black history, you have gained a sense of your own racial identity. Unfortunately, our own racial identity has been too often based upon what we are not—namely, we are not black. We have made you "niggers"—but, unfortunately, in the course of doing it, we made ourselves "honkies." And we are uncomfortable with both creatures. You have turned to your sources and now you can say "I'm black and I'm proud." We're going to turn to ours also, because if you're going to "get well" from the sickness the white man imposed upon you, we're going to "get well" too. Perhaps when we both know "who we are" we shall have something to say to each other again.

White history had in it a concept which we have forgotten, just as you have forgotten your history. The notion of "chivalry" had many brutalities, but it was practiced between strong men who saw each other as equals, who fought under the same rules, and who considered the use of force against an unarmed man to be a primary violation of the concept. We never told you about this concept because we didn't see that it concerned you. You weren't our equals because you didn't have the power to demand that you be. But, somehow, you managed to force your way into the arena. Perhaps we even helped you, but we didn't realize that was what we were doing, so we expect no credit for this. As a matter of fact, some of us who helped you most were the most upset with you when you realized the meaning in terms of power

of the accomplishments that you had made. Let this be very clear—no one let you into the arena of power; you got there by yourselves.

But now you are here, and in a way we are relieved. Chivalry has demanded politeness and paternalism toward those who are weaker than we. But now you are strong. We won't insult your intelligence, nor prostitute our own, by trying to get you at this point in history to join us in the refrain "black and white together." You wouldn't believe it and we would be hoping too desperately that you might. We know, though, from the chivalric concept, that good opponents often ended up good friends, and we think that somewhere beyond the struggle it will again be "black and white together," but a black and white who have proven to each other that they have a right to the equality that they have both finally won. We are not to use the chivalric metaphor of "flinging down the gauntlet" to you. We are simply acknowledging that it has been flung, and by an opponent who somehow has managed to prove himself worthy of our mettle.

IN SHORT, our answer to your demand for reparations is "no." We will no doubt continue to spend large sums to improve the lot of black men. But we can be as honest as you've been. Those sums will be spent, not only because they ought to be, but because, by spending them, we will so improve black lives that your Marxist-Socialist theology will no longer appeal to them. Through such programs as "black capitalism" which you specif-

ically decry, we are going to make have-nots into haves. When black people in sufficient numbers enter the middle class, we think that they will begin to defend the existence of that class. If we are unsuccessful in this—and, again to be honest, many of our own people are not willing to join us in this venture—then we shall have to face you again. And, if we have tried and failed, the chances are that you will be speaking for a great many more black people than you are now when next we meet. In short, we offer you nothing, which is just what you expect. No worthy antagonist expects the opponent to defeat himself. But we recognize that you are there, and we look forward to the time when, the struggle being over, we shall all be able to say, "By God, we have fought like men."

You have been rediscovering your own poetry and literature, and we should like to close by calling your attention to one of our poets, one whom we have been neglecting lately because he seemed to do so well at combining both racism and imperialism in his work. But all words are subject to re-definition, including these, and we think that he may have been more aware of both real racism and real imperialism than we used to suppose. At any rate, he knew about chivalry, and for you and for ourselves we share the vision that he had when he wrote:

*"But there is neither East nor West,
Border, nor Breed nor Birth,
When two strong men stand face to
face, tho' they come from the ends
of the earth."*



Presenting manifesto demands—this time to the General Assembly of the United Presbyterian Church—is James Forman (r) of the National Black Economic Development Conference. Seated next to him are Obed López (l) and Eliezer Risco.

Confrontation and Christian Response

By PAUL B. ANDERSON

ANY presentation to the Christian Church or a Christian organization calls for a reply which will clearly speak from a basic Christian standpoint, with emphasis on our Lord's teaching: love of God and love of neighbor. The idea of class or race segregation is foreign to Christian teaching and practice. All men are brothers.

There is ample documentation, both private and governmental, to show that poverty, with accompanying suffering, exists among people of all racial and national origins. It is the task of all citizens, of Churches, organizations, business, and industry, to do much themselves and to collaborate with civil authority in overcoming poverty, removing the causes of poverty, and establishing moral personal and civic practices of dynamic character to achieve this in this generation. Any type of government and social-economic system will fall short of this achievement in the measure in which personal, individual practices fail to put Christian teaching into practice. Corporate bodies, whether religious or business-industrial, are subject to the same moral considerations; this means that persons in control and in executive offices have the obligation to reveal in corporate bodies their adherence to their personal consciences as individuals. Men and

women of wealth and position are called upon to practice a corresponding measure of humanity, as many of them have done and now do.

