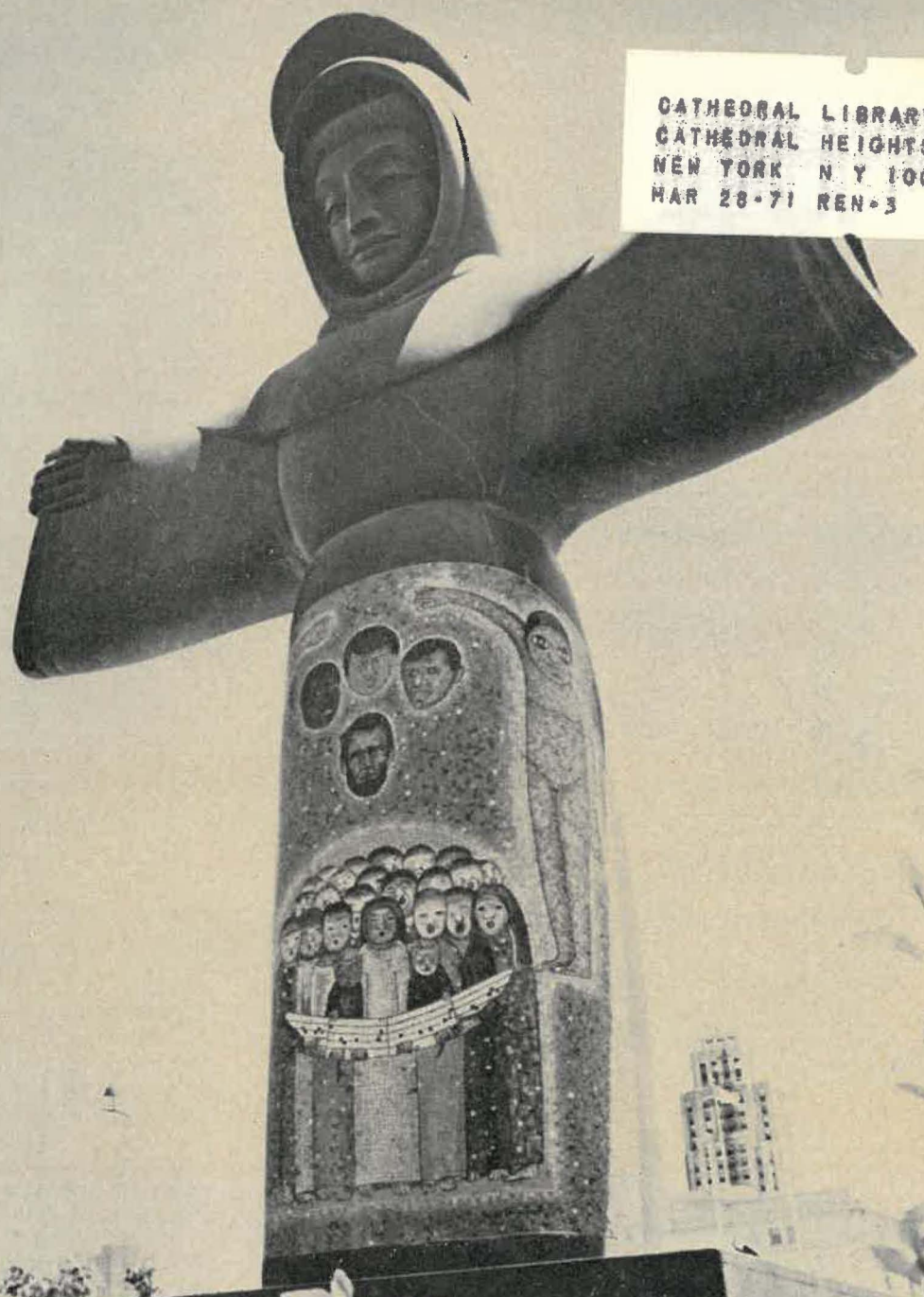


August
3,
1969

The Living Church

CATHEDRAL LIBRARY
CATHEDRAL HEIGHTS
NEW YORK N.Y. 10029
MAR 28-71 REN-3



Price
25 cents

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



OSBORNE

147 Victoria Street
Westminster
London, SW1-Eng.

BROCHURES
FOR ALL CHURCH
SILVER & METAL
WORK

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

TRACTS

Our Beloved Dead,
Litany for the Dead,
The Last Sacraments

THE REV. MALCOLM DeP. MAYNARD, D.D.
Superior-General

For further information, address the
Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS

STUDIOS OF
George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY

LEARN WHAT THE CHURCH IS DOING

Follow the news of
the Church each week in

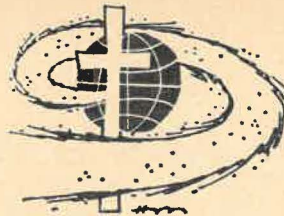
THE LIVING CHURCH

Subscribe Now!

One Year — \$10.95

407 E. Michigan St.
Milwaukee, Wis. 53202

Around



& About

— With the Editor —

At the time I should ordinarily be writing this I shall be somewhere in the Mediterranean regions, so I am preparing this column weeks in advance. It comes already prepared, in fact, by the Rev. **Albert C. Baker**, vicar of St. Michael's Church in Birmingham, Ala. He published it in his parish messenger after having adapted it from the original, by a clergyman named **Ewart A. Autry**. What follows is Mr. Autry's testimony, as adapted by Fr. Baker.

I sat in the chancel and watched people file into the church until all the seats, except those reserved for the graduating class, were filled. I looked over the sea of faces and was conscious of the rapid beating of my heart and of a trembling inside and of a tightness in my throat. The hands of the clock on the wall seemed to race toward the hour of beginning. I sought my wife's face and found it among those slightly to my left. It was deeply lined with sorrow and anxiety.

Then the music began. Marching music. Stirring music. As it swelled, the procession started—a procession of young people marching down the center aisle into the reserved seats. When the last one had entered, all the seats were filled except one. That seat belonged to our son. This was his graduating class. The seat was his but he wouldn't be there to claim it. The day of his departure for eternity was only three weeks back. He had looked forward to this day and had made a good investment of his time that this might be a shining hour. Then our athletic basketball-playing son had been stricken with a rare disease which was beyond the healing power of the best specialists. As the disease progressed, he had sent back the book of the senior play, realizing that he couldn't be a part of it. Later he surrendered his plans for going on the senior trip. Then he surrendered his life itself—without a murmur or complaint. And now I faced his vacant seat

to preach the baccalaureate sermon for his class. My son had been proud to tell me of the honor. "Dad," he said, "my class voted unanimously today to ask you to preach our baccalaureate sermon."

As death crept very near to him, he had reminded me of my obligation to the class. The disease had so dimmed his vision that he couldn't see my face, but he reached out and touched my hand. As I looked out over the sea of faces I wondered how I could ever do it. My feeling was that I should rise and state that I couldn't go through with it. No one would have blamed me. But I had made a promise to the boy in the vacant chair. His skill, his courage and cheerfulness had always been a source of strength to me. Once he had walked a shaky log across a deep stream and stood on the other shore, calling out encouragement to me. Then he reached a hand out to me, shouting, "You made it, Dad. You made it without a bobble."

I scarcely heard the preliminaries of the service. My carefully prepared sermon seemed vague and far away. Then a note was handed me. I opened it quickly and recognized my wife's writing. "In thee, O Lord, do I put my trust," it said. Then beneath it the single word, "Remember!" I remembered. In his last conscious moments, our son had reached for his mother's hand and mine. Holding them gently he had said, "We'd better say our verses before I go to sleep." His voice had been strong as he repeated, "In thee, O Lord, do I put my trust." With that he had drifted off into the sleep that took him to eternity.

I stared at the piece of paper and felt ashamed of myself. With these words my son had faced death. Here I was afraid even to face an audience and a vacant chair. As I arose to speak I found more calmness and relaxation than I had ever known in addressing an audience. The time had come for the sermon. I delivered it as if there had been no vacant chair.

ON THE COVER is a new San Francisco statue entitled "St. Francis of the Guns." Sculptor **Beniamino Bufano** used some of the guns turned in after the assassination of Senator **Robert F. Kennedy** to fashion the 12-foot portrayal of St. Francis. He emblazoned the figure with a colored mosaic depicting Sen. Kennedy, President **John F. Kennedy**, Dr. **Martin Luther King**, and President **Abraham Lincoln**. At the base of the cross-shaped statue **Bufano** placed a singing chorus of the poor children of the world. (RNS)

The Living Church

Volume 159 Established 1878 Number 5

*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 Rusch, 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	Letters	3
Books	13	News	5
Briefly	7	On the Cover	2
Editorials	11	People and Places	14

FEATURE

Deaconesses and the Diaconate	9
-------------------------------	---

THE KALENDAR

August

3. Trinity IX
4. Dominic, F.
6. Transfiguration of Our Lord
10. Trinity X
Lawrence, Dn.M.

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.

August 3, 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.

Executive Council

These are the days of change, and in thinking of the future of the Church I must agree with the Roman bishop that said: "The promise for the future lies particularly in two areas: Persons: (1) what we think of them and (2) how we meet our responsibilities to them." This is an incarnational and pastoral emphasis.

The Executive Council was formed as the Presiding Bishop and the National Council at the General Convention in 1919. After 50 years is this structure relevant? Is the present council serving the real needs of persons in parishes? Has the time come to dissolve rather than alter this national super-structure? Perhaps we should allow new national groups and expressions of the Christian struggle to develop out of genuine local needs. These are thoughts in the light of the forthcoming special convention and as expressed in a recent article "The UCM Decision: Romance or Reality?" (*Christianity and Crisis*, June 23). Miss Weeks sums it up for all of us: "Do national structures, once the edge of experimentation in the Church, now facilitate new life at the local level or drain its resources?" This could be the agenda for Notre Dame. It would take courage to give this honest thought and action, but we might restore life and hope.

