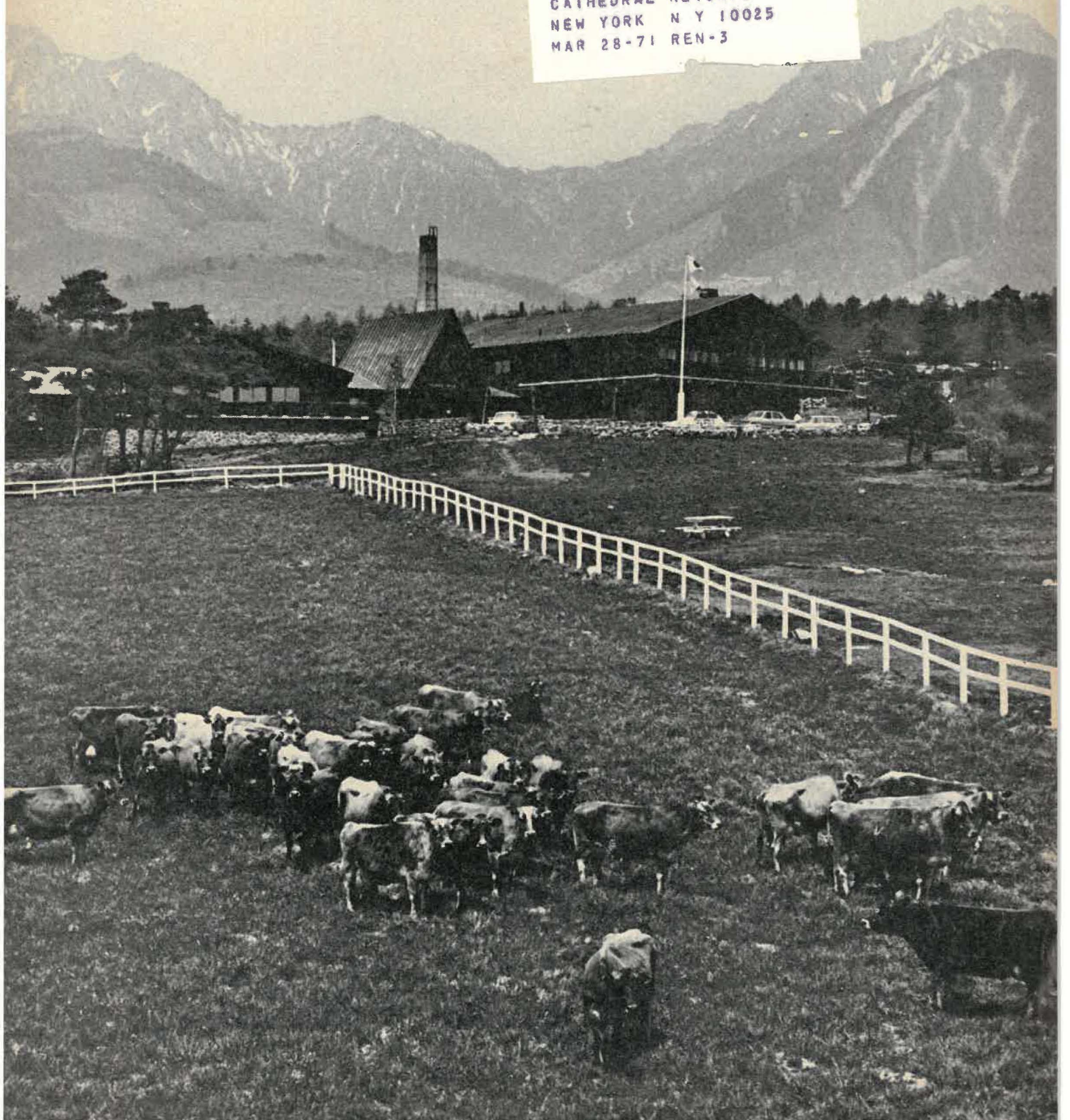


The Living Church

August 31, 1969

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ALL CLERGY PLEASE NOTE

FACT:

Special General Convention II will be meeting in South Bend, Aug. 31-Sept. 5.

FACT:

Many decisions affecting the corporate life of the Church and the individual lives of all Churchmen will be made at this meeting.

FACT:

THE LIVING CHURCH will be covering GC II, and reporting its actions in full.

FACT:

THE LIVING CHURCH is the only weekly news journal of the Episcopal Church.

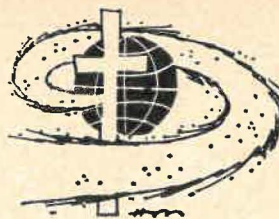
CONCLUSION:

A bundle subscription to THE LIVING CHURCH will have copies of the magazine at your church each Sunday so that your people may read of the actions of GC II, thereby becoming better informed about their Church and the decisions which will be affecting their lives.

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

Around



& About

— With the Editor —

I was in Palestine when the lunar landing was made. Our guide, an Arab Christian, kept us informed from Arabic radio broadcasts. I don't think he was just being polite when he said, "We're so glad the Americans did it and not the Russians!"

All the lamentations to the effect that it was wicked to spend all this money on Apollo 11 when people are hungry reveal a defective biblical theology. God commands His human creatures both to have dominion and to feed the hungry, so it is idle to talk about options in this context. If man does not take seriously the mandate to exercise and enlarge his dominion over nature he will eventually find himself unable to feed either his neighbor or himself.

Prof. **André Dumas** of the Protestant Theological Faculty in Paris had this to say: "Man's technological ability confirms the deep theological conviction that he is the center of the cosmos, not in the naive anthropomorphic sense of being the geographical or cosmological center, but in the scientific and philosophical sense of being free to undertake the successful exploration of the heavens as he had already explored the earth."

Most present-day Christians have been wondering for years what man's "conquest" of space will do to religious faith—specifically to Christian theism. I've been wondering too. But all my wondering seems to wind up for the rest of the evening in the belief that nothing has fundamentally been changed between God and man. God commanded us at our creation to go ahead and do all these things which, once they are done, tempt us to imagine that we are now doing for ourselves what we used to ask God to do for us—that the child is taking over the family business from the Sire. We assume, quite uncritically, that 20th-century Technological Man finds it harder to believe in his own contingency, creatureliness, and under-God-ness, than did his forebears. This is questionable. Quite conceivably the man who first made a viable bonfire by scratching flints was likewise puffed up, now that he didn't have to pray for a fire sent from heaven any longer. And as for the man who invented the wheel—he must surely have written to the *Times* to suggest that henceforth man could devote himself to making his own heaven in his own world.