THERE is a fallacy and an illusion in assuming that transfer of authority and power to a revolutionary group will automatically result in achieving welfare for the latter and for society generally. History, especially in the 20th century, shows that seizure of power by a revolutionary group results in destruction of freedom for all, even where a measure of social and economic benefit appears to be produced for the former poor and oppressed. The best results come when lawful, rational, and merciful means to achieve general welfare are established and carried through. Note the socialism of Scandinavian countries, which is rational rather than ideological, and compare human welfare and freedom in West Germany with life in East Germany. Violent socialistic revolutions tend to dictatorships, as in the USSR and China, just as violent counter-revolutions do, as in Spain, Portugal, and some Latin American countries. The test lies in the general humanness of persons carrying responsibility for production processes, distribution, education, and civil authority.

The inheritance of poverty, as of wealth, can be the cause of distress for any country or nation. Each generation may add or may relieve this inheritance. Fortunately, many nations have found fair solutions through inheritance taxes and welfare programs. The opportunity for personal or corporate accumulation of wealth is an incentive to dynamic society. Excessive accumulation is already being regulated by taxation; the dynamic can be further encouraged and selfish use of accumulation of wealth and power can be further regulated.

The charge that Christian missionary work and colonization go hand in hand has little validity. This charge fails to note two basic aspects of Christian missionary work: (1) the fundamental aim is witness to Christ and His power for overcoming sin and selfishness; (2) the

implementation of this witness has involved establishing Christian educational, health, and social improvement undertakings which have pioneered and become normative for the achievement of human welfare in countries of missionary endeavor, especially in Asia and Africa. There has been selfishness and lack of the spirit of Christ among some missionaries, but this is not characteristic of them or of the enterprise. Programs for support of large undertakings for the relief of poverty and suffering are stimulating in that they define specific areas of felt need and opportunity in a comprehensive manner. They deserve careful examination by individual Christians and by Churches, and also by existing or potential foundations and by civil authority. In fact the Inter-religious Foundation for Community Organization (IFCO), set up by official Church bodies, shows how the Christian conscience has anticipated such opportunities and tasks.

The monopolization of the right, power, and means for doing good is contrary to the dynamics of social and economic change. In any nation, especially in the United States, there is room for both broad, comprehensive, specific planning, and for the initiative of many groups and individuals in the effort toward achievement of general welfare. In particular, the demand for such monopoly by a black (and/or brown) power group contradicts the very notion of human welfare since it implies and even claims a dictatorship over the black (and/or brown) people themselves, the loss of their freedom of choice, and the negation of the Christian teaching of the worth of every individual person, not to speak of the cost in the destruction of life processes in the nation and the world which the establishment of such a monopoly would entail. The Soviet establishment of dictatorship cost at least 20 million lives; the Nazi effort cost even more.

THE position to be taken by Churches and religious organizations can be characterized as one of interest, examination, tolerance, and creativeness. The teaching of our Lord on love of God as the first and great commandment must not be hastily forgotten in favor of the second, even though like unto it. Churchmen, regardless of color, age or station, need to study and to thoroughly acquaint themselves with 20th-century experience of revolution and social change by lawful processes in order to understand and help determine the most humane use of Christian love and to avert inhuman costs and results. Christian persons of influence in production, distribution, education, and legislation need especially to examine and exercise a Christian conscience. The Christian approach is that of planned, creative application of the principle of human brotherhood.

Paul B. Anderson, Th.D., is an associate editor of this magazine, but that fact is entirely unrelated to our presentation of the following statement from his pen. Dr. Anderson is eminently qualified to deal with the subject of revolution. His study of Russia dates back to 1917 when he first went there as private secretary to the late Dr. John R. Mott, then on a special U.S. diplomatic mission. Space limitations forbid even the barest outline here of an extraordinarily long, varied and fruitful career in the fields of international affairs and ecumenical activities. Since 1962 he has been a consultant in the department of international affairs of the National Council of Churches of Christ.

EDITORIALS

Well,
Gentlemen?

A FULL account of the interruption of the May 20-22 meeting of the Executive Council by a delegation of students from Voorhees College is given in THE LIVING CHURCH of June 15, by this magazine's special reporter for the Council, Jo-ann Price. After lengthy debate—in Greenwich, Conn., concerning a college crisis in Denmark, S.C.—the Council reached its "consensus" that the state of South Carolina should drop its charges against some 24 to 35 students who had "taken over" Voorhees College, at gun point, on April 28. Specifically, the Executive Council adopted the following resolutions:

1. *Resolved*, That the matter of the disturbance at Voorhees College and the arrest of students be referred to the Presiding Bishop (a native of South Carolina) for his counsel and advice and with full power to act, including the posting of bail up to \$1,800.00 to be drawn from Reserve for Contingencies, Account #17004.