(The Rev.) W. OWINGS STONE
Rector of St. John's Church

Barrington, R.I.

Correction

Your report of the election of Bp. Burgess [TLC, July 6] was in error. Bp. Burgess was not elected Bishop of Massachusetts; he was elected bishop coadjutor. The present diocesan, Bp. Stokes, has stated that he intends to retire some time during 1970, but he has not stated any definite date.

One interestingly different aspect of Bp. Burgess's election is that consents to his election will be sought by vote of the special General Convention rather than from the usual process of seeking individual consents from the various bishops and standing committees of the dioceses.

(The Rev.) WALTER L. PRAGNELL
Chairman of the Elections Committee
Diocese of Massachusetts

Everett, Mass.

Clergy Salaries

Most of TLC has recently been devoted to more important issues than that of clergy stipends, but with inflation rampant, I'd like to offer a practical suggestion to vestries and dioceses that they make sure their priests receive adequate pay for what they do. Here are suggested steps to follow:

1) Do not try to equate a clergyman's pay to hourly rates paid plumbers, or the incomes of lawyers and doctors. There are too many differences: the plumber is subject to being laid off due to weather, or tight money; the priest is unlikely to be

How to keep them coming to Sunday School

The look — and outlook — are for NOW in our total "Life in Christ" program. It means Christian living today! These materials keep pace with our children's changing world and our own challenges. They show the Bible is relevant, provide for vital Scripture learning. They emphasize a program continuing into teen and adult groups, for peak attendance.

Complete, graded materials take children progressively deeper into Christian experience, as they learn of God's care, study Bible history in terms of their own lives. Quarterly youth, young adult and adult courses range from basic Bible book studies to discussion of the Christian in the modern world. They are created by experienced educators, apply the latest teaching techniques.

Teaching is far easier with these fully organized lessons and "how to" resources. They reduce preparation time, give inexperienced teachers confidence. Full year's program from a single source simplifies ordering and administration.

Get the full story! Brochure shows study schedule for each age, materials, extra resources for student, teacher, parent. Order yours now!

CONCORDIA

"LIFE IN CHRIST"

BIBLE BASED, CHRIST CENTERED!
FOR NURSERY ROLL THROUGH
ADULTS! AT YOUR CHURCH
SUPPLY STORE OR WRITE US.

Sample Kits!

- ____Nursery-Kindergarten
- ____Primary-Junior
- ____Pre-teen-Junior High
- ____Intermediate High-Adult
- ____Complete Kit

CONCORDIA

PUBLISHING HOUSE

Dept. B 456
3558 S. Jefferson, St. Louis, Mo. 63118

- Please send 1969-70 "Life in Christ" brochure.
- Send "Take Me Along" Sample Kits checked.

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
CHURCH _____ YOUR TITLE _____

laid off except due to his own inability to do the job. The lawyer is much more susceptible to losing business and being forced into other employment by being incapable than is the clergyman who can often do a merely passable job and stay employed all his life.

2) Do equate a clergyman's pay with that of sub-executives in your area—persons with an equivalent amount of responsibility yet with reasonable job security; that is, people who do not make ultimate decisions which may result in the failure of their businesses if they guess wrong.

3) Sit down and figure your clergyman's real income: (a) He should be receiving an adequate expense allowance to take care of owning and maintaining his car (if not done by the parish), and any out-of-pocket expenses he may incur. Maintaining a moderate-priced car today probably costs 12¢ a mile or so up to 15,000 miles a year, and 10¢ per mile thereafter. But name your own figure. Determine what the priest drives on parish business and reimburse him accordingly on an annual basis. (b) Total the value of his stipend, utilities, rectory rent if he had to rent it himself, and his pension premium. Add to this the income tax he would have had to pay as a layman on utilities, rectory, and pension. This will give you his real remuneration, not his stipend.

(4) Check around your community, and be sure that his pay is in line with comparable people as described in (2)—or whatever you think is the proper comparison.

5) Work to see that his stipend is raised to this amount, and further, that a cost of living increment is added each year also. Wages are rising very rapidly for most peo-

ple, and this procedure should be gone through annually.

Our priests are usually dedicated people. We need not take that dedication away from them by overpaying them. But we should not underpay them either. Let's put the same hard-headed business judgment to work in paying our priests that we use in our own businesses. Here is a specimen basis for figuring your clergyman's real remuneration:

Stipend (taxable)	\$ 7,200
Utilities @ \$125 per month (air-conditioned)	1,500
Value of 4-bedroom rectory @ \$150 per month	1,800
Cost of pension premium	1,500
In lieu of income tax, add 20% of last three items, or approximately	1,000
<hr/>	
Total real income of clergyman, comparable to the incomes of other communicants	\$13,000

Car and travel expense is not mentioned. He should be reimbursed for the cost of maintaining a car, or have one provided for him, and when travel requires other expenses not reimbursed by diocesan funds or otherwise, he should be reimbursed for these also.

These matters should be explained to priests. They generally do not realize how much others make and have an inflated figure in their heads as to the incomes of other people. It is only common sense to be sure they understand your reasoning, and have a chance to express their own opinions as to its justice.

NAME WITHHELD

"Priest" or "Minister"?

Across my desk last week came a sample copy of a new Forward Movement publication entitled *Now Let Us Sing: A Folk Song Celebration of the Holy Communion*. My first impression of the publication was generally favorable. But before ordering any copies of the above pamphlet, I again examined it—this time more closely. What a shock! In every single instance the word "priest" is deleted, and in several instances the word "minister" is deliberately substituted. ("Then follows the Sermon, after which the minister shall return to the Holy Table and begin the Offertory, saying an Offertory Sentence.")

This is indeed the day of ecumenism. Thank God. The Holy Spirit is brooding over the troubled waters of Christendom calling the fragmented parts together. I serve on the ecumenical commission in the Diocese of Pittsburgh, and am personally involved in the searching for paths to each other. But publications such as this only hinder ecumenical efforts. The problems of an apostolic ministry relating to other ministries of the Holy Spirit are not going to be solved by deliberately (and dishonestly) obscuring our heritage both to our own people who may use this pamphlet and to those Christians of other backgrounds who know little of us. I remember an elderly bishop once saying that if one sweeps theological problems under an ecclesiastical rug in the cause of Church unity, sooner or later people will trip on the lump left there and will fall out. To many of us to whom the concept of priesthood is very important, publications like this (especially when they come from Forward Movement which is at least thought of as an official publication house by most of our laity who aren't as alert as they should be) are indeed stumbling blocks.

(The Rev.) LYNN CHESTER EDWARDS
Vicar of St. John's Church

Donora, Pa.

ECW

A news item [TLC, May 25] states that diocesan boards of Churchwomen have either been suspended or disbanded in certain dioceses of the Church.

Having served in a diocese where the Churchwomen were very active, with diocesan boards and with local parish ECW groups, and in another diocese where through restructuring the diocesan board is being phased out, I would like to state that in the latter case, having no direction from the top except some suggestions, and having no quota to meet or aims to achieve, the local groups are left floundering. They either die or on their own seek out some local charity or work to challenge them. As a rector I vastly prefer a strong central women's board for the sake of spiritual vitality and physical accomplishment.

It is easy to say that women should be looked upon as laypersons just as men and integrated into the parish as such. The fact is that women are women and men are men and they never will be otherwise. As such, their interests and ways of working differ. So I say, God bless the ECW. May its days increase and its place not be restructured out of diocesan board leadership.

(The Rev.) DAVID C. TRIMBLE
Rector of St. Mark's Church

Boonsboro, Md.



she can't learn

all about God in School.

Where will she learn? In church.
And in the home.

What are you doing in your home to teach your child about God? Daily devotions, such as are found in The Upper Room, will help you and your family learn more about God. Thousands of families have found this to be true.

SPECIAL FEATURE —

Meditations by educators, students, lawyers, doctors make up the September-October issue. Write for a free sample copy.

THE UPPER ROOM

The World's Most Widely Read Daily Devotional Guide, 1908 Grand Ave., Nashville, Tenn. 37203

The Living Church

August 3, 1969
Trinity IX

For 90 Years,
Its Worship, Witness, and Welfare

OHIO

Bp. Tucker Dies

The Rt. Rev. Beverley Dandridge Tucker, 87, retired Bishop of Ohio, died July 4, in Cleveland. He was diocesan from 1938 until 1952.

A graduate of Virginia Theological Seminary, Bp. Tucker was a Rhodes scholar at Oxford. He also served as an Army chaplain in WW I. He had been rector of St. Paul's Church, Richmond, Va., for 15 years before his election to the episcopate. Earlier, he had taught practical theology at the Virginia Seminary. He was an ecumenical pioneer and was one of the first non-Romans to receive a Caritas medal from the Roman Catholic Diocese of Steubenville.

Survivors include his widow, Eleanor, four daughters, and one son, the Rev. Beverley D. Tucker, Jr., rector of Old Donation, Virginia Beach, Va.

CHURCH OF ENGLAND

Merger Votes Short

The Convocations of Canterbury and York of the Church of England failed to give the majority vote needed to take the first step into union with the Methodist Church, although the Methodist Conference endorsed union in its voting in Birmingham, held concurrently with that of the Church of England.

A few cries of "shame" were heard from the public galleries of Church House at Westminster as the Archbishop of Canterbury announced that the convocations had rejected the plan for union. He also said silence was preferable. The Archbishop of York then said prayers "for our Methodist brethren at Birmingham and throughout the country," and also called for prayers "for a new way forward to unity."