What if we learn how to prolong life indefinitely? Or how to create human life

in a test-tube? In that case, too, nothing fundamental will be changed between God and man: not if the God with whom we have to deal is the living God of the Bible, not if the man with whom we have to deal is the son of Adam. Every human achievement is the work of God, without whom nothing is strong, nothing is holy, nothing is even possible. This is the catholic and apostolic faith. Chesterton once remarked that the sun does not rise in the morning because the earth rotates as it revolves around it; the sun rises because God says to it, "Get up!" He was talking about the ultimate cause. Man's going to the moon has the same ultimate cause: God says, "Go to the moon!"

One more thought: Man's "conquest of space" is a journalistic phrase rather than an accomplished fact. Man is not conquering space and time; he is learning how to live better with them and profit by them. Some pundits of relativity theory hold that if we ever master the trick of traveling faster than light we might be able to catch up with time itself. Then what happens?

*There was a young lady named Bright
Who could travel much faster than light:
She set out one day
In the "relative" way
And came back the previous night.*

Q.E.D. Still, you never know. It's an incredible world.

Sir **Winston Churchill** prophesied, in his *Thoughts and Adventures*: "Projects undreamt of by past generations will absorb our immediate descendants; forces terrific and devastating will be in their hands; comforts, activities, amenities, pleasures will crowd upon them, but their hearts will ache, their lives will be barren, if they have not a vision above material things. And with the hopes and powers will come dangers out of all proportion to the growth of man's intellect, to the strength of his character, or the efficacy of his institutions. Once more the choice is offered between Cursing and Blessing. Without an equal growth of Mercy, Pity, Peace, and Love, science herself may destroy all that makes human life majestic and tolerable. There never was a time when the inherent virtues of human beings required more strong and confident expression in daily life; there never was a time when the hope of immortality and the disdain of earthly power and achievements were more necessary for the safety of the children of men."

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.

Voorhees

The editorial [TLC, July 20] in which was incorporated the statement of J. Kenneth Morris deserves some comment.

The first resolution of the Executive Council was simply intended to prevent any Voorhees student from being deprived of bail for economic reasons. The second resolution simply expressed the consensus of the Executive Council that the whole matter should, if possible, be worked out within the Voorhees College family.

I happen to have been in the law-enforcement field for more than 20 years as an elected Commonwealth's Attorney of a rural Virginia county. On the basis of this experience, I know that an understanding reached between a complaining party and an accused quite frequently affords a more real solution of their difficulties than criminal prosecution with respect to a particular event.

I have also learned that people can, for a variety of reasons, differ quite honestly as to the facts of a given situation. Mr. Morris was not at the Executive Council meeting. I was. For instance, my recollection of what prompted the bail resolution was not a statement that three students were unable to post bail, but that bail which had been posted was to be withdrawn because the bondsman had not been paid.

The Executive Council did not pass upon the merits of the controversy. Had Mr. Morris been at the meeting he would have been aware that council members did not condone what had taken place. In answer to persons obviously concerned and in distress, it merely sought to suggest that there was room for reconciliation. I have no apologies for my vote in support of the resolutions.

JOHN PAUL CAUSEY
Attorney-at-Law

West Point, Va.

History's Greatest Week

I know I didn't imagine it because I heard it and read it: (1) once "live" on TV, via telstar; (2) three times that day by taped relay; and also (3) at least three more times in several newspapers, including *The New York Times*. What I heard and read were these words by President Nixon when he leaned over to peer at the Apollo 11 astronauts in their isolation quarters on the *USS Hornet*: "This is the greatest week in the history of the world since the Creation."

ON THIS WEEK'S COVER is a view of part of the *Kiyosato Educational Experiment Project (KEEP)* in Kiyosato, Japan. During the past 20 years, 900 mountain acres have been turned into a project of faith, health, food, and hope for the Japanese. Dr. Paul Rusch, founder, has been under medical restriction on his work and writing, but he hopes to be active before summer is over. Ryozo Natori is executive director of KEEP.

Undoubtedly, as with many of us, President Nixon's mind was too boggled at the enormity of the achievement he was praising to be as precise as he might otherwise have been.

There was at least one other week "in the history of the world since the Creation" which was of greater importance, of infinitely greater importance. I refer to that week we customarily observe, beginning with Palm Sunday, ending with Easter. Although but one week in Jesus's life, more than 25% of the text of the four gospels is devoted to that one week.

Without minimizing the achievements of those who put the men on the moon, and without deprecating one bit the heroism of the men themselves, the fact does remain that these astronauts, however much we may admire and want to be like them, did something most of us can only observe, like watching a very long episode of *Star Trek*, including the detailed and computerized "script." On the other hand, whether or not we may be classed as "believers," the lives of each and every one of us are judged by what we do in response to the One who walked to the Cross on Good Friday and, more importantly, who walked on the surface of the earth a resurrected man on Easter! Not only did our Lord walk this way for us, but for all eternity He made it not optional, but imperative, that we walk essentially the same way He walked: "If any man would follow me, let him take up his cross and follow me!"

Although I would be quite willing to make the trip if it would serve any good purpose, I may actually never walk on the moon. But I jolly well better walk the way Jesus walked!

(The Rev.) WILLIAM M. HUNTER
Rector of Grace Church

Port Jervis, N.Y.

While we were busy making understandably outrageous claims of achievement and rejoicing that our astronauts had gone out and come back safely, a comment was made during the long television coverage which bothers me. It bothers me not only that it was made, but that not a soul questioned its truth. The man speaking — who happened to be the President of the United States — said the landing of men on the moon was "the greatest event in human history since the Creation."

We know what the "greatest event" was. But setting aside the Incarnation as being beyond such comparison, still it is sad that someone can say without contradiction that this is the greatest thing we have done in all the history of man. Certainly it is sad if it is the greatest thing we have done. Perhaps it is sadder if it is not, but we think it is.

(The Rev.) ROBERT B. HORINE, JR.
Rector of St. Stephen's Church
Covington, Ky.

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Aidan, B.

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12. John Henry Hobart, B.
13. Cyprian, B.M.
14. Trinity XV
Exaltation of the Holy Cross

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

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The Living Church

August 31, 1969
Trinity XIII

For 90 Years,
Its Worship, Witness, and Welfare

BLACK MANIFESTO

More Response

The common council of the Chicago North Side Cooperative Ministry, an ecumenical cluster of 20 churches, has agreed to some "reparation" demands contained in the Black Manifesto. The group voted to raise \$10,000 for black community use, to take an offering for the United Black Appeal, and to provide a day-care center for North Side black residents. Demands of the ecumenical group were made by Herman Homes, a Chicago backer of the BEDC, who has agreed to help develop a task force to carry out the decision. The church organization declined, however, to accept the manifesto in its entirety.