2. *Resolved*, That this Executive Council, on the basis of present information, express to the Presiding Bishop that the charges against the students of Voorhees College should be dropped, and that the College continue to handle the matter as an administrative issue; and ask the Presiding Bishop to use this consensus in accordance with his best discretion.

THE LIVING CHURCH has received a full, signed statement of the inside story from J. Kenneth Morris, chairman of the board of trustees of Voorhees College. What follows is the text of Mr. Morris's statement.

At the meeting of the Executive Council on May 22 two resolutions were passed regarding the recent disturbance at Voorhees College, Denmark, S.C. This action of the Council was reported in THE LIVING CHURCH on June 15, 1969.

It is amazing that a prestigious body such as the Executive Council would go so far as to pass resolutions after hearing a self-appointed delegation of four hardcore black militant radical students without consulting with the Chairman of the Board of Trustees or the President of the College. An attempt was made to talk with the President by phone but he was in a meeting and could not be reached before the Resolutions were passed. I was in my office all day, but apparently no attempt was made to reach me. Bishop Temple [South Carolina] and Bishop Pinckney [Upper South Carolina] were called, but the Council evidently discounted what they said in favor of the students. The students did not lay the real facts before the Council. To wit:

1. That they had never formally confronted the college administration with their grievances before the armed take-over;

2. That the Administration knew in general what the grievances were and was working to resolve them;

3. That the militant radicals by-passed and ignored completely the Student Government Association procedure for presenting grievances through established channels;

4. That the Chairman of the Board of Trustees met

with a group of students including the leader of the militants, and a professor, on December 19, 1968, and spent nearly two hours explaining the position of the college regarding many of their grievances and that the college was not opposed to them but lacked the funds to meet them at this time;

5. That these same students reported to the other students that the Board was unsympathetic which was not true;

6. That on April 28 they notified the news media by phone 10 or 15 minutes prior to taking over the administration-library building that it would be done immediately;

7. That they had planned the takeover so carefully and with secrecy secured guns and ammunition, carried bedding with them, and on entering the building ordered authorized personnel out at gun-point at 12:30 P.M.;

8. That when the President met with a representative in the afternoon of April 28 he was told by the leader that the demands were non-negotiable;

9. That they looted the dining hall of an estimated \$5,000 worth of foodstuffs and equipment;

10. That they broke into the Student Union and looted it of \$1,000 of foodstuffs;

11. That the next morning, April 29, they took over the Science Building with arms. Later it was reported that they planned to take over one by one all the buildings and that Voorhees would become the first all black college to be turned over to the revolutionaries.

In view of the worsening situation, at 9:20 A.M., April 29, the Chairman of the Board of Trustees and the President of the College formally appealed in writing to the Governor to use whatever force he deemed advisable to evict the students. He chose to send 270 National Guardsmen for the safety of the staff, faculty, and other students. The college was closed at noon April 29.

The students decided to negotiate. The National Guardsmen were to move on the campus at 4:00 P.M., April 29. As they were doing so an agreement was reached between the President and the students who gave up two buildings and marched into the President's House. (In seeking an agreement with the students the President clearly explained that he had no authority to grant amnesty from criminal prosecution.) They were ordered out by the Chief of the S.C. Law Enforcement Division and submitted to arrest.

They are charged with rioting, looting, unlawful use of deadly weapons, etc. Bail was obtained for all the students—a total of 37. Those students who appeared before the Executive Council said three students were unable to post bail. This was a lie. All students who were arrested had bail posted within 24 hours. Also, they did not tell the Executive Council that three students, including the leader, who slipped away and were not arrested on the campus, were later arrested in Charleston for turning in false fire alarms and breaking the curfew then in effect because of racial tension.

It is very difficult to understand how responsible Church leaders of the caliber to sit on the Executive Council could have allowed themselves to be com-

pletely "snowed" by a small group of radicals without any investigation or discussion with the two key persons responsible: The Chairman of the Board of Trustees and the President of the College. If this is evidence of

the manner in which the Church business is handled and decisions made then a thorough investigation of the Church's entire program should be made.

J. KENNETH MORRIS

NEWS

Continued from page 7

century to clearly determine our stand on this important subject."

Representatives of the major Christian faiths participated in the meeting and with one exception endorsed a resolution expressing the "wish of all Christian Churches" that a common date be established for Easter. Archimandrite Meletios Kalamaras, representing Orthodox Archbishop Ieronymos of Athens, objected to the resolution. He warned: "We must proceed with great prudence because the road is full of obstacles and it may create schism." However, the other delegates urged that a meeting of representatives of all Orthodox bodies be held soon on this question and that it be followed by a meeting of delegates from all Christian Churches to discuss a common date for Easter.