The atmosphere was tense throughout the packed assembly hall as the four houses of bishops and clergy forming two convocations voted separately on the union resolution after a day-long debate. The resolution called on the convocations to give final approval to inauguration of stage one of the current Anglican-Methodist union plan—and a similar resolution was before the Methodist Conference in Birmingham.

In the convocations—27 Canterbury bishops voted yes, 2 against; 11 York bishops said yes, and 3 against. Canterbury clergy favored the union 154-77;

York clergy favored it 71-34. While each of the houses showed more than the two-thirds majority to pass the resolution, the over-all majority was only 69%, well below the necessary 75%. The resolution thus failed. In Birmingham, 524 Methodist clergy and laymen voted in favor and 153 against, giving a ballot of 77.4% for union, well above the 75% the conference had decided was necessary.

At a press conference, Dr. Ramsey said he was saddened and disappointed by the convocations' vote, though he was "delighted" with the Methodist vote. He feels that the Anglican voting is "good enough to look forward to the same proposals being put forward in the not-too-distant future. If we do not do that we would be letting our Methodist friends down," he added.

During the long debate the archbishop warned bishops and other clergy that there would be a far deeper and "more intractable division" in the Church of England if they voted against going forward into unity with Methodists than if they did. He also created a stir just before the luncheon break by reading the following message received from John Cardinal Heenan of Westminster: "May God guide and bless your proceedings. You have our best wishes and prayers." Dr. Ramsey issued his warning in a statement giving final advice to the convocations in the afternoon. After summing up all earlier debates and votes on the unity issue and the warnings of what might happen if the Church of England either voted for or against unity, he said: "It's wrong and dangerous for us to allow our decisions to be decided by cries of 'wolf, wolf.' There have been such cries a few times too often. Crises of division can be healed in a shorter time than might be expected as soon as fear ceases to be the dominant factor. Moral courage," he said, "has had its place in leadership of our Church in the past and still can if we let it. Some people," he added, "have got hold of a very misleading picture and talk as if there was immediately going to be a united Church and that some of us would jump on it like a wagon and some of us would be left behind. This is not so. Stage one will last no longer than is necessary, but it will last as long as is necessary for the solving of a good many problems before stage two can begin. Let us avoid extravagant language on either side. . . . I shall vote 'yes' at seven o'clock tonight."

Convocation debates began when the Rt. Rev. Edward Roberts of Ely moved

the resolution calling on the convocations to give final approval to inauguration of stage one. He called on the convocations not simply to reflect and represent Church opinion, but also to give "that lead which I believe is eagerly awaited by a great many of the priests and laity among whom we are called to serve." Subsequently the Rt. Rev. John Moorman of Ripon and the Rt. Rev. Cyril Bulley of Carlisle said they would vote against the resolution. Dr. Moorman said he would like to see a planned policy of mutual education and collaboration between Anglican and Methodist Churches, with both experimenting with many of the things they would have to do if union took place, but Dr. Ramsey said this was already being done. Both Bps. Moorman and Bulley said they were not voting against union with Methodists but only against the present proposals.

Special Service for Divorcees Urged

A form of church service which could be offered to divorcees, including those who will be affected if the present divorce reform bill now before Parliament is passed, has been urged by the Rt. Rev. Eric Treacy, Bishop of Wakefield. At present a divorced person cannot be remarried in the Church of England while the former partner is still alive, even if the applicant for such a ceremony is the "innocent" party.

Bp. Treacy said that this is a situation that is going to occur a good deal more frequently under the provisions of the suggested new divorce law, when a woman may be divorced without her consent after five years desertion by her husband. He said that the Church must be prepared to offer a form of service which will "meet the needs of many devout people who have been victims of other people's selfishness, irresponsibility, and lust. This is a clear pastoral responsibility and I, for one, do not feel that we can continue in our present inflexible attitude," he stated.

The bishop made it clear that such a service in church would need modification such as omission of the vow "until death us do part," when the partner to whom the vow was originally made is still living. But he believes that such a service should have music, flowers, "and the usual frills that accompany a wedding. I would not wish such a wedding to give the impression of something second best." Bp. Treacy also said such a service as he

proposes would not imply that the Church was "going back" on the principle of the indissolubility of marriage. "It would in fact, recognize the sincerity of many Christian people in desiring that a second marriage should receive the blessing of the Church and that which they hope and intend should be a lasting union should start in the church," he said.

ORGANIZATIONS

ESCRU Endorses Manifesto

The national board of directors of the Episcopal Society for Cultural and Racial Unity (ESCRU) has issued a statement endorsing in principle the concept of reparations advocated by the National Black Economic Development Conference. The text of the statement reads:

"We accept the concept of reparations as expressed in the Black Manifesto by the National Black Economic Development Conference. However inadequate, a legal precedent for reparations has been set in this country in our dealings with the American Indians. We also call attention to West Germany and Japan who, as a result of the availability of massive U.S. capital, have catapulted themselves to worldwide economic power and prominence. More important, as Churchmen, we see this concept of reparations as a moral imperative, consistent with our biblical heritage. We acknowledge the Church's involvement since the beginning of this nation, through individual members and as a corporate institution, in the development of the present racist system which oppresses black people—a system which itself has given rise to this manifesto. We agree with the following statement of the World Council of Churches, made in London in May 1969:

We urge religious institutions to divest themselves of their excessive material wealth by immediately allocating a significant portion of their total resources, without employing any mechanism of control, to organizations of the racially oppressed.

"Whether the projects advocated in the manifesto will get to the core of the problem which faces this nation's poor is a matter for legitimate debate. The immediate violent reaction to the Black Manifesto by many religious groups indicates that it has struck too close to home. Let there be no doubt that Mr. Forman has put his finger on the economic nerve center of both this country and the Church. We further believe that a positive response from the Church to the National Black Economic Development Conference and to the concept of reparations are only a beginning toward meeting the needs of black people and assuring the corporate health of the Church and America. Only through major structural changes which result in real equality, power, and justice can true reconciliation and unity ultimately occur."

F.C.T. Calls for P.B.'s Resignation

The directors of the Foundation for Christian Theology, a national organiza-

tion claiming support from hundreds of thousands of Episcopalians, have called for the resignation of the Rt. Rev. John E. Hines as Presiding Bishop of the Episcopal Church. In addition, they have called on the House of Bishops to convene a special session prior to the scheduled special General Convention II in South Bend "for the purpose of assuring that the special convention will not go beyond the officially stated purposes set forth by the 1967 General Convention in Seattle."

The resolution concerning Bp. Hines states that "the Episcopal Church in the U.S.A. has become torn with strife and disagreement because of policies and activities pursued" under his direction, and that "a growing number of Episcopalians are leaving the Church in sorrow and despair." It says that "a schism in the Episcopal Church now appears to be an inevitable result if present policies and activities are continued."

The Rev. Paul H. Kratzig, rector of Trinity Church in Victoria, Tex., and president of the foundation, said that the organization specifically opposes "diversion of Church funds from missionary work to Black Power groups and organizations which are socio-politically oriented." He said that the directors have no real hope that Bp. Hines will offer, or be called upon to offer, his resignation. He expressed the belief that the forthcoming special convention is "loaded down with those who are probably supporters of the partisan program," and so would support Bp. Hines. Dr. Kratzig said that the group feels certain of greater success with its call for a special meeting of the bishops to deal with the proposed convention. "We know that a number of bishops already have asked for such a meeting, and I think they and we are entitled to get it," he said.

The board adopted a resolution restating the purposes of the foundation, in which it is charged that "the actions of our beloved Church, through some of its leadership in recent years, has taken our Church back to medieval times when the hearts and minds of men were controlled through a super organization of a Church such as currently is proposed under COCU, or by the introduction of programs which condition men's minds to totalitarian collectivism and the abandonment of the moral and spiritual concepts of God."

New Officers for ARMH

The board of trustees of the Academy of Religion and Mental Health has elected the Rev. James R. MacColl III as president to succeed the Rev. George C. Anderson who founded the academy in 1955 and had served as president since that time. Dr. MacColl has been executive vice president of the academy. New trustees elected include: Dr. Alvin C. Eurich, Edward A. Ames, George P.

Berry, M.D., Kenneth P. Clark, Ph.D., the Rev. John Coburn, and Joseph T. English, M.D.

One of the purposes of the academy is to acquaint clergymen of all faiths to a broader understanding of the principles of mental health and illness which they can use in the course of pastoral counseling. The academy also creates opportunities for psychiatrists and behavioral scientists to increase their understanding of the role the clergy can play in maintaining, restoring, or increasing mental health. Dr. Anderson remains with the academy as honorary president and consultant.

ECUMENICAL MOVEMENT

Workshop for Unity

Led by the Episcopal Church's ecumenical officer, Peter Day, and his assistant, John Cosby, some 30 diocesan ecumenical officers joined a number of ecumenical officers of other communions and about 450 Roman Catholics in the 6th National Workshop for Christian Unity in Philadelphia.

Keynoting the opening session was Jan Cardinal Willebrands, president of the Vatican's Secretariat for Promoting Christian Unity. During the following four days papers were presented by a variety of Roman Catholic, Lutheran, Methodist, Quaker, and Orthodox theologians. The Tuesday morning, June 17, session was headlined with an address by the Rt. Rev. Robert Stopford, Bishop of London. A liturgical observance in a different tradition was held each day, and each day opened with a free form of worship called "Attendance on the Spirit."