"Controlled Emotions" Asked

Churchmen were asked to display "cool understanding" and "controlled emotions" by the Rt. Rev. Robert L. De Witt in a pastoral read to all congregations in the Diocese of Pennsylvania. It was written, said diocesan officials, because of the hundreds of "agitated" letters and calls that have come to headquarters criticizing the bishop for calling a special diocesan council meeting to reconsider demands made to council in early July by Muhammad Kenyatta, Philadelphia area director of the Black Economic Development Conference. The 21-member council had refused demands made by Mr. Kenyatta. Meanwhile the nine delegates to General Convention II had approved a resolution asking for Churchwide support of the BEDC [TLC, Aug. 17].

Bp. De Witt said: "No instance whatsoever of violence or threats to human life in connection with the Black Economic Development Conference has come to my attention." He asked that Churchmen in judging the manifesto, "keep the distinction clear in our minds between the rhetoric of the preamble and the point of the manifesto itself." The "point" of the manifesto, he said, is "the cry of our black brother for white Christianity's recognition of the depth of the despair of the deprived of the earth. Contrary to the inflammatory words of the preamble, which are deliberately upbraiding, insulting, and seditious," wrote Bp. De Witt, "every indication is that the actual program outlined in the manifesto of the BEDC is not asking to scuttle the rule of law, but is attempting rather to make our American system work for all people."

He wrote that "the abolition of slavery

and gladiatorial combat in the ancient world was effected by men who were righteously indignant, but who brought a peaceful transition and the rule of Roman law was more humane because of their indignation. . . . In the same manner the taking and returning of a typewriter and the attempted appropriation of a church can be seen as infractions of the law. They can also be seen as symbolic acts of protest endeavoring to draw attention to injustices which repudiate the policy of our American system." He was referring to Mr. Kenyatta's taking and then returning a typewriter at United Presbyterian headquarters and to the occupation of Cookman Methodist Church, both in Philadelphia.

The bishop began his letter by saying that "the excitement of moon landings, organ transplants, and the challenge of ruptured relations between nations and races are shaking the very foundations of our understanding and our emotions, even as they shake the foundations of our lives. It is because of these circumstances of our contemporary life that Christians are called as perhaps never before to seek the grace of God that they may display the cool understanding and the controlled emotions so surely needed today."

Gallup Poll Results

Figures released on a Gallup Poll on the Black Manifesto have been released showing little difference between the views of churchgoers and non churchgoers, according to the American Institute of Public Opinion. The question asked by the institute did not mention by name the Black Economic Development Conference or its chief spokesman, James Forman.

Respondents were asked: "A Negro organization is asking American churches and synagogues to pay \$500 million to Negroes because of past injustices. How do you feel about this—would you favor or oppose this being done?" The national sampling indicated 4% of the population favored the payment, 90% opposed it, and 6% had no opinion.

Opposed showed: Blacks—52% and 27% undecided. Whites—94% and 4% undecided. Churchgoers—2% in favor; 92% opposed; and 6% undecided. Non-churchgoers—4% in favor; 89% opposed; and 7% undecided.

The institute noted that the sampling included a small proportion of Negroes "reflecting the small proportion of Negroes in the country as a whole," but asserted that the results "can be taken

as a reasonably close reflection of the actual division of opinion."

AME Zion Endorsement

The Connectional Council of the African Methodist Episcopal Zion Church meeting in Montgomery, Ala., affirmed the concept of "reparations" to black Americans and encouraged its more than one million members to participate on the Black Economic Development Conference (BEDC). Composed of the black Church's board of bishops and the administrators of 23 boards and agencies, the council also supported the National Committee of Black Churchmen (NCBC) and urged involvement in it. Many leaders of the NCBC have endorsed the program of the Black Manifesto issued by the BEDC.

AME Zion Bp. Herbert B. Shaw of Wilmington, N.C., chairman of the board of bishops, emphasized that the Connectional Council is a reviewing board, not a legislating unit. "Suggested guidelines" for local churches in relating to the "reparations" concept and to the BEDC and the manifesto were issued by the council. It was understood that the board of bishops took no separate action from that of the council. Retired Bp. William J. Walls of Chicago did tell the press of his personal lack of sympathy for the BEDC. He said it is "just a small group of people with no permanency of organization, encumbered with a very raw beginning."

BEDC chairman is the Rev. Calvin Marshall, an AME Zion pastor in Brooklyn who has disputed statements on the impermanency of the BEDC, saying it has duly elected officers and is filing for incorporation. Action favorable to "reparations" by the AME Zion unit was considered significant since leaders of the nation's largest black Church body—the National Baptist Convention, USA, Inc.—had totally rejected the manifesto and "reparations."

EAU CLAIRE

Coadjutor Consecrated

The Ven. Stanley Hamilton Atkins, 57, Archdeacon of the Diocese of Milwaukee since 1961, was consecrated Bishop Coadjutor of Eau Claire Aug. 2. Presenters were the Rt. Rev. George Selway and the Rt. Rev. James Montgomery, and the attending presbyters were the Rev. Alan P. Smith and the Rev. William Norvell.

Chief consecrator was the Rt. Rev. William Horstick, Bishop of Eau Claire,

who plans to retire in March. Co-consecrators were the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, and the Rt. Rev. William H. Brady, Bishop of Fond du Lac. Guests included the Most Rev. Frederick Freking, Bishop of the Roman Catholic Diocese of La Crosse, and the Rev. Essa Kanavati who represented the Greek Orthodox Bishop of North and South America.

Preacher at the service was the Bishop of Northern Indiana, the Rt. Rev. Walter C. Klein, who said "there is no such thing as bishop timber . . . there is no combination of natural traits that peculiarly qualify a man to receive and exercise the office of bishop." He also said that a bishop must be like the laymen in his congregation.

Bp. Atkins had been in the Diocese of Eau Claire before serving as Archdeacon of Milwaukee.

EXECUTIVE COUNCIL

Career Assistance

Twenty-eight dioceses of the Church will begin participation on Sept. 1, in the Princeton, N.J., "Northeast Career Center," a United Presbyterian Church counseling service established in 1965 to give vocational assistance to its full-time employees. The service will be made available to Episcopal clergymen and their wives in Provinces I, II, and III during a three-year trial period, and will be financed by annual \$25,000 contributions from the participating dioceses. Additional funds have been contributed through the Presiding Bishop's office.

In announcing the new career development program, the Rt. Rev. David E. Richards said the Episcopal Church is very concerned with finding resources helpful in providing counseling and career development services for its clergymen. He said other such centers located in various parts of the country are being planned ecumenically and local leadership of the Episcopal Church will be involved. A center in Los Angeles is expected to be opened in 1970.

Bp. Richards, former Bishop of Central America and Costa Rica, has held the post of national coordinator for the House of Bishops committee on pastoral counseling since last January. It was created because of the bishop's concern for the many priests who are beginning to question the traditional role of the minister in the time of change or who are experiencing difficult personal problems, according to a report from the Executive Council offices.