EAST AFRICA

Woman Ordered Deacon

Miss Anne Barnett was ordered a deacon in a service held in All Saints' Cathedral, Nairobi, by the Archbishop of East Africa, the Most Rev. Leonard Beecher. She was presented to the archbishop by her cousin, the Rev. W. L. Spencer of Nachingwea, Tanzania. The usual English Ordinal was used with certain necessary modifications, and at the service of Holy Communion, Miss Barnett assisted with the administration of the chalice to a predominantly African congregation.

Miss Barnett worked with the Christian Council of Kenya, 1959-62, and more recently as a social worker in Pumwani. As an ordained deacon, Miss Barnett will be working primarily with Nairobi women but will also have a roving commission throughout Kenya with the special object of recruiting and training African women for the diaconate. This is seen as a permanent order with no suggestion of proceeding to the priesthood.

CONVENTIONS

New Mexico and SW Texas

Several resolutions dealing with canonical changes were adopted by the 17th annual convention of the Diocese of New Mexico and Southwest Texas meeting in the Church of the Ascension, Cloudcroft, N. M. Also adopted was a continuation of an MRI project, though no specific program has been designated. The sum allotted is approximately \$15,934.

In the adopted general and diocesan Church budget of \$287,600 for 1970 are items of \$86,000 for the national Church

quota and \$28,027 for Indian missions. The total adopted assessment budget of \$80,918 includes two special projects funds: \$2,250 for the N. M. Council of Churches and \$3,200 for seminary scholarships.

Because several times in the past "disturbing rumors" have come from youth camps and conferences regarding conduct and teachings, convention adopted a resolution that all curriculum, programs, reading materials, instructors, and speakers for future diocesan youth gatherings on the diocesan level "be submitted to the bishop for his approval prior to their utilization or dissemination."

In other action, convention:

(✓) Agreed that no public funds should be diverted for the support of non-public schools;

(✓) Tabled action on a resolution supporting a 5% increase in salaries for mission clergy and full-time college chaplains beginning Jan. 1;

(✓) Voted to have a salary review commission study salaries and benefits paid to clergy and report its findings and recommendations to the 18th annual convention.

At the last annual meeting of the diocesan Churchwomen, a resolution was adopted to study the structure of women's work with a view to termination of the division of women's work in the diocese. In order to implement the work as proposed, the 17th annual diocesan convention resolved that the constitution and by-laws of the division of women's work in the Diocese of New Mexico and Southwest Texas be repealed and no longer have authority. The women will now be active participants in the diocesan organization.

In his address to delegates, the Rt. Rev. Charles J. Kinsolving III, Bishop of New Mexico and Southwest Texas, spoke of his interpretation of the authority of his office. In the diocese he is the final and absolute authority in all ecclesiastical matters, and he represents the authority of Christ, with the convention, council, and standing committee all deriving their authority from him as the bishop. He also said that the death of his wife had made no change in his plans to retire, that under the canons he did not have to retire until 1976.

West Virginia

Some 50 young people attended the 92d annual convention of the Diocese of West Virginia as representatives of their parishes and missions. They were given seat and voice during proceedings. The regularly elected delegates voted to ask the 1970 diocesan convention to accord young people the same privileges.

Delegates carried this work even further and voted to lower the minimum age of vestrymen to 18 and to permit baptized persons who have reached the age of 18 to vote at parish meetings. Convention also passed a resolution presented by the youth of the diocese, that all congregations be urged to involve young people in diocesan planning programs as well as parochial planning programs.

As part of the diocesan convention held in Trinity Church, Huntington, a panel discussion on "Youth and Dissent" and the "Church in Crisis" was held with the Rt. Rev. Robert B. Hall, Bishop Coadjutor of Virginia, as moderator. Bp. Hall also preached at the Sunday morning convention service. Panel members were Dr. Roland Nelson, president, Marshall University; Miss Nell G. Sale, president, University Christian Movement; Mr. Leon Modeste, director, General Convention Special Program; and Mr. Kim Byham, student, Marietta College.

A resolution adopting a statement recommended by the diocesan board in conjunction with the General Convention II (South Bend) was adopted. It stated that it was the understanding that the 1969 South Bend convention is "generally for the purpose of completing unfinished business" of the Seattle convention. . . . "Now, according to the Advisory Committee on Agenda . . . it appears that the purpose of the 1969 special convention is a preparatory one for the 1970 General Convention. This is a startling new development and could set a precedent for all future triennial conventions. . . . The function of General Convention, in accordance with Article One of the Constitution, as well as by canon and custom, is legislative. According to the Advisory Committee on Agenda, legislation will be minimal and incidental. . . . The proposed purpose and agenda of the 1969 special convention seem to exhibit poor stewardship of time and treasure. . . ."