In his keynote address Cardinal Willebrands spoke of the widening "gaps between poor and rich," and told his audience that "social imbalance" is the root cause of "most of our present conflicts and disputes." The cardinal warned his fellow Churchmen that they should not "tear Jesus out of history, or strip Him of His Jewishness" lest they dehumanize Him and "make of Him an ideology or a cipher who has nothing to communicate." He reminded them, too, that the sin of man "did not surprise God so that as a result He modified the unity of creation," and further, that "the human vocation is one: the calling to communion."

Bp. Stopford in his address declared, "A divided Church cannot heal the wounds of a divided world." The real challenge is not just the unity of the Churches, but the "unity of mankind," he said. In order to do the job the Church has "got to take a real good look at itself." The bishop went on to say that while there is some union in baptism, "we've got to take it beyond that into some form of union which will not be one monolithic structure, but will involve a ministry of all Churches recognized by all and the

opportunity to worship fully together—now." In discussion following his address Bp. Stopford was asked his opinion and expectancy of the proposed Anglican-Methodist unity in Great Britain. He replied he hoped very much that the plan would be approved by both bodies, that both stand to gain by approval.

Religious services during the workshop were held in Negro Baptist and Greek Orthodox churches, the Roman Catholic cathedral, and a Friends meeting house. One session was held in a Presbyterian Church, and the closing service of committal was convened in the oldest Methodist church in North America. The service in the Friends meeting house was interrupted by a group of black militants who called upon Christians to address themselves to the wrongs of society today, referring particularly to a couple of local situations in Philadelphia.

The seventh workshop is to be held in Kansas City in 1970.

Baptist-Jewish Conference

An American Jewish Committee official praised evangelist Billy Graham for breaking down stereotypes about Baptist insensitivity to social concerns. Rabbi Marc Tanenbaum, director of the Jewish Committee's department of interreligious affairs, confirmed that the Baptist preacher had met with about 30 Jewish religious and community leaders after the evangelist mentioned the meeting in a press conference marking the end of a 10-day crusade in New York City. The meeting grew out of planning for a National Baptist-Jewish Scholars Conference scheduled for Aug. 18-20 at Southern Baptist Theological Seminary in Louisville, Ky. That meeting will be sponsored by the Southern Baptist Home Mission Board and the American Jewish Committee's interreligious affairs unit.

Rabbi Tanenbaum said in his introduction of Mr. Graham to the Jewish group that he was "greatly impressed by the sensitivity and concern that he (Graham) expressed for social justice and for commitment to confront such basic issues as racial injustice, poverty, war, and the generation gap.

"Anyone who knows the classical Baptist heritage which emphasized individual piety and personal salvation," remarked the rabbi, "has carried around an image that certain versions of the Baptist tradition were rather insensitive to social or group concerns. My impression is that Mr. Graham, during his recent sermons, has helped to remove the caricature and has demonstrated that personal religion can express itself in a very genuine concern for group morality and group justice. My own feeling is that he contributed to a breakthrough in overcoming some of the mythology about the Baptist leadership's concern for social and economic issues."

Rabbi Tanenbaum said there was a

"genuine feeling of rapport" between the evangelist and the Jewish leadership. He said those at the meeting had "faced frankly" theological and sociological differences between the traditions, and had explored "the strong common bonds we feel as people who share a common reverence for the Bible and biblical inheritance."

ARKANSAS

Minister Merges Papers

The Rev. G. Edward West, a Negro minister, has bought *The Fort Smith News* and merged it with his own predominantly Negro *Westark Examiner* to form Arkansas' first newspaper integrated at the management level. The new *Fort Smith News-Examiner* has a white editor, Tom Daniels; three staff members are black; and most of the contributing columnists are white.

Mr. West, pastor of the Quinn Chapel A.M.E. Church, is the first Negro to join the Arkansas Press Association in its 97-year history. He has been in the ministry 17 years and has lived in Fort Smith the past five years. He has said that the paper will carry no editorials, believing that the paper should be a public forum. "Our main objective," he said, "is to inform the public of the facts of every situation." The paper is not labeled "politically or philosophically" because "our contributing columnists who do their work for free are conservative, liberal, and moderate and we do not intend to edit their columns," Mr. West said.

ROMAN CATHOLICS

Equal Stipend for Parish Clergy

An effort to make the living standards of all Roman Catholic clergy from priest to archbishop more equal has been announced by the Archdiocese of Paris. Starting Oct. 1, François Cardinal Marty, Archbishop of Paris, and the approximate 1,600 priests in the central Paris area, will get 350 francs (about \$70) a month in addition to food, lodging, and expenses. This applies to retired as well as active priests.

In announcing the reform, Cardinal Marty said that the world expects the Church to practice the "evangelical poverty" that it preaches. From now on all parish payments will go into a common fund from which the monthly stipends will be distributed. In addition to expecting clergy to hold nothing back from the fund, Church authorities are calling on parishioners to increase their contributions if the system is to work. A figure of 1% of a person's income—three to four times the estimated current contribution—was mentioned for future contributions. A sum that has been set for

Briefly...

■ The joint publishers of the complete New English Bible, Oxford University Press and Cambridge University Press, have announced that the work, consisting of both Testaments and the Apocrypha, will be off the press in March 1970. The New Testament was published in March 1961, and its total sales to date are approximately seven million copies.

■ Poikail John George, former director of program development for the University Christian Movement, has been appointed to the staff of the Executive Council by the Rt. Rev. John E. Hines, Presiding Bishop. He will serve as "Associate for Social Policy Development in the Public Affairs Team," which keeps the Council informed about current social and political issues. Mr. George is a 35-year-old native of Kerala, India, and a member of the Mar Thoma Syrian Church.

■ St. Paul's University (Rikkyo) in Tokyo has recently experienced an interior controversy resulting from the resignation (just before he was fired) of Prof. Takeshi Muramatsu, of the French department. A firm advocate of academic order, Dr. Muramatsu had been a target for abuse by the left-wing student movement. The daily newspaper *The Japan Times*, editorially supporting the ousted professor, declared: "Many adults are prone to forget that while the young demand change, they also need and seek stability. It is up to the elders to provide the guidelines. Giving in to their every whim is not only doing the students a disservice, but is abdication of the responsibilities of the adult."

■ Milt Larsen, communicant of the Church of the Advent, Norfolk, Va., and horticulturist for the Norfolk Botanical Gardens, has carved a tiki out of a creosoted piling for the lawn of Canterbury House, Old Dominion College, Norfolk. The Rev. William R. Martin, chaplain, said students have reacted so favorably to the tiki that he has had it imbedded in 100 pounds of cement.

■ A convicted robber in Wilmington, Del., was given 15 years' probation instead of a jail term in Superior Court after an Episcopal clergyman and a community service organization vouched for him. "Don't prove them wrong," said Judge Vincent A. Bifferato to Richard Cammille, 25, as he imposed the unusual sentence. He referred to the Rev. Clayton Hewett, rector of Calvary Church in Wilmington, and to a representative of a community action group. Fr. Hewett said that Cammille had worked for 18 months organizing athletics and other youth activities sponsored by his parish.

each parish is double the revenues now received.

(In the United States, the salary of a Roman Catholic priest is determined by his bishop and varies from diocese to diocese. On an average, pastors of parishes receive about \$225 a month with a small travel allowance. An assistant receives \$150-175 approximately. Cardinals, archbishops, and bishops receive no set salaries. All of their expenses are met by the Church.)

Vocations Drop to New Low

The number of young women entering the two principal religious orders of nuns in the Roman Catholic Diocese of Rochester will drop to a new low this year, reflecting a national trend away from religious community life. The Sisters of St. Joseph, whose mother house is at Nazareth College, expect only five girls to enter the order in September. This figure is the lowest in nine years, compared with a high of 54 in 1964, and enrollments of 34 in 1966, 16 in 1967, and 13 last year. The order is one of the largest in the diocese, staffing 57 of 102 diocesan elementary schools, four of 17 high schools, one college, a home for children, a home for the aged, a home for retarded children, a military academy, a Montessori school, and a hospital.

Sr. Mary John, in charge of public relations for the order, attributes the decline in vocations to changes in a wide range of areas. She said that the large drop between 1966 and 1967 reflects the impact of Vatican II and its change in Church attitudes and, too, the order has become more selective and is administering psychological tests to incoming postulants.

Parochial high school teachers are telling girls to wait a year or two before trying convent life, which Sr. John said could account for some of the decline. She also mentioned other forms of service available to young people—VISTA and the Peace Corps as two examples. Less certainty about the value of convent life and a feeling that religious life is not relevant also contribute to the smaller number of entrants, she said.

CANADA: TORONTO

Wide Use for Church

What has been called the "swingiest church in town," Holy Trinity, serves Copts, U.S. draft dodgers, teenagers, Alcoholics Anonymous, and Anglicans, and maintains a 24-hour-a-day telephone distress service, a cafe, and a professional theater.

The church's weekday work includes a noon luncheon restaurant where downtown workers flock to eat and talk; a professional theater; a "drop-in center" for teenagers; therapy classes; a seminar on urban problems; religious and other discussion groups; a psycho-drama group;

and poets reading their works. On Sundays, while Anglicans worship in the old church with its hand carved pews, Coptic Christian immigrants from Egypt use the upstairs chapel for their services. The congregation for the Anglican services includes Anglicans, United Churchmen, former Roman Catholics, American students evading the draft, and some U.S. Armed Forces deserters. Nearby, an old beer parlor has been rented by the church and converted into a haven for down and out men.

A seven-member council which meets three hours each week, governs the parish and reports every month to the community. The average monthly meeting is attended by 50-60 persons. Among the congregation are the Rev. Daniel Heep, an Anglican priest who works in a box factory; the Rev. Ted Mann, also an Anglican priest, who teaches at York University; the Rev. Edgar File, a United Church of Canada minister who directs the interchurch Urban Training Center for inner-city workers; professors, clerks, playwrights, lawyers, and architects.