The Rev. Laurance Walton, who will leave the Executive Council to be a member of the Princeton Center staff, said the experience of the center is that most clergymen come for assistance because of dissatisfaction with the parish ministry or because of a lack of clarity on their personal career goals and abilities. Empha-

sis, he said, will be on helping the man to develop his own resources and to make his own decisions. The center will not serve as a placement agency although referrals for placement, where appropriate, may be made.

NCC

Churches Should Give to Negroes

Churches should give American Negroes \$300-500 million for welfare projects, according to the United Methodist layman who is president of the National Council of Churches. Dr. Arthur S. Flemming, who is also president of Macalester College, said Church assets in this country total more than \$100 billion and that \$300-500 million would be an adequate contribution for them to aid Negroes. He scored the federal government in these areas:

Welfare: Despite "ringing denunciations" of the system, there has been no substantial remedial progress;

Education: "Congressional cuts of one-half of the funds authorized for education are cynical";

Housing: "No area is more frustrating for Negroes." Cuts in housing funds will increase the frustration.

Unless greater efforts are made to help Negroes, he said, "polarization will continue and the results are bound to be disastrous."

CHURCH OF ENGLAND

Bishops Push Union

The Archbishops of Canterbury and York have issued a joint pastoral letter urging the fullest cooperation with Methodists in every part of Church life with the goal of an affirmative Anglican vote on the union. Drs. Ramsey and Coggan do not consider the question of Anglican-Methodist union closed despite the failure of their Church to affirm the merger voted on last July [TLC, Aug. 3].

The pastoral letter was the result of a meeting at Lambeth Palace in late July when the two archbishops consulted with the Church's other diocesan bishops. At the sessions, the situation resulting from the July 8 vote was discussed. The Methodist Conference had approved the first steps of unification with the Anglicans but the Anglican Convocations of Canterbury and York voted no by a small majority.

Observers saw the pastoral as a clear indication the two archbishops believe the present reunion scheme is the best way to proceed. They seem to favor the plan's being voted on again by the Anglicans following a period of close Methodist-Anglican cooperation and reflection. The letter also suggests that Methodist representatives now be invited to attend meetings of the Anglican Parochial Church

Councils, conferences, and pastoral committees. The archbishops also hope for collaboration in post-ordination training for clergy, in evangelistic activities, and in Bible study.

On intercommunion, the letter stated that there are bound to be frustrations and difficulties of conscience until full communion and reconciliation of ministries comes about. "We will interpret existing rules about admission to Holy Communion in the most liberal way," the pastoral said.

The letter concluded: "Each bishop in his own diocese will be eager to lead and serve the growing together of Anglicans and Methodists in these ways and in other ways which will be appearing in light of experience. This applies also to relations between Anglicans and other Churches, Roman Catholic and Orthodox as well as Protestant."

Greater Youth Role Requested

Greater participation by young people in decision making for the Church of England has been called for in a report published in London. At the same time, the report also criticized the Anglican Church attitude toward youth.

"There is no doubt," it said, "that many of the young people find existing Church structures restrictive and oppressive. They believe that the institutional Church as we know it must to a large extent die before we can have a new life. They are not greatly interested in proping up or revitalizing the status quo. . . . We suggest that the present climate of opinion among younger Church people is such that the Church cannot ignore it. There is among the young a wealth of ability and enthusiasm which the Church can ill-afford to lose," it said.

The report, prepared by the Church of England Youth Council, a constituent council of the Anglican Board of Education, is called "In or Out?" It contains detailed findings and recommendations of a working party of 15 members which included Anglican clergy and laity, and one Methodist laywoman.

Among suggested reforms are: immediate access of young adults to Church committees plus a resolve to make the committees efficient and more directly relevant to human, social, economic, and political issues; an infusion of young people into parochial church councils, deaneries, and the diocesan or church assemblies; and utilization of the talents and experience of young people in working parties or commissions.

UNITED NATIONS

The Children's Story

President Nixon's call upon Congress for expansion of federally financed programs on birth control stirred considerable

interest at the United Nations. The escalating world population is seen there as deepening poverty and increasing the dangers of war with its most tragic effects hitting the world's children.

At UNICEF, for example, a "global emergency" is envisaged because countless millions of children are growing up in "appalling conditions." And the agency has reported that more and more countries are associating birth control programs with their maternal and child services. While the United Nations Children's Fund (UNICEF) is responding to the emergency needs of children and mothers, its executive director, Henry R. Labouisse, said recently that the agency must not lessen its efforts to promote the welfare and development of the millions of children who live in circumstances "akin to disaster as a result of poverty, ignorance, and disease."

Dr. Labouisse had said earlier that while the formulation of family planning policies is not UNICEF's task, he believes we must be, nonetheless, deeply concerned with the effects which too rapid and unplanned population growth can have on the welfare and health of children, both for those already born and those still to be born. "It is not a paradox to state that the first and main victims of the population explosion are children," he said.

In his annual progress report to UNICEF's 30-nation executive board, Dr. Labouisse cited statistics showing the scope of aid to training centers, health stations, schools, vocational centers, all of which reach thousands and thousands of people. To date, UNICEF has reached out to 22.7 million children treated for yaws and 39 million children who were treated for trachoma. About 300,000 children have completed treatment for leprosy and more than 850,000 were under treatment at the end of 1968.

The serious problem of disaffected young people has swept across the world, he said. He fears that in most developing countries "a whole new generation is growing up with some awareness of the modern world and, as more and more children have some access to schooling, radio, and television, their appetite to share the good things that modern technology can produce will certainly grow." He also fears that if no way is found to direct the energies and enthusiasm of young people into constructive work which will help them maintain their self-respect as well as help in their country's development, "then this generation will become a massive threat to the progress of those countries which can least afford it."

ORGANIZATIONS

Weigel Society Plans London Center

Robert M. Balkam, executive director of the Gustave Weigel Society with head-

quarters in Washington, D.C., has been chosen to direct the establishment of an ecumenical and international community not far from London. To be called the Effingham Park International Center (EPIC), the independent organization will be available to Christians of all religious bodies for the "development of contemporary spirituality," Mr. Balkam said.

The community will consist of clergy and laity coming from all parts of the world for periods of up to six months to seek forms of public and private prayer life which are meaningful today. Mr. Balkam also said that people now are "seeking an experience with a transcendental God, which the old worship forms are not providing them."

Mr. Balkam, a Roman Catholic layman, was named executive director of the society early in 1968. Elected chairman of the society at its organizational meeting in 1966, he represented the society at a 1967 conference held in Switzerland at which the International Ecumenical Fellowship was founded. The Gustave Weigel Society is the U.S. representative of the fellowship.

Named for the late Gustave Weigel, S.J., the society was formed to promote Christian unity and has sponsored inter-religious retreats for clergymen. Fr. Weigel was credited with drafting the Vatican II statement on religious liberty.