Among awards given at convention were the Bishop's Distinguished Service Crosses to Mr. M. L. Clovis and Mr. George C. Bailey. The Hon. Robert Cyrus Vance was given a commendation *in absentia* as the Outstanding Episcopalian on the World Front. He is a native of Clarksville, W.Va.

Dr. D. Bruce Merrifield, director of research for the Hooker Chemical Co., was the convention dinner speaker. He spoke on the population explosion and technological revolution now in progress.

At concurrent meetings held with convention, Miss Virginia Salton was elected president of the diocesan ECW, and Shawn Griffith was elected president of the diocesan EYC.

BOOKS

CROCKFORD'S CLERICAL DIRECTORY 1967-1968. Oxford University Press. Pp. 2056. \$35.

The reviewer of the sturdy British institution known as Crockford may approach his task in the spirit of the lady who sat down one evening to read the *Encyclopaedia Britannica* from beginning to end. At the end of that first evening she remarked that the book was jam-packed with interesting snippets of information but totally lacking in plot or continuity. Nobody seriously tries to read the bulk of Crockford, which in this edition includes 2056 pages. All that, the directory, is for reference. What one reads is the preface, of anonymous authorship. I understand that speculation about this mystery occupies what would otherwise be stale, flat, and unprofitable hours in countless clubs and pubs in old England, on many a long winter's night, and nobody ever really knows except the prefator himself. Whoever he is, he has to be knowledgeable, wise, and exceedingly literate, to qualify.

The preface in this current edition (1967-68—they are always a year behind) seems to lack some of the piquancy of wit that has sparkled in its predecessors. It is not heavy-handed, but comparatively grave. I'm sorry that I cannot find in it a single epigram or verbal lemon-twist to quote for your delectation. And if the Church of England is in as bad a shape as it evidently is—as bad or worse than ours over here—one good laugh alone would be worth the price of this book (\$35). That is my only adverse criticism. The preface is replete with judicious reflection and wise evaluation of contemporary leadership and movements in the Church.

One of the writer's severest criticisms is of the 1968 Lambeth Conference, in which he feels that the protestant elements in the Anglican tradition unduly predominated. In his comment on current liturgical movements he deplores the almost exclusive preoccupation with the Eucharist, to the neglect of the Divine Office. He notes that this "oddly coincides with evidence of the attraction of contemplative communities for both men and women and suggests that the Church has not at present found the right forms of expression in prayer which many Christians need today." He feels that the attraction of oriental mysticism for so many people may be largely a result of the Church's neglect of contemplative, non-sacramental worship. I strongly agree. About the ordination of women, he suggests that the wise course is to wait for all the Churches to arrive at some kind of theological consensus before changing the Church's practice.

I wish that the American Churchmen who want to "get everybody into the act" of General Convention would heed this

statement: "It cannot be repeated too often that the Church is not a democracy. The application to it without qualification of twentieth-century ideas of representative government will destroy and not reform." He thinks we could learn much from a careful study of Eastern Church life in our search for a workable and Christian kind of ecclesiastical authority. It could well be. Maybe something like *Sobornost* is what we are groping around for. This is one of the mysterious Mr. Crockford's seminal suggestions which at least set one to thinking.

(The Rev.) CARROLL E. SIMCOX, Ph.D.

* * * *

HOW MODERN SHOULD THEOLOGY BE? By Helmut Thielicke. Fortress. Pp. 90. \$2.50.

In an earlier book, Helmut Thielicke commented that people are not bored with preaching: "they are bored with our preaching." It is highly unlikely that anyone is bored with his preaching, and *How Modern Should Theology Be?*, a collection of four sermons, should show why.

The reader who is unfamiliar with Thielicke might well begin with the postscript in which he describes his method. The "critical criterion" of every theology, he writes, is that "it must be preachable, because its very origin is in preaching." Dr. Thielicke himself offers a third (not a middle) way between biblical fundamentalism and all-out relativism. By using modern theology, by recognizing that he is using it to express unchanging truths, and by his own eloquence, he shows us what vital preaching can be. The sermons cover the biblical accounts of Jesus, the meaning of the miracles, eschatology, and the nature of modern theology. They are a valuable short introduction to the thought of this penetrating thinker.

Credit should be given to the translator, H. George Anderson, for an excellent job.

(The Rev.) SHELDON M. SMITH
Washington Memorial, Valley Forge, Pa.