MILWAUKEE

Church Denies Space to Panthers

The Black Panther Party clashed in Milwaukee with the pastor and other leaders of Cross Lutheran Church over the Panthers' program of giving breakfasts to poor children of all races. Daily serving of breakfast began June 16 in a residence after the Cross Church council refused permission for the use of the Lutheran Church-Missouri Synod congregation's youth center about a block away.

The pastor, the Rev. Joseph W. Ellwanger, said the congregation's council adopted a resolution saying that it could not cooperate "with an organization openly encouraging the violent overthrow of the government and thus violence against people." He said that about 40% of the church's communicant members are blacks, and that there are blacks on the council.

Leaflets were distributed by the Black Panthers announcing that the breakfasts were to be served at the Cross Church which has been the meeting place for inner-city organizations. The Lutheran pastor said the Panthers made their announcement about the use of Cross Church facilities without authorization.

At present the Panthers are using the home of Paul Crayton, a former Lutheran seminarian who resigned as interim pastor of Cross Church last winter for what he called personal reasons. Mr. Crayton, who is black, said he is a job replacement specialist for the Concentrated Employment Program, a federally supported program aimed at developing job opportunities for hard-core unemployed.

As children left breakfast for school, Felix Welch, field lieutenant told them, "Power to you, little sister," or "Power to you, little brother." Some stayed to talk with the Panthers whose conversations included such slogans as: "Take from the greedy and give to the needy," and "Get from the avaricious and give to the ambitious."

Dakin Gentry, Black Panthers defense captain who described the program as part of a nationwide project sponsored by the party, said the Panthers expect to start a second such program in Milwaukee, eventually turning the breakfast program over to private groups after first showing how it could be done. Mr. Welch reported that local grocers had donated the food.

The national Black Panther program to which the Milwaukee chapter subscribes includes this plank: "If the white businessman will not give full employment, then the means of production should be taken away from the businessman and placed in the community so that the people can organize and employ all of its people and give a high standard of living." Mr. Ellwanger said that after the action of the church's council, he had secured new information leading him to believe that the Milwaukee chapter's "stress of the violent overthrow of government is not national Black Panther policy. If that is true, there could be a straightening up of the local organization from the national leadership," he said. "It is one thing to have an organization where there are some individuals who say one thing, and another thing to have this as a national policy. If the church council were to find that this was the case, it would certainly alter our attitude toward the breakfasts."

The church council called for a report on how Cross Church could "honestly determine and meet the hunger needs in the community."

CONVENTIONS

Haiti

In its final action, the convocation of the District of Haiti voted unanimously to petition the House of Bishops for a resident bishop. The district has been without a resident bishop since the Rt. Rev. Alfred Voegeli was exiled from the country five years ago and this was the first convocation held since then. Presiding at the convocation was the Rt. Rev. J. Brooke Mosley, deputy for overseas relations of the Executive Council, who did so at Bp. Voegeli's invitation. Bp. Voegeli continues to administer Haitian Church Affairs from the United States.

During the convocation attempts were made to elect a bishop, but Bp. Mosley reminded the delegates that they were not empowered to elect a diocesan. The House of Bishops elects all missionary

Continued on page 12

Mary P. Truesdell

Deaconesses and the Diaconate

"In our judgment the ordination of a deaconess confers on her holy orders. In ordination she receives the 'character' of a deaconess in the Church of God; and, therefore, the status of a woman ordained to the diaconate has the permanence which belongs to holy orders. She dedicates herself to lifelong service."

Resolution on Deaconesses, Lambeth 1920, reaffirmed 1968

QUESTIONS have been caused by the resolution on deaconesses made by the Lambeth Conference of 1968. This came, not hastily, but as the result of meticulous study. In 1917, the Archbishop of Canterbury appointed a committee of eminent scholars and bishops to study ancient documents regarding the ministrations of women in the Church, and of deaconesses in particular. This study resulted in resolutions of the conferences of 1920, 1930, and 1948, stating that deaconesses belong to the ordained ministry. These resolutions, however, seemed to leave the office of deaconess as *sui generis*. Lambeth 1968 cleared this ambiguity when it stated that "those who are made deaconesses with the laying on of hands, with appropriate prayer should be regarded as within the Order of Deacons." Because the average Churchman cannot delve into this history, it might be well to review some salient points.

In the organizing of a continuing ministry, a task left the apostles to work out under the guidance of the Holy Spirit, the first step, needed and initiated, was for a "serving" (*diakonein*) ministry. Seven men were chosen, that the apostles should not have to leave the Word of God "to serve tables" (Acts 6:1-6). When the apostles had prayed, they laid their hands upon them, setting them apart for this duty. Soon more men, and also women, were needed. In I Timothy 3:8-13 there are parallel requirements made for the dea-

cons and "likewise women" (*gunaikas*). "The Seven" were nowhere called "deacon," but soon this common-gender word "servant" came to designate a specific person doing this type of Christian service. It is first found in Romans 16:1-2, where Phoebe is called a "*diakonon*" of the church in Cenchrea. About 112 A.D. Pliny calls deaconesses "*ministrae*." "*Diakonissa*" is used in 325 A.D.

In the early Christian centuries, men and women deacons were ranked as clergy, both as to the law as well as in the Church. There was a natural division of function within the diaconate: men were restricted in their ministrations to women. Each had its duties and restrictions. But as to ordination, the services run parallel:

From the *Apostolic Constitutions*:

Deacon	Deaconess
<p>Almighty God make thy face to shine upon this thy servant which is appointed un- to the office of deacon (<i>eis diakonian</i>) and fill him with the Spirit. . . .</p>	<p>Eternal God . . . look on this thy handmaid, which is appointed un- to the office of deacon- ess (<i>eis diakonian</i>), and grant unto her the Holy Spirit. . . .</p>

In the Constantinopolitan rite the diaconal stole was given to the deaconess, and this is also found in a service of the Latin Church. When minor clerical orders came into being, the deacon and deaconess were classed with the higher orders as they had the "laying on of hands" which the minor orders did not have at first. In papal directives to bishops, the deaconess is listed before the subdeacon. Religious monastic communities were often too in-

dependent of ecclesiastical control. Many times deaconesses were made abbesses that the Church might have as the head of an order one who was under obedience to Church authority.

CHANGING conditions, and the failure of the Church to adapt the office to new needs, resulted in the deaconess part of the diaconate practically disappearing during the Middle Ages. The office was never abolished; it merely became latent.

The first attempt at restoration came in 1734 when the non-juring bishops of Scotland, because of their study of antiquities, desired the restoration of the ancient office. They prepared a comprehensive service for making a deaconess, which included the laying on of hands. However, there is no record this service was ever used.

In the 18th and 19th centuries there was a revival of deaconess ministry begun by the Mennonites of Holland and the Lutherans of Germany. These noble works emphasized the serving ministry, but there was no connotation of ordination. Literally, they were sisterhoods. But they brought the name "deaconess" and the ideal of dedicated Christian service to the attention of the religious world. Wonderful as this was, this conception of deaconess ministry has clouded the clear viewing of the historic basis of the ordained office. Even today, many people within and without the Church have the idea that deaconesses are members of a sort of sub-monastic sisterhood of unordained charitable service.

Different action was taken in the Angli-

Mary P. Truesdell is a deaconess of the Church, who resides in Davenport, Ia.

can Communion. Here the ancient office of deaconess was really restored. Candidates received the laying on of episcopal hands with authority to exercise the office in the Church of God—the *sine qua non* of ordination. In 1862, the Bishop of London, and in 1885 and 1887 the Bishops of Alabama and New York, ordered women as deaconesses. They acted in accord with their prerogatives as bishops of the historic Church. Regulatory canons came later. Since the restoration of the office, hundreds of deaconesses have labored for the extension of the Church of God in city and in country and on the far-flung mission fields. They have served in parishes, in institutions, in educational and pastoral work. They must have demonstrated their usefulness for there have never been enough of them to meet the calls for their services.

RECENTLY, some people have been disturbed by reporting of what seemed unusual in deaconess ministry. The deaconess is under orders. One of her ordination vows is obedience to ecclesiastical authority. She works under the direction of the rector or priest-in-charge, who is required to give her authority in writing. Or she works directly under the bishop; she is not on her own. She must be canonically attached to a diocese and is transferred by letters dimissory. As diocesan missionaries, deaconesses have been sent, singly or together, to establish and maintain mission stations. Here services are conducted and instruction is given on Sundays and weekdays, and a pastoral relationship is established with the people of the region. A priest or bishop may only

occasionally visit the remote station. A deaconess in charge of a mission is not usually called a "vicar," which means "one to whom authority is delegated," but this is what she is. A deaconess sent to an urban mission and given a title is not doing something new; the location is just different. Under episcopal direction deaconesses have conducted funerals and marriages on the mission field, though not often. It has been desirable on these occasions that, beyond the requirements of the state, the Church should offer Christian prayer. In one location where there was a shortage of priests, a bishop ordered a deaconess to help by administering the chalice. She protested that American deaconesses do not do this. He replied: "Here you are a deaconess of the Chinese Church, and under orders!" So, vested in surplice and diaconal stole, she did as was ordered. The taking of the reserved sacrament to sick women was one of the ancient duties of the deaconess. In some parts of the American Church, this is done at the present time.

While the Lambeth Conference acts only in an advisory capacity to its component member Churches, its opinions and advisements carry great weight. The 1968 conference stated: "In view of this reaffirmation (that deaconesses are within the diaconate), canonical regulations will have to be made by each province or regional Church to regularize the status of deaconesses ordained in the past." Revision of the ordinals was also recommended.