Gospel Fellowship Draws 4,500

People "received the baptism of the Holy Spirit" and there was speaking in tongues and interpretation, as well as talks and testimonials during the recent week-long convention of the Full Gospel Business Men's Fellowship International that met in Washington, D.C. Daily sessions lasted 14-16 hours.

Featured speakers included evangelist Oral Roberts; Kathryn Kuhlman, founder and president of Kathryn Kuhlman Foundation; and the Rev. Dennis Bennett, rector of St. Luke's Church, Seattle, who is leading a charismatic revival on the West Coast. A number of ranking Washington officials also appeared before the delegation including: Charles (Bud) Wilkinson, President Nixon's religious affairs aide; Sen. Mark Hatfield; representatives and ambassadors; and Washington's deputy mayor Thomas W. Fletcher.

"We need you so badly . . . tell us what to do," Mr. Fletcher told his audience choking with tears. Someone then spoke in tongues and another interpreted it somewhat as follows: "I will pour out peace from my bosom. . . . Harden not your hearts as on the day of affliction. . . . Speak words of peace to the riotous and I will quell their hearts."

Fr. Bennett, who describes himself as an "Epistocostal," said, "Christians are busy shouting to God out there to try to get His attention, all the while for-

getting that He's in here (the heart). The baptism of the Holy Spirit is not . . . alien. Praise God that He is in you." He also said that "what we need is an outpouring of theology as well as the Spirit—an outpouring of Bible study, an outpouring of knowledge. We'd better find it because we need it."

All members of the executive committee are Pentecostals except one, a Presbyterian. On the board of directors are Baptists, Methodists, Presbyterians, Congregationalists, and members of the Church of God (Anderson, Ind.) in addition to Pentecostals.

ORTHODOX

Reluctance on Common Easter

Leaders of the Orthodox Church in Greece have expressed their extreme reluctance to adopt a common celebration of Easter with other Christian Churches.

The Holy Synod issued an official announcement which said that the statement issued at the second Ecumenical European Symposium [TLC, July 20] was accomplished by "a purely private initiative in which the Church of Greece did not have a direct involvement. It is self-evident that the proposal of the Ecumenical Patriarch for a common celebration of Easter was made in order to initiate a most serious study of all Orthodox Churches," the synod's statement added.

In a message to the ecumenical symposium which was held in Athens in June, Patriarch Athenagoras suggested that the second Sunday in April be designated as Easter in all Christian calendars. Representatives of other Christian bodies at the symposium accepted the suggestion. The only exception was Archimandrite Meletios Kalamaros of the Greek Church who objected to the resolution.

COLLEGES

Priest Elected Columbia Trustee

The Rev. M. Moran Weston, Ph.D., rector of St. Philip's Church, Harlem, has been elected a trustee of Columbia University. Also elected was Franklin A. Thomas, president and executive director of the Stuyvesant Restoration Corporation. Both Negroes, they are the first of their race to be so named in Columbia's history.

Both men are graduates of the university and Mr. Thomas holds a law degree from the school. He has served as assistant U.S. attorney for the Southern District of New York and is a member of the Citizens Housing and Planning Commission of New York, the Mayor's Task Force, and the City-Wide Panel for a Better New York.

Dr. Weston, rector of St. Philip's since 1957, has a Ph.D. from Columbia and a

D.D. from Virginia. A founder and former president of Carver Federal Savings and Loan Association, one of New York's few Negro financial institutions, he also serves on the boards of 15 civic and welfare organizations.

RHODE ISLAND

MRI Priest Arrives

The Rev. Dwijen Mondal, vicar of Christ the King Parish, Khulna, East Pakistan, was welcomed to the United States and to the Diocese of Rhode Island at a reception held in St. John's Cathedral, Providence.

The visit is sponsored by the diocese under an exchange program with its companion diocese of Dacca, East Pakistan. Fr. Mondal who is accompanied by his wife, Bijoli, a nurse, and their two children, is the fifth clergyman to participate in the exchange program and the first to bring his family. He will remain in the United States about a year while continuing his education. The family stayed with the Rev. Peter Whelan, vicar of St. Thomas' Church, Providence, during the first part of August, and is now in residence in Riverside where Fr. Mondal will be on the staff of St. Mark's Church.

SOUTH AFRICA

Bp. Peacey Dies

The Rt. Rev. Basil William Peacey, the "stormy petrel" of the Church in South Africa and an avowed supporter of *apartheid*, died in Capetown at the age of 80.

South African by birth, Bp. Peacey was ordained in England in 1914, and in 1923 returned to African mission fields in Portuguese East Africa, Diocese of Lebombo. He was consecrated the fourth Bishop of Lebombo in 1929. He was rector of Transvaal Parish in the 30s, and went to the Capetown Parish of Constantia in 1941.

The bishop enforced *apartheid* strictly in his jurisdiction after the nationalist government came to power in 1948, the only South African Anglican prelate to make this formal rule. At every synod he opposed resolutions criticizing the government's race policies and during the voting he was almost invariably a minority of one.

He is survived by his daughter, Betty, wife of the Rt. Rev. Roy Cowdrey, outspoken opponent of the *apartheid* policy.

LUTHERANS

Indians Ask \$750,000

A demand that America's three major Lutheran bodies raise \$750,000 a year for America's Indians for 10 years was endorsed in Sioux Falls, S.D., by the Lutheran Church and Indian People forum. This would be a \$1 a year for each Indian in the United States. The money would be used for services to

Indians. The demand was part of a seven-point challenge presented to the forum by a Minnesota Indian group headed by Clyde Bellecourt and Dennis Banks, both of Minneapolis.

Mr. Banks took over the podium and held it for parts of two days until caucuses of representatives from the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church-Missouri Synod agreed to endorse the demands. The forum is advisory and has no official standing. However, representatives attending will recommend to official boards of their communions that they support the demands.

Another demand called for creation of advisory boards on Indian affairs in each of the three Lutheran bodies. It was proposed that each board be at least 75% Indian. It was suggested that the three advisory boards be coordinated through the Lutheran Council in the USA.

The forum also sought clemency for Thomas White Hawk, a South Dakota Sioux Indian facing death in the electric chair for the murder of a white jeweler. It condemned "racism, especially against the Indians in South Dakota," and expressed the hope "that capital punishment, so frequently and freely used against minority groups, be abolished."

The forum also acted upon demands from the Northern Plains Indian Research and Study Council by endorsing a request for \$50,000 to make a study of alcoholism among Indians, with at least three Indians being on the staff to make the study; and asking for \$37,000 to make a study of Indian dropouts in colleges and universities.

CANADA

Clinic to Be Memorial

A medical clinic will be built on Pender Island in memory of the late Rt. Rev. Michael Coleman who served as vicar of the North and South Pender Islands from 1960 until his death earlier this year. The building itself will be located on Community Centre property next to Pender's golf course. Islanders hope that eventually they will have a resident doctor. Until then, the clinic will provide rooms for doctors from neighboring Salt Spring Island and waiting rooms for their patients.