* * * *

ALIENATION, ATHEISM, AND THE RELIGIOUS CRISIS. By Thomas F. O'Dea. Sheed & Ward. Pp. 189. \$4.95.

Thomas F. O'Dea uses all of the tools of the professional sociologist to analyze the present religious crisis. His thorough understanding of the roots of our current human situation and the historical and philosophical background of it is indeed profound. Our western society has developed many scientific skills and conquered much of our natural environment, but human relations continue to deteriorate so that man has become his own greatest enemy. Our crisis today is one of identity and direction. It seems that men no longer look to their institutions, government, universities, or churches to find an ideal for guidance. There is suspicion of all establishments and the goals that moved men once; job, marriage, and the family are subject to the same suspicion. In these

SCHOOLS

FOR GIRLS

Margaret Hall

Episcopal country boarding and day school for girls in the Blue Grass. Grades 9-12. Accredited college preparatory. Sisters of St. Helena. Social program. Gym, indoor pool, hockey, tennis, riding, art, music. Moderate fees. Tuition aid. For Catalog, write The Rev. Colley W. Bell, Jr., Box B, Versailles, Ky. 40383.



St. John Baptist

Episcopal Country School
Girls, Grades 9-12

Accredited college preparation. Strong faculty. Individual programs, advanced courses. Some coed classes with nearby boys' school. Fine CEEB record. Native language teachers. Music, Art, New chapel and gym, all sports. 30-acre campus, 35 miles from N. Y.

Sister Superior
Box 756, Mendham, New Jersey 07945

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes.

Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

FOR BOYS

NORTHWESTERN MILITARY ACADEMY

Lays a solid foundation for a successful college career in a challenging, academic atmosphere. Accredited college prep. Grades 9-12. Est. 1888. Basic ROTC. Small classes. Individual attention. Sports, religious, social programs. Guidance testing tutorial help. Write for catalog. 187 S. Lake Shore Rd., Lake Geneva, Wisconsin 53147.

LEARN

*What the Church is
doing,*

thinking,

saying

Subscribe to

THE LIVING CHURCH

Now!

One Year — \$10.95

THE LIVING CHURCH

Dept. A, 407 E. Michigan St.
Milwaukee, Wis. 53202

CLASSIFIED

advertising in **The Living Church** gets results.

CONFERENCE

NATIONAL LITURGICAL CONFERENCE: Milwaukee, August 25-28, "Celebration of Man's Hope." For information write: Executive Secretary, Associated Parishes, Box 74L, Washington, Conn. 06793.

FOR SALE

YOU AND CULTURAL CHANGE: An Associated Parishes publication concerned for the Church's response to change. Box 74L, Washington, Conn. 06793.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. **Convent of the Holy Nativity, Fond du Lac, Wis. 54935.**

LINENS AND VESTMENTS

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

CURATE wanted. Single or newly wed. Primary concern calling and Church School. 32 or under. Midwest. Include picture with resumé. Reply Box C-663.*

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

BUSINESS ADMINISTRATOR, five years experience in parish management and stewardship. Reply Box F-664.*

MARRIED PRIEST nearing retirement wishes to exchange part-time service for living accommodations for wife and self. West coast preferred. Reply Box B-660.*

PRIEST, 42, former businessman completing first curacy in large suburban parish, Liturgical, able preacher and administrator, invites correspondence with vestries seeking rector. Reply Box S-665.*

VACATION

ROBINWOOD INN, Jackson, N.H. Small informal White Mountain Resort. Swimming pool, saddle horses, hiking trails, stream fishing. Color Folder.

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

times the Churches face their greatest challenge. The old bigotries and doubts are on the way out. Christianity will be listened to, but youth does not think that it has anything to say. So far, Christian thinkers have not offered any plan for social reform beyond the usual proposals of sociologists to help the culturally deprived to become good middle-class citizens or "cogs in the establishment." Now, more than ever, the religious voice must be heard. If man is to find new goals he must rediscover a sense of the transcendent which is so much a part of the Judeo-Christian tradition. Only then can he develop a sense of his own historicity and find new horizons.

Religious tradition must also bring joy to human life through its celebration of great events. Religion also awakens in man a sense of the human potential. Man desperately needs a sense of responsibility for his interior personal development. Organized religion must once again concern itself with the cure of souls if man is to be removed from his present plight. Man's shift in emphasis from the sacred to the profane has helped him to control external conditions of his life, but it has left him "bogged down" in methodology. It is even difficult to understand the human relevance to our expanded knowledge.

Alienation, Atheism, and the Religious Crisis is an important book which offers us not only a profound analysis of the present human situation, but also a new sense of direction which concerned religionists should consider as they plan for the future.