As to status, the services used to order deaconesses in England and America have contained the essential ingredients of ordination. But the American canons regarding the diaconate of women (and also men) need revision. More specific requirements as to educational, medical, and psychiatric status should be made *before* a candidate is accepted as well as before ordination. There should be better directives as to duties, what can be done, what a bishop may order done beyond usual duties. In England a deaconess may "preach"; in America she makes "devotional addresses," though these may be more homiletical than many masculine offerings! A deacon or deaconess does not "bless," yet both are empowered to perform baptism in the absence of other clergy. Presumably they would use the service from the Book of Common Prayer. What about the blessing of the water to be used? "*The Minister shall say . . . Sanctify this water. . .*" What about the blessing of the ring in marriage? All these things will need careful study by canonical scholars.

Another distressful query asks, "If deaconesses are really deacons, will they not be candidates for the priesthood?" No! The early office of deacon was an office distinct in itself. Later, it was a natural development. As the Church looked for good men to be presbyters, where could

better men be found than among those faithful, tested "*diakoni*"? This was so frequent, it came to overshadow the unique identity of the deacon's office. To his ordination prayer was added, "Grant him . . . to be counted worthy of higher standing." This is not found in services for ordination of the deaconess. Today, it is encouraging to note there is an increasing number of men being ordained to be "perpetual" deacons with no thought of seeking a higher office. Were there more of these, there would be no need of delegating unordained laymen to administer the chalice.

But the question persists, "Will there ever be women priests?" Who can answer? The Church abides by apostolic tradition. There is no tradition for women as priests in the historic Church. When the Chinese Church asked Lambeth to advise them regarding ordaining women as priests, they accepted Lambeth's negative answer. In 1960, the ordination of three women theologians as priests in the Lutheran State Church in Sweden (which has bishops of apostolic succession), caused much tension there. One of the arguments against women as priests is that such action would hinder ecumenical relations. Yet there is talk of this within the Roman Catholic Church: "The place of woman in the Catholic Church is changing fast. . . . The presence of female auditors from the third session of the Second Vatican Council onwards points to the hesitant beginning of a fundamental change in attitude. Several bishops from all parts of the world have voted that an end be put to the inferior position of woman in the Church. The revision of canon law is getting underway. . . . The real cooperation of men and women is a task for all who are concerned with the renewal of the Church: not only the well being of women is at stake, but also the well being of the entire Church" (René Van Eyden, in an article in the December 1968 issue of *Sisters Today*).

IT is true that times are changing! Less than 150 years ago a learned man wrote: "For this work, a thorough knowledge of arithmetic is necessary, and we all know that the feminine mind is incapable of such!" Yet today, women have won their place in industry, the professions, and to a limited extent in political life. Some say within the next 25 years we might see a woman President of the United States! Will the Church ever break with tradition? Again we say, who can answer? Is tradition wholly sacrosanct? Does tradition always, and entirely, reflect the positive will of God? Is it still possible for the Holy Spirit to guide the Church into a new understanding of God's will? Could this lead to new thinking and to action in obedience? The time is not yet. The task before the Church today is the utilizing of the traditionally-secure office of deaconess to its full potential.



“. . . candidates receive the laying on of episcopal hands. . . .”

EDITORIALS

Reparations? No!

RESPECTFULLY we must disagree with our friends in the Episcopal Society for Cultural and Racial Unity (ESCRU) about "the concept of reparations as expressed in the Black Manifesto" (story on page 6). Our disagreement is strictly about the concept, as a concept. We disagree with it on historical, logical, realistic, and religious grounds.

To begin with the historical question about precedents: The ESCRU statement cites this nation's dealings with the American Indians as a legal precedent for the Churches' payment of reparations to the black poor. It acknowledges that this precedent is inadequate. Indeed it is: not only inadequate but, as a precedent, non-existent. Has the USA ever paid "reparations" to the Indians? None that we can find in our reading of this shameful chapter in American history. Even when there has been some payment to some tribes for some banditries and swindles this has not been reparations—conscious compensation for acknowledged wrongs. A precedent must actually have happened, to be a precedent; and this one has not.

The nearest approximation to a vast collective "reparations" action in history was the bill imposed upon Germany by the victorious Allies after the first World War, and this was imposed, of course, at the point of a gun: the payers of the reparations did not voluntarily assume the burden. What happened? The oncoming generation of German citizens repudiated it as fast as they could get away with it, reasoning that it was not up to them to pay for the sins—or mistakes, or bad bets—of their fathers. What is significant for our present consideration is that most Americans, Englishmen, and others at the time accepted this reasoning. They felt that it didn't make sense to hold post-war Germans liable for what pre-war Germans had done, and at that time it became an established principle among the somewhat Christian nations that collective and inherited "debts" of this kind—for the deeds or misdeeds of the fathers—are uncollectable in equity and in fact. ESCRU's reference to West Germany and Japan is puzzling, in the context of this discussion. It is true that massive U.S. capital loans and aid to these former enemy countries enabled them to catapult themselves to worldwide economic power and prominence. But what bearing has this upon the question of reparations allegedly due the black people from the Churches? American aid to West Germany and Japan was in no way given as "reparations."

It is not true to say that the Negro has the same kind of moral claim against the American Churches as the Indian—or the Negro—has against the American nation. The Church as the Church, the corporate community of Christians within the nation, is guilty of many things, but not guilty as specifically charged in this matter by NBEDC, ESCRU, and other proponents of the reparations concept. Says ESCRU: "We acknowledge the Church's involvement since the beginning of this nation, through individual members and as a corporate institution, in the development of the present

racist system which oppresses black people." "Involvement" has become in our day almost a non-word; but what is clearly meant here is that the Church has wickedly and purposely worked with other evildoers to create "the present racist system." This statement reels under its load of guilt-complexed emotionalism. It cannot be seriously intended as a summary description of the role of the Church in American history, yet as a proposed statement of fact it is made unconditionally. The Church has contained slave-owners, slavery-defenders, hate-mongers, wage-slavers, all sorts and conditions of racist scoundrels who were (and are) what they were (and are) in spite of the Church. Perhaps the Church should throw them out, but as a rule it does not, because it reads some passages in the gospels which pose some awkward difficulties to such an exclusivism. The Church also created the conscience which condemned slavery and demanded emancipation. Its task in every age is to create the conscience that can make no peace with oppression. It has created the Christian conscience of ESCRU. To speak of the Church *tout court* as the congregation of heartless hypocrites and scheming racist exploiters, with no reference to its role and reality as the fostering mother of freedom, justice, brotherhood, and charity, is to speak against the truth as well as against the Church—however good the motive.

So we must reject the concept of reparations as expressed in the Black Manifesto, for these reasons: Reparations on a massive collective scale are uncollectable, especially if part of the assessment is against people now dead. The manifesto militants are badgering the wrong debtor. The Church should be the conscience of the whole nation in this matter, but it is not itself the whole nation. These are negative objections to the concept. There remains a great positive objection. This concept, if implemented in action, would put the Church and the black community on the wrong basis with one another, perhaps forever. Christians are called to help their brother in need because he is their brother in need, and not because he has a claim, real or fancied, against their grandparents, or Church, or nation. The NBEDC clearly sees the Church as an institution with lots of money—that and only that. We think that the voice of ESCRU should not be raised to second a motion so faulty in focus and untruthful in content.

St. James Speaks Again

OUGHT Christians to pray, or can they truly pray at all, without backing up their words to God with deeds for God? This question was moot in the Church when St. James wrote his epistle, part of which is addressed to this question. He doughtily contends that faith (which includes prayer) without works is dead (2:17). More recently, in fact within the past few weeks, some young Christians have raised the question again. They have done so within the department of faith and order of the National Council of Churches, in planning for the ecumenically observed Week of Prayer for Christian Unity next January. In the spirit and tradition of St. James they have "radically

called into question" what have been thus far the exclusively spiritual aims of the Week of Prayer, insisting that prayer for unity during that week should be combined with inter-Church efforts to meet social needs on the local community level.

A statement will soon be circulated among American Churches urging that the Week of Prayer may "become the opportunity to establish and pursue a program of Christian participation in development, to make contacts between the local population and migrant workers or other groups, to take new initiative in a racial project, to provide occasions for discussion between political groups which are otherwise not on speaking terms, or to start an effort to visit lonely and isolated people."

There is saving health in this proposal. The ecumenical movement is presently becalmed, moving very slug-

gishly where it is moving at all. Perhaps Christians have done about all the talking that needs to be done about the subject; and ecumenical hymn-fests and prayer-fests are all over the landscape—for which the Lord be praised. But these young activists are calling the Churches to a kind of search for unity which may set the movement to moving again. They want to put some muscle into the effort, believing that Christians will draw closer to each other in the Lord not only by praying together but by loving and serving the world together as servants of the Servant and as sons in the Son. We hope that their voice will prevail. Let the Week of Prayer be as much as ever a week of prayer. There cannot be too much prayer. But let all Christians be mindful that prayer is faith talking to God, and faith without work is, as St. James said, "dead, being alone."

NEWS

Continued from page 8

bishops. Following this explanation, debate continued until a resolution to petition the House of Bishops was introduced and received a unanimous vote.

Pittsburgh

After a recess, the Diocese of Pittsburgh again convened in meeting. The regularly scheduled 104th annual convention had ended with a number of resolutions still to be considered and a walkout by the black delegates from one parish [TLC, June 15].