A fund has been established to finance construction of the Bishop Coleman Memorial Clinic.

Bp. Coleman, who went to Canada in 1937 as commissioner for Western Canada for the Toc H movement, spent most of the WW II years in England, and then returned to Canada in 1943 as diocesan missionary in British Columbia. From 1950 to 60, he was Bishop of Qu'Appelle. During that period he also had Sunday radio programs on two Saskatchewan stations and became well known as a mission preacher.

Briefly...

■ The Chapel in the Hills, Rapid City, S.D., is a replica of the 12th-century Stavekirke in Borglund, Norway, considered the most completely authentic and unchanged of all Norwegian Stavekirkes. Minister of the chapel, that will serve visitors to the Black Hills area, is the Rev. Harry R. Gregerson, founder and pastor of the Lutheran Vespers International Radio broadcasts. Dedication of the chapel was given by the Rev. Frederick Schiotz, president of the American Lutheran Church.

■ No therapeutic abortions will be performed at the new \$3 million McKinley General Hospital in Gallup, N.M. The hospital, built in part with Hill-Burton federal funds, has been leased for 50 years to the Roman Catholic order of the Poor Sisters of St. Francis Seraph. A law passed by the New Mexico Legislature at its last session liberalized the abortion statute. Abortions may now legally be obtained for a number of reasons such as rape and psychological damage to the mother. "Our policy will not admit these patients," said Sr. Getulia, administrator of the 80-bed General Hospital.

■ Commissioner Erik Wickberg, elected in London as general or international leader of the Salvation Army, is the first native of a non-English-speaking land to head the worldwide organization founded in 1865. He is a Swede by birth and held posts in the Army in Switzerland, Germany, and Sweden, before going to international headquarters in London in 1961. He was then chief of staff, second in command. Commissioner Wickberg is the ninth general. Six previous generals were from Great Britain, one was an Australian, and one — Gen. Evangeline Booth — an American.

■ Dec. 12 is the date set for the election of a coadjutor bishop for the Diocese of New York. The election was called for at the last diocesan convention by the Rt. Rev. Horace W. B. Donegan following the announcement of the retirement of the senior suffragan bishop, the Rt. Rev. Charles F. Boynton. Bp. Donegan, 69, will reach mandatory retirement age in three years.

■ The Rev. Libero Raganella, a Roman Catholic priest of the Basilica of St. Paul Outside the Walls, Rome, was sentenced to two years of imprisonment on charges that he had attempted to sell one kilogram (about 2 pounds) of the drug, codeine. Fr. Raganella and alleged accomplices were arrested by police posing as drug addicts. At the trial they said that they had not known that the sale of codeine was illegal. All are planning to appeal to a higher court.

George E. Rath

A Bishop's Pastoral Concerns

In his address to the 1969 convention of the Diocese of Newark, Bp. Rath shared with the people of his diocese some of the concerns which bishops have in their traditional role as *pastores parochiarum*, as pastors to the clergy and their families. Because he so clearly defined many of the problems facing the Church today, we here reprint his remarks.

FROM the regularity with which my mother used to tell the story, one might have inferred that her only child made but one contribution to the volume of children's bright sayings. That was when he came to her and said, "Mother, I think I might like to be a minister, but the pay is so poor." What happened to her son's intelligence and perception between the age of 5 when he made that observation and the age of 25 when he was ordained is something of a puzzle. There are those who regard his entire career as a kind of gradual descent from that early high point.

All this is by way of introducing my subject, for I want to share with you some of the concerns bishops have in their traditional role as *pastores parochiarum*, as pastors to the clergy and their families. Among the many functions bishops perform in their care of all the churches, as chief pastors in the Church, none is more pressing, and none is more appropriate, than their ministry to the clergy of their own diocesan family. We fail in this all too frequently. Administration, ceremonial matters, like anniversaries, institutions, and dedications, committee meetings, and confirmation schedules take up too much of our time and attention. We are not clairvoyant and do not have an immediate sense of a clergyman's need unless he or someone close to him lets us know. In short, we fail to serve as pastors to our clergy for many of the same reasons they fail in the pastoral care of

their own people, that is to say, out of ignorance or busyness, but not for lack of caring, not for failure to realize that this matter is one of our primary concerns and, perhaps, the foremost part of our ministry.

IF a major share of a bishop's ministry is the pastoral care of the clergy and their families, let me say from my experience of 30 years in the priesthood and 5 in the episcopate that a primary concern of the clergy is simply the fact that "the pay is so poor." I am speaking in crassly materialistic terms. I don't discount the spiritual satisfactions of the ministry; they are great. I anticipate the eternal rewards of the world to come. But, in terms of cold, hard cash, the ministry requires more years of education and training per dollar of salary, more experience, greater devotion, and more hours of work than any other profession or vocation I can name. The medical profession requires as high standards and as long hours, but the material rewards are measurably greater. No self-respecting truck driver, on the other hand, would work anything like the 60 to 70 hours a week the average parish clergyman puts in for a comparable wage.

As the Diocese of Newark's standing commission on clergy salaries has pointed out, there is a great deal of misunderstanding and there is a wealth of misinformation about the clergy and their financial affairs. For the record let me say that we do pay income taxes, Social Security taxes, excise taxes, and sales taxes, just as other citizens do. Some de-

partment stores and merchants give clergy discounts; more do not. Colleges and universities, for the greater part, do not give any more material aid to children of clergymen than to others, though some Church-related colleges may have scholarship help especially provided for the children of clergymen. The milkman, the groceryman, and the service station charge us the regular price. And we welcome it. We want to be "normal" citizens in the economy, not freeloaders. We think that we render a service to our congregations and to our communities. We should like to have it recognized in the normal pattern.

Many are familiar with the story of the woman who had to undergo surgery and made a highly successful recovery. As she was being discharged from the hospital, she said to her surgeon, "Doctor, I don't know how I shall ever be able to thank you for all you have done for me." Very courteously, he replied, "Madame, since the Phoenicians invented money, the expression of appreciation has posed no problem whatsoever." The evident fact is that for all the gains that have been made—and there have been many in recent years—the evident fact is that most of the Church's clergy and their families, unless their incomes are supplemented by private means, live in genteel poverty. The notable exceptions to this statement, bishops and cardinal rectors, should not blind us to the general condition.

The level of clerical poverty is not always immediately apparent. Housing and utilities are provided for most of us. We receive automobile allowances be-

The Rt. Rev. George E. Rath, S.T.D., is the Suffragan Bishop of Newark.

cause a car is as essential to our work as to that of an outside salesman. These and other perquisites seem to offset low cash income. Many clerical families do not realize their own financial strait until the question of their children's higher education becomes a pressing matter, or extended medical, surgical, or psychiatric care is required, or the years of retirement are imminent. Then it becomes all too clear that the family savings which should have provided for these needs simply do not exist. Day-to-day and year-to-year demands have eaten up the salary as it has been received. The so-called privilege of living in a house provided by the parish has left the priest and his wife without an equity to invest in a home for their retirement. Only the younger members of the clergy really appreciate the gallows humor of the story of the instituting officer who prayed that the new rector might remain poor and humble in his post. Thereupon the warden rose to his feet with an "Amen, Lord. You keep him humble, and we'll do our part."