(The Rev.) JAMES A. GUSWELLER, S.T.D.
St. Matthew & St. Timothy, New York City

* * * * *

TRADITION FOR CRISIS: A Study in Hosea. By Walter Brueggemann. John Knox Press. Pp. 164. \$4.95.

The first purpose of *Tradition for Crisis* is to demonstrate that the prophetic ministry of the Old Testament and especially of Hosea remained within the traditional religious setup. Walter Brueggemann describes the various traditions and institutions and their forms, and shows how the message and life of Hosea fit right in these traditions. At some points the style seems to be that of a college term paper; nevertheless, the task is valuable and it is a great help in our understanding of this prophet.

The chief value of the book is to show that the situation today is not unlike that of Hosea's time. The course for us is not to try to get out of the system or its institutions but to work within them. Even as the cult of Israel was not a perversion of the covenant but its essential vehicle, so today there must not be a dichotomy between our prophetic and priestly rolls.

The final chapter, which provides guidelines for a truly prophetic ministry in our own situation, is excellent indeed.

It proves that the need and even the opportunity for a prophetic ministry is as present today as ever it was.

(The Rev.) M. FRED HIMMERICH
St. Paul's, Watertown, Wis.

* * * * *

ELIZABETH AND THE ENGLISH REFORMATION. By William P. Haugaard. Cambridge University Press. Pp. xv, 392. \$12.50.

Elizabeth and the English Reformation is good writing, and—so my professional friends say—good history. Being something of a Carlyle man (*Heroes and Hero Worship*), I enjoyed this encomium to Elizabeth I. A work of appreciation is rare, so it is good to have one which does justice not only to Elizabeth's political acumen but also to her genuine concern for the Church of England. By all accounts she was an extraordinary woman, but too often she has been described simply as a political opportunist. William P. Haugaard rectifies this view.

Focussing on the first Convocation held in her reign, in 1563, Dr. Haugaard skilfully fills in the background of the settlement of 1559 and its consequences in the troubled times of "precisionist" (Abp. Parker's term for the pre-Puritans) attacks and Roman intrigue. It is an exciting story, particularly in regard to the careers of the delegates to the Convocation, and the skill and moderation with which Elizabeth dealt with the fanaticism of both right and left. Those who cherish the Anglican Church as a unique expression of reformed catholicism and who may worry about its future will perhaps be encouraged by Elizabeth's wise and stubborn fight for its preservation.

Seminary deans usually don't have time to write books. It will be a pity if Dean Haugaard can't find it.

(The Rev.) WOOD B. CARPER, D.D.
General Theological Seminary

Booknotes

By Karl G. Layer

CHURCH AS DIALOGUE. By Ervin Nagy and Heinrich Ott. Trans. by Reinhard Ulrich. Pilgrim Press. Pp. 128. \$4.95. Despite the clamor for "dialogue," according to these essays, it is rarely understood that, because the Church is both event and institution, dialogue is inherent in its very nature. The Church of today finds itself more than ever before in a double dialogue: with the world and with God. The primary task of this generation of theologians, then, is to promote this dialogue.

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\$11,165.00
Receipts Nos. 9302-9315, June 24-30 233.00

\$11,398.00

The Living Church

PEOPLE and places

New Addresses

The Rev. Morris W. Derr, 236 Second Ave., Phoenixville, Pa. 19460.

The Rev. Richard W. Hewetson, 1156 Lincoln Ave., St. Paul, Minn. 55104.

The Rev. Roderic Pierce, retired, 7752 Palmyra Rd., Fairport, N.Y. 14450.

The Rev. E. P. Sabin, retired, 1234 N. Cass St., Milwaukee, Wis. 53202.

The Rt. Rev. John Vander Horst, #528, 100 Oaks Tower Bldg., Thompson Lane & Powell Ave., Nashville, Tenn. 37204.

The Rt. Rev. W. H. Ziegler, retired, Box 27, Pinedale, Wyo. 82941.

Restoration

On May 24, acting in accordance with the provisions of Canon 65, Sections 2 and 4, the Bishop of Arizona remitted and terminated the Sentence of Deposition pronounced on Thomas M. W. Yerxa, August 21, 1958, and restored him to the Order of the Priesthood.