After a service using the trial liturgy, the Rt. Rev. Robert Appleyard made a "Basic Statement of Belief" in which he commented particularly on racism which he said is a "denial of the Christian faith and a denial of the reconciliation of Christ through whom all division is removed. It denies our common humanity, for it places racial identity above our identity with Jesus Christ. Since we have failed to accept our corporate witness, we need to re-examine our lives by the Gospel, inclusive worship, and justice for all." And with direct reference to resolution 5 that had caused the earlier demonstration, Bp. Appleyard said, "I call upon the churches to press upon the governments of their communities and the organizations within their communities to promote fundamental human rights right there."

Some five hours later, convention accepted a spontaneous motion from the floor that the cutback in the local public school food and milk programs be reversed so that with the 90% federal assistance funds considered, the diocese this year can supply aid to hungry school children. It was suggested that a tithe of the Centennial Episcopal Advance Funds, or approximately \$80,000 be designated for food programs in the diocesan area of southwestern Pennsylvania.

Other action taken included a resolution on integration, segregation, and freedom of association, a toned-down version of the membership-in-segregated-organi-

zations resolution (resolution 5). It made no mention of any action to be taken by members of such organizations or resignation from them and was defeated by voice vote. Authors of the original resolution (5) presented a statement of conscience in which they asked the bishop to appoint a biracial committee to implement the provisions of the resolution on the dignity of man passed at the 1968 diocesan convention and to report on the efforts at the 1970 convention. Six clergymen had signed the statement as presented.

More heated consideration came over a resolution endorsing General Convention's stand on war and military service. The action was defeated. However, convention approved the calling of a conference on the theme of the role of the Church as agent of peace in time of war.

A lengthy resolution on abortion was tabled on the basis of incomplete information.

MICHIGAN

Women End Sit-In

The executive council of the Diocese of Michigan voted to meet unofficially with representatives of the National Black Economic Development Conference for purposes of dialogue only. As a result the eight women who had occupied the office of the Rt. Rev. Richard Emrich ended their sit-in. They had taken over the bishop's office when Bp. Emrich refused to sanction an official meeting with NBEDC and the executive council. The bishop, however, pointed out at the time that the council could override his decision and hold such a meeting.

The meeting between the executive council and NBEDC included members of the standing committee. Both sides agreed to make no statement to the press beyond saying that they had had a good discussion.

At a later meeting some 45 clergymen of the diocese met in St. Cyprian's Church, Detroit, called there by the Rev. Canon Malcolm Dade and the Rev. Carl

Sayers, rector of St. Stephen's Church, to "unify the diocese." The result was a request to Bp. Emrich to make a two-day meeting of the annual diocesan convention to be held in Saginaw next October. The first day's meeting would then be devoted to discussion of issues of race, poverty, and injustice. The clergymen also voted unanimously to extend a resolution of appreciation and support to Bp. Emrich.

INDIA

Priests Leave Communion

Five former Anglican clergymen have been received into the Roman Catholic Church in Madras. Members of the Anglican Diocese of Nandyal in Andhra state, the five priests made a submission of faith before Roman Catholic Bishop J. Rajappa of Kurnool, in which they "recognized the [Roman] Catholic Church as the mother and teacher of all Churches. . . ." Earlier, they had attended a two month orientation course in Roman Catholic theology.

Along with some members of the Nandyal diocese, the five opposed the choice of joining either the Church of South India or the Church of North India in Church merger plans. They held that both Churches were deficient in the theology of the Mass, infant baptism, consecration of bishops, and the apostolic succession of the clergy.

Bp. Rajappa said, following the ceremony of admission, that the Indian Roman Catholic Bishops' Conference had approached Rome with a request for a special dispensation to enable the Anglican priests to be ordained priests in the Roman Church. All five are married and have children. The bishop went on to say that the decision to admit them into the Roman Church was "most difficult and delicate."

Nandyal was the only diocese in South India that declined to join the Church of South India formed in 1947 by a merger of major non-Roman Churches in the region.

BOOKS

CIVIL DISOBEDIENCE AND THE CHRISTIAN.

By Daniel B. Stevick. Seabury Press. Pp. 222. \$6.95.

The Rev. Daniel Stevick, associate professor at the Philadelphia Divinity School and a recognized authority on canon law, wrote *Civil Disobedience and the Christian* "in response to contemporary events," as "an inquiry into the relation between Christian obedience and responsible civil disobedience." He adds: "I mean only to isolate the issue: 'Is it ever right or permissible in conscience to break a law?' and to consider this ethical problem without extended reference to concrete cases" (quotations from the author's preface). The subject is an important and timely one on which there is remarkably little guidance in standard works of Christian ethics. Thus the book is a valuable contribution to a subject that is of great importance in these days of manifold protests, ranging from the burning of draft cards to the interruption of church services, the violent seizure of college administration buildings, and the multitude of "non-negotiable demands" of which the newspapers record almost daily incidents.

After a preliminary chapter in which he attempts to clarify "what the issue is and is not," Dr. Stevick considers the New Testament on the state—including the scriptural "yes" of Romans 13:1-7, "Let every person be subject to the governing authorities . . ."; the scriptural "no" of Acts 5:29, "We must obey God rather than men"; and the scriptural "perhaps" of Mark 12:13-17, "Render to Caesar the things that are Caesar's and to God the things that are God's." The result is an ambivalence of the New Testament witness "which has been echoed often in history when the Church has been alert to the duality of its citizenship and the difficulty of its calling." It is, perhaps, not to be expected that the present work will do much to resolve this ambivalence; and indeed it does not. However, it does indicate that there are times when the Christian conscience will require civil disobedience, provided the action taken is within the framework of established authority, and the individual is prepared to take the consequences. It also differentiates between civil disobedience and revolution—"a distinction which does not always fare well in practice." This, it would appear to the reviewer, is the understatement of the week.

A valuable appendix quotes a selection of "ecumenical and denominational statements" on the subject. Included is that of the bishops of the Episcopal Church, rejected decisively by the lay vote in the House of Deputies at the 1964 General Convention but later issued by the bishops as a "position paper." It recognizes the right of Christians to disobey laws that they believe to be unjust "when the means

of legal recourse have been exhausted, or are demonstrably inadequate . . . so long as such persons (a) accept the legal penalty for their action, (b) carry out their protest in a non-violent manner, and (c) exercise severe restraint in using this privilege of conscience because of the danger of lawlessness attendant thereon."

CLIFFORD P. MOREHOUSE
St. Boniface's, Sarasota, Fla.

* * * *

COLLEGE RUINED OUR DAUGHTER. By Wesley Shrader. Harper & Row. Pp. 156. \$1.95.

In this reviewer's estimation, *College Ruined Our Daughter* is about as phony as a \$3 bill. If Dr. Wesley Shrader is a college chaplain (or as the back cover reveals, a pastor serving college youth at Bucknell University), then God help the youth on college campuses. The whole melange is nothing but a series of sermons revealing the modernistic and humanistic views of a contemporary minister. It probably never could have obtained a publisher had it not been embellished by its setting of present-day university life.

Dr. Shrader writes of the "immoral war in Africa" that America is waging; why doesn't he have the guts to come out and say Vietnam? And in the chapter where he counsels Mrs. Soper, the mother of Mary Ann who has become pregnant while on a weekend skiing jaunt, he writes: "Mary Ann has never before skied, but neither have several of the other girls. Her roommate assures her she will have a glorious time without skiing. The boys like nothing better than to teach the girls. . . ." In this context he should have included the humorous definition of sex now current: "The most fun you can have without laughing." This homiletical conglomeration includes the usual plots: Star athlete quits team on eve of traditional game to show his contempt for the war in Vietnam (pardon me, Africa); white girl falls in love and marries Negro boy (somewhat cushioned by the fact that the chap is an Episcopalian); son Mel turns out to be a homosexual but this is all right because he is of age and really a mature adult simply doing his thing; Sue Blanton wrecks her sorority, cohabits with Larry Erickson, and couldn't be happier (but all is OK Mother because as they roar down the street on her full-sized motorcycle: "Their wave to me was a reminder that they had the situation under control.") With lines like that I felt like my lunch had gone down the wrong way! *Ad infinitum, ad nauseam!*

In closing let me say that I am sure that much of the setting that Dr. Shrader depicts is no doubt true, but his response to it is about the weakest and most dangerous pap that I have ever had the displeasure to read. His writings parallel those of a college chaplain who conceives himself to be a creative dialogist; each month in his publication he includes a

SCHOOLS

FOR GIRLS

Hannah More ACADEMY

Accredited Episcopal college preparatory boarding and day school for grades 8-12. Located 17 miles northwest of Baltimore on 67-acre campus. Fine arts program includes music, dance, art. Established 1832. For complete information write:

The Rev. Kenneth W. Costin, Headmaster
Box L, Hannah More Academy
Reisterstown, Maryland 21136

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. 40385.



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

Saint Andrew's School

OF BOCA RATON, FLORIDA

An Episcopal boarding school for boys of all denominations. College preparatory, grades 7-12. Highest academic & moral standards. Developmental reading. Work program. Fully-equipped labs. Sports. Olympic-size pool. Modern air-conditioned buildings. Catalog: Eugene L. Curtis, Jr., Hdm., Boca Raton, Fla. 33432.

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

One year . . . \$10.95

The Living Church

407 E. Michigan Street
Milwaukee, Wis. 53202

CLASSIFIED

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

BOOKS

SICK SOCIETY?? Truth is stranger than fiction. \$4.95 (plastic), \$5.95 (cloth). Honor System Publishers, Box 3, Monroe 1, Wisconsin, U.S.A. 53566.

LINENS AND VESTMENTS

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

POSITIONS OFFERED

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.*

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

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.