I cannot spend all my time in the elaboration of this one problem that affects the clergy and reflects itself in the bishops' pastoral concern for them, but I do want to make sure that the gravity of the situation is understood. The Church has lost some of its most promising clergymen because they have reached an end in the sacrifices they are willing to ask their families to make for the sake of their vocation. The ministry still attracts many more men than its financial rewards deserve, but some of the most capable of our younger members are turning to other professions and vocations which seem to offer greater security and satisfaction than the parish field. And again, we have some older clergy, not as many as might be expected, who have lost their zeal for the ministry. Long denied adequate recognition and appreciation of their efforts, they are simply no longer able to give their best.

It may be that inadequate financial provision for the needs of our clergy plays its part in another of the problems of the clerical life, the feeling that comes to every preacher at times and to some far

too much of the time. I refer to the sense of loneliness in the pulpit, of loneliness in the rectory, of loneliness in the vocation. Much as we talk about the ministry of the whole Church, the ministry of laity and clergy combined, the experience of this shared ministry is all too rare. By and large, the ingredient that is missing in most parish experiences is the sense that anybody but the rector or the vicar really cares about the things that are his most intimate and passionate concerns. Elijah, standing before the Lord in the wilderness beyond Beersheba and crying, "I, even I only, am left; and they seek my life, to take it away," felt no more lonely than the parish priest who has just finished preaching a sermon in support of fair housing in a suburban community.

We ordain our priests to be prophets as well as pastors and ministers of the sacerdotal mysteries, and then we muzzle them. Granted that some of the clergy need exercises in "speaking the truth in love," the laity also need training in hearing the truth in love. Many times in these last five years I have met with vestries in search of a new rector, and too often I have heard the warden conclude his anal-

ysis of the kind of priest the parish is seeking with the words, "Bishop, don't send us someone who will rock the boat!" Rabbi Abel, the protagonist of Herbert Tarr's humorous but penetrating novel, *Heaven Help Us!*, confides to his friend and former neighbor, who has left a suburban parish for the Urban Training Center in Chicago:

"Me, I've been having some second thoughts myself. Seems what I'm doing in Hillendale is symbolizing ethnic togetherness, like a Jewish Queen Elizabeth. A master of religious ceremonies for specific occasions is what I am, the living sign that God's in His heaven—and He'd damn well better stay there. All's right so long as I sanctify, glorify, and magnify, but when I specify—! God knows it isn't easy being a prophet on a payroll" (p. 228).

It isn't easy being a prophet on a payroll, and more than one prophet has preached himself right off the payroll. And another prophet, in deference to his family's needs or his own fear, has kept silent when he ought to speak.

But it's not alone in the pulpit, in prophecy and preaching, that loneliness affects the clergy. Many never feel accepted in the community, are never made to feel truly welcome in the parish. They have parishioners but no friends, no one with whom to share their intimate thoughts, their hopes, their fears, their doubts, their anxieties. The priesthood is sometimes regarded as a profession wholly set apart from life. Its members are assigned a kind of neuter gender: "Ladies and Gentlemen, Clergymen!" The rectory is hardly so much a residence as a cell for solitary confinement.

And then there is the loneliness of vocation. Does anyone in the parish really care? They want the priest to visit the sick. Do they also visit? He must call on new families. Have they made their calls? He is responsible for recruiting teachers and children for the church school. He should prepare the members for confirmation, seek out and encourage candidates for the ministry, see that the choir sings on key, and make sure that the lights are turned out after the service. Once, after 20 years in a parish, a good parish, I



THE RT. REV. GEORGE E. RATH
The Suffragan Bishop of Newark

deliberately neglected to replace a burned out bulb in one of the fixtures in the nave. Two weeks passed and one of the ushers called it to my attention. On the third Sunday it occurred to him to offer to replace it. Nobody else even mentioned it! "I, even I only, am left!"

The ultimate frustration of the clergy comes in the form of impatience: impatience with the institutional church, impatience with the laity's conservatism and resistance to change, impatience with the vocation itself. Some of the chief executives of the major denominational judicatories in the state of New Jersey met recently to discuss the role of the Church in the present urban scene. They were asked to define the objective of the urban parish in terms of the city congregation's own hopes and aspirations. Almost without exception, they agreed that urban congregations have one major goal: to survive. Some hope for survival by resisting the changes in their neighborhoods; some by accommodating themselves to change. But almost all seem to place survival, by which they mean ministry to the present congregation, above mission, ministry to new ethnic and cultural groups which are moving into their areas.

The suburban or ex-urban congregation, with some notable exceptions, is wrapped up in the same concern. The institutional church tends to become a service station to its constituency rather than an agency through which the lives of its members and the life of its society are transformed. Granted that many of the clergy tend to be conservative, the members of the Church are even more so. Woe betide the rector who elects to alter parish customs. The hour of the principal Sunday service was set years before his arrival. The number of candles on the altar, the tunes to which the canticles are sung, the place from which the so-called choir prayers are uttered, the point at which the acolytes extinguish the candles—all these in the minds of parishioners are given equal rank with the preaching of the Word of God and the celebration of the sacraments. Small wonder the clergy grow weary with well-doing!

See the frustrations within the vocation itself. In business, in teaching, in the other vocations and professions, experience and competence are recognized and rewarded. A man can look ten years ahead and have some hope of promotion. How about the clergy?

Let me tell you about the rector of one of our prospering and growing parishes. In five years, the baptized membership has increased by nearly a third; the communicant strength is more than half again as great. The parish income is 30 percent higher than it was; the income for local support is almost exactly 66 percent greater. The rector's salary and allowances have increased by 2.2 percent, the result of a higher car allowance. Even

this is not to be compared with the situation that prevails in the parishes of the core cities. We ought to be paying premium salaries to attract and hold priests in these most difficult and trying areas. In point of fact, we cannot even guarantee the maintenance of minimum standards of salary, housing, and other perquisites.

CAN anything be done to alleviate the situation and to relieve the clergy of some of the problems they share with their bishops? I can present a few suggestions, most of them quite lacking in originality. As long as 20 years ago, the Rt. Rev. Theodore R. Ludlow was talking about the necessity for a new method of salary arrangement between the clergy and the parishes they serve. This year, for the first time, Newark's standing commission on clergy salaries is recommending a scale of clerical remuneration which takes into account a priest's experience in the ministry and acknowledges, at least, the expense of his rearing a family. Bp. Ludlow would have established a kind of diocesan fund for clergy salaries into which parishes would pay according to their ability and out of which salaries would be paid according to the priest's training, experience, and responsibility, with due allowance made for his own or his family's need for special or higher education, for medical care, or other special circumstance. Parishes could still offer premiums above the diocesan minimums as established for each particular individual, but no priest would be allowed to serve for less than that minimum.