Reception

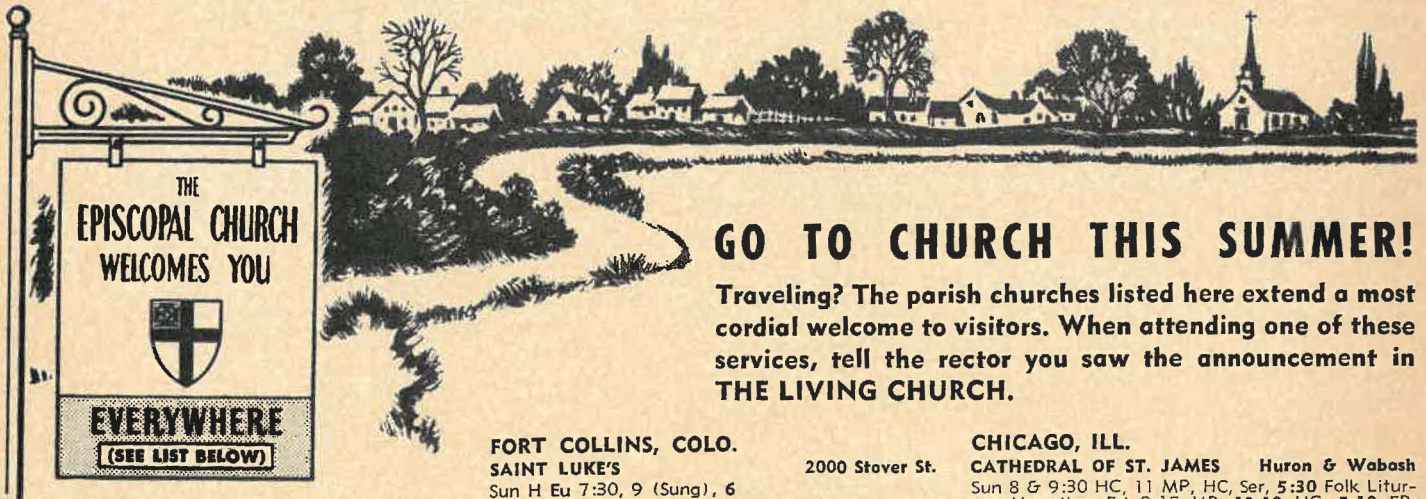
Andrew Joseph Tibus has been received as a deacon from the Roman Communion by the Bishop of West Virginia. After a further period of study he will be received into the priesthood of the Episcopal Church.

DEATHS

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

The Rev. Epaphras Keiia Aoki, 77, perpetual deacon in charge of the Holy Spirit Mission, Airaku-en Leper Colony, Okinawa, died Mar. 6, in the colony he had founded. He had been a leper since he was 17.

A former Buddhist, he brought many lepers into Christianity and founded the colony over many obstacles from the community. In the 20s and 30s lepers were forced to live in caves and WW II brought persecution to them. Today the leper colony, Airaku-en (Garden of Love) stands as a monument to the leper-missionary's more than 40 years of work.



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. 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. Braman, 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

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 Union; 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.

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. Groham 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 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 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

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, 5:30 Folk Litur-
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

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

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 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

(Continued on next page)

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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. 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

NEWARK, N.J.

Grace Church Cor Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Mon 7, Wed
12:10, Fri 9:30

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; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 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;
Wkdys 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 MP & Ser; Weekday HC Tues
12:10; Wed 8 & 5:15, Thurs 12:10 & Saints' Days
8; Church open daily 8 to 8; EP Tues & Thurs 5:15

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.

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

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, 10, 11 (High Mass); EP B 6.
Daily Mass 7:30, 12:10; Wed & HD 6:15; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. Leopold Damsch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (Sung), 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

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

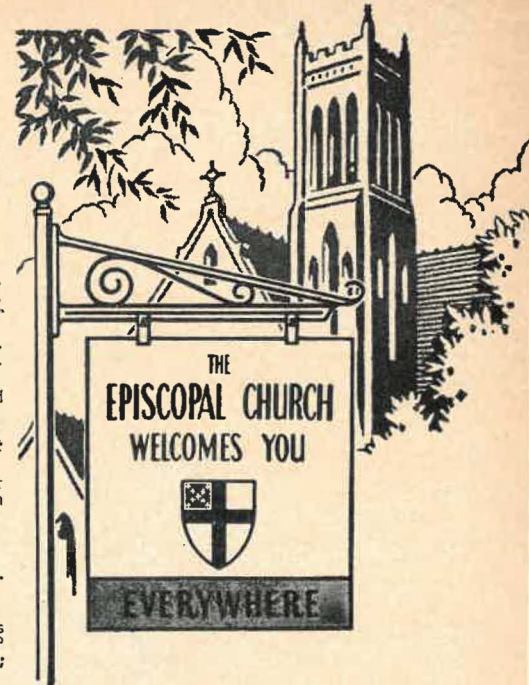
333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

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

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; R. L. Hobbs, Organist & Choirmaster



PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, D.D.
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



ALL SAINTS' CHURCH, FORT LAUDERDALE, FLA.