Use the classified columns of

The Living Church

to **BUY** or **SELL**

CLASSIFIED ADVERTISING RATES

(payment with order)

- 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.
- 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.
- Resolutions and minutes of Church organizations: 15 cts. a word.
- 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

dialogue confrontation of Super-Priest with his arch-enemy Sinbad! Surely a converse paraphrase of our blessed Lord's words will once again arise to confront us: "Give not that which is specious and expedient unto our students, neither cast ye your pusillanimous utterances before them, lest they trample them under their feet, and turn again and rend you."

(*The Rev.*) **GERALD L. CLAUDIUS**
St. John's, Kansas City, Mo.

* * * *

THE EAST BURLAP PARABLES. By **Richard N. Rinker.** University of Nebraska Press. Pp. 169. \$3.95.

There is possibly no more difficult form to sustain than good satire which demands a superabundance of unusual talents. Beyond writing skill, the author must have an incisive mind, rapier wit, and limitless imagination to combine with his disrespect for sacred cows. His must be the courage and skill of the neurosurgeon. A rather tall order, which accounts for the dearth of successful satirists.

In *The East Burlap Parables* Richard N. Rinker displays unusual talent to be sure; but his rapier is balsa wood and the hand that holds it has more the strong and gentle touch of the dairy farmer than the swift, deft movements of the nit pick-

er. Having set himself an almost impossible task of 75 lightning thrusts he ends by administering 75 gentle nudges in the ribs to no total effect. As 75 weekly tidbits the "parables" would be digestible; but in one package the humor seems contrived and one remains unmoved. Pastor Rinker is far too sweet and gentle a pastor to contend seriously for the mantle of Swift.

(*The Rev.*) **WILLIAM M. SHERATON, D.D.**
Holy Trinity, Valley Stream, N. Y.

Booknotes

By **Karl G. Layer**

ABRAHAM, LOVED BY GOD. By **H. Gaubert.** Hastings House. Pp. xii, 195. \$5.95. Unless one has access to a modern historical commentary on the Bible, which gives some knowledge of the influences and forces which acted upon the figures in scripture, he will have difficulty in comprehending the full ethos surrounding that which he is reading. This book is the first volume in a series of 12 whose object is to provide such a commentary. It attempts to take the life of the patriarch Abraham, retrace it, and place it within its geographical context and human framework, using in the process modern historical, archeological, and ethnological scholarship. Highly recommended.

PEOPLE and places

Armed Forces

Chap. (LtC) **R. H. Hawn** 096977, Box 6008, Ft. Bliss, Texas 79906.

Chap. (Maj) **Jon M. Lindenuer** 094611, Post Chaplains Office, Ft. Carson, Colo. 80913.

Chap. (Lt) **Robert A. Moore**, CHC, USNR, III MAF Chaplains Office, FPO San Francisco 96602.

Laitry

Cynthia C. Wedel, Ph.D., who resigned from her position as associate general secretary for Christian unity with the National Council of Churches, is to be associate director of a new national center for volunteerism, Washington, D.C.

Bill Bateman, acolyte of St. Christopher's, River Hills, Wis., designed a rocket boost-glider for flight and re-entry which was tested in a wind tunnel he also built. He has received three awards from the Wisconsin Junior Academy of Science, including a certificate of merit from the U.S. Army.

Mrs. Harold G. McConnell, **THE LIVING CHURCH** correspondent for the Diocese of Minnesota, and member of numerous radio and TV commissions in her diocese among other assignments, received a Merit Award at the University of Minnesota for her work as editor of *Communique*, the news organ for members of Minnesota International Center, U of M.

Churches New and Old

St. Mark's, Wilmington, N.C., observed its centennial with a month of festivities which included the centennial celebration with the Bishop of East Carolina officiating. He also preached at a centennial dinner. The Rev. Edwin E. Kirton has been rector of the parish since 1951.

Renunciation

On May 27, the Bishop of Florida acting in accordance with the provision of Canon 60 and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by **Everett Eugene Ruyle**. This is for causes which do not affect his moral character.

Retirement

The Rev. **C. Randolph Mengers**, rector of St. Columba's, Washington, D.C., for the past 27 years, will retire Sept. 1. He was honored at a special service and reception earlier this month, when the Bishop of Washington was the guest preacher. Address Sept. 1: 5011 Sentinel Dr., Apt. 65, Sumner (Md.), Washington, D.C. 20016.

The Rev. **Francis W. Read, J.D.**, vicar of St. Columba's and St. Columba's Retreat House, Inverness, Calif., has retired. A practicing attorney at the time of his ordination in 1937, he was also a U.S. Army chaplain in WW II. He is now associated with the American Church Union, Pelham Manor, N.Y. Address: 730 Pelham Rd., Apt 6D, New Rochelle, N.Y. 10805.

The Rev. **Michael J. Kippenbrock**, vicar of All Saints', Enterprise, Fla., retired July 1.

The Rev. **Bradford Burnham**, rector of St. John's, Troy, N.Y., and chaplain of the Troy Fire and Police Departments for 25 years, has retired and has been named honorary canon of the Diocese of Albany.

Ordinations

Priests

Alabama—The Rev. **Grady Wade Richardson**, curate, Christ Church, 605 25th Ave., Tuscaloosa, Ala. 35401.

Connecticut—The Rev. **Russell Harvey Allen**, curate, St. Paul's, 220 Valley, Willimantic, Conn. 06226.

Louisiana—The Rev. **Jervis Oliver Burns, Jr.**, curate, Trinity Church, Box 946, Natchitoches, La. 71457 and chaplain at Northwestern State College; the Rev. **Haynes Webster Dugan II**, curate, Grace Church, 100 W. Church St., Hammond, La. 70401 and chaplain at Southeastern Louisiana College; and the Rev. **John Lindsey Holleman**, curate, St. George's, 4600 St. Charles Ave., New Orleans, La. 70115.

Upper South Carolina—The Rev. **Frederick C. Byrd**, assistant to the rector of St. James, 301 Piney Mountain Rd., Greenville, S.C. 29609; the Rev. **John Allen Caridad**, assistant to the rector of St. Michael and All Angels', 6408 Bridgewood Rd., Columbia, S.C. 29206; and the Rev. **Orion**

Woods Davis, assistant to the rector of Church of the Resurrection, Box 163, Greenwood, S.C. 29646.

Deacons

Alabama—Jo Cowin Tartt, assistant, St. Mark's, Washington, D.C.

Connecticut—(All locations in Connecticut) Timothy Oliver Carberry (son of the Rev. Oliver D. Carberry), curate, St. Mary's, Manchester; Robert R. Hardman (son of the Rev. George D. Hard-

man), curate, Christ Church, Greenwich; David E. Landholt, curate, Trinity Church, Southport; Gerald Alan Riley, curate, Holy Trinity, Middletown; and Robert E. Taylor, curate, St. Andrew's, Meriden.

Upper South Carolina—Raymond Crawford Ramage, M.D., Christ Church, Greenville, S.C.; and Lynn Powers Smith, Lt. Col., USAF, ret., St. Francis', Greenville, S.C.

West Virginia—Arthur Lasure Bennett, curate,

St. Stephen's, 200 Virginia, Beckley, W. Va. 25801; Curtis Lyle Cowell, in charge of St. David's, Cross Lanes, Nitro, W.Va. 25143; and James William Henry Sell, in charge of St. Martin's in-the-Fields, McKees Creek Rd., Summersville, W. Va. 26651.

Perpetual Deacon

West Virginia—James Waller Ford, Church of the Redeemer, Ansted, W.Va., address, East Bank, W. Va. 25067.



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. Broman, c
Sun 7:30 HC, 10 MP (1S HC); Wed 10; Thurs 6

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

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

FORT COLLINS, COLO.

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

DANBURY, CONN., CANDLEWOOD LAKE

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

WASHINGTON, D.C.

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

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

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; also 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 Liturgy; 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

FLINT, MICH.

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

HOLLAND, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. 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.

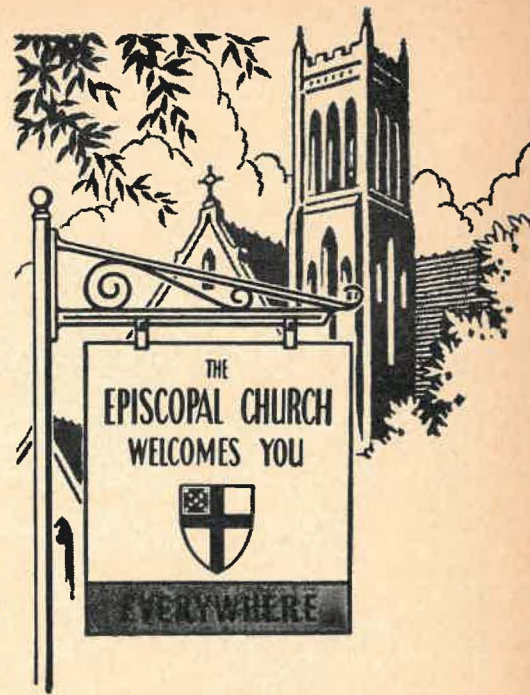
TRINITY (Downtown) Island & Rainbow
The Rev. James E. Carroll, r; the Rev. D. D. Cole
Sun HC 7:45, MP & H Eu 10; EP 5:15

(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)



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. Maties, 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

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 Damrosch, 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

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

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. Caguiat, 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

SAO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
Rua São Luiz 1231, Santo Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.96
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Jean A. Rickert, Associate
Sun 8 HC, 10 MP & Ser (HC 1S)



CHURCH OF ST. LUKE AND THE EPIPHANY
Philadelphia, Pa.