Another of Bp. Ludlow's ideas was that there should be a sort of *cursus honorum*, or scale of promotion, according to which a priest who had proved his ability in a small cure would be given opportunity to advance to greater responsibility. No one, I think, would pretend that the present method of clergy placement takes any real account of this. A bishop may suggest certain nominees to a vestry seeking a rector. The bishop may even, for 30 days, block the election of a priest as rector by withholding consent to the election. But, in the last analysis, the vestry chooses whom it wills, as long as there is no canonical action pending against the minister of its choice; and the priest and vestry work out the salary and other terms of his employment between them.

The continuing education of the clergy demands recognition and attention. The clergy complain that the seminaries failed to teach them the things they need to know. Of course, they did. The medical schools are not teaching doctors all they will ever need to know. The law schools are not turning out lawyers who will never need to crack another book. Henry Ford himself would discover that the 1969 Ford is a far cry from the Model T. Naturally, the clergy need continued education and training. Some of this can be

obtained "on the job" if vestries and congregations recognize the need for it and do not complain that they are being neglected when their priests undertake graduate courses or practical training. Far from being neglected, they are the ultimate beneficiaries from this additional education or skill. But I hope that we go further and *require* our clergy to take a sabbatical leave of at least six months in every seventh year of their ministry, with the understanding that during the sabbatical not less than one semester would be spent at a seminary or other graduate school approved by the ecclesiastical authority, or in such other training and experience as might also be approved.

At present, most of the clergy cannot afford such graduate education, and some are afraid to leave their parishes for six months. The first condition could be met by having the parish or diocese continue full salary plus expenses during the period of study or training. The second objection could be met by making the sabbatical a canonical requirement as presently we require the clergy to resign their cures at age 72. There would be no fear of what would happen to congregations during the period of their priest's sabbatical: there is an abundant supply of retired or unemployed clergy to take care of the cures.

THESE are but a few of the concerns your priests and deacons have shared with their bishops. I have dwelt, it will seem, upon the temporal concerns because it is in this realm that there is so much lack of candor between the clergy and their people. The clergy are reluctant to press their needs; the people are unready to recognize them. If you remember nothing else, remember this: your minister is a man; his wife and his children are people like yourselves; their needs are fundamentally the same as yours. And since your needs cannot be wholly satisfied in terms of salary and working and living conditions, neither can the needs of your priest and his family. While you are giving due attention to the temporal and financial needs of your priest and his family, give them, also, your understanding, your sympathy, and your friendship. Your priest is a man; his wife is a woman; his children are children. Accept them as such. Don't try to force them into the mold and image of the parsonage, but recognize their right and their need to be human, to be loved, to be accepted, to make mistakes and to be forgiven, to be hurt, and to forgive.

If you expect your minister and his family to be the "professional Christians" in your parish, you are doomed to disappointment. If you dare to take your stand beside them in Christian witness and in Christian service, you will be amazed to discover the depth of their conviction and the contagiousness of their courage.

EDITORIALS

General Convention II

SPECIAL General Convention II will be getting underway at South Bend on the publication date of this magazine, August 31.

Along with all Churchmen of good will we await it with hope and prayer. About the wisdom of combining a deliberative conference with a program-and-policy-making convention we have earlier expressed serious doubts, and these doubts remain; but we shall rejoice if in the event we are proved wrong.

The Green Book for this convention contains the reports and proposals of various official boards and commissions. We offer the following comments on some of these.

The Board for Theological Education will propose changes in the canons relating to the ministry, at Houston in 1970. Meanwhile, it is putting the Church on notice that it is thinking of some programs and projects which will cost a stupendous lot of money: \$20 million for scholarships and the strengthening of the seminaries, \$20 million more for continuing education of the clergy, all coming to more than \$52 million in the next decade for the Church "to catch up with its long-deferred maintenance in respect of the ministry"—whatever precisely that may mean. We think the Church needs a great deal of specific information about how such money is to be spent; also, some suggestions as to where such money is to be got might be useful.

By far the most impressive of the interim reports is that of the Commission on the Deployment of the Clergy. There is no need to enter into a detailed analysis and evaluation of it here; if the report is accepted at South Bend, as we earnestly hope it will be, it will be fully discussed in these pages for months to come. This commission has worked out a complete model plan for the establishment and operation of a central clergy deployment office, serving the whole Church. The salient feature of the plan is a data bank which would contain reliable and up-to-date information about clergymen available for positions. It includes provisions for the relocation of clergy who are not doing their best possible work in their present positions. There is one thing that the proposed system cannot do, any more than the present non-system does: it cannot entirely protect the individual from unjust damage done to him "on the record" by somebody who may have the axe out for him. Safeguards are provided, however, and the system is so devised that no man can be maligned without his own knowledge of what has been said about him. We mention this because we know that it is one of the first questions which any clergyman will ask about it—and understandably so, in this fallen world in which even bishops and vestrymen are capable of uncharitableness.

The interim report of the Joint Commission on Renewal we find disappointing. It expresses what is in our view a trivial concept of "renewal." What is Christian renewal anyway, if not renewal in faith, love, prayer, mission, and evangelism? As we read this report, the commission does not seem to be thinking in any such fundamental spiritual terms about renewal at all, and

indeed the terms in which it is thinking are hard to identify. Perhaps this commission needs a much more explicit assignment from the General Convention. Something is missing, as it now stands.

The interim report of the Joint Commission on the Structure of the Church deals with several matters of major importance. This again may better await detailed discussion at a later time, after GC II has considered it. For the present we shall restrict our comment to the commission's recommendation concerning proportional representation in the House of Deputies. The problem to be faced here can best be seen by a simple statistical report. The Diocese of Eau Claire has 3,058 communicants, and four clerical and four lay deputies in the House; the Diocese of Los Angeles has 94,540 communicants, and the same number of deputies as Eau Claire. A deputy from Eau Claire represents 382 communicants, a deputy from Los Angeles represents 11,815 communicants. The disproportion is ludicrous, and the commission recommends a revision which would give to any diocese with less than 15,000 communicants two deputies in each order, to any diocese with from 15 to 60 thousand three deputies in each order, and any diocese of more than 60,000 four deputies in each order. It is hard to imagine a just or reasonable objection to such a change. Commendable also is the commission's proposed restructuring of the Executive Council to provide a "Presidency" made up of the Presiding Bishop, the President of the House of Deputies, and the chairman of the Council (which would be called the General Board) to do some of the things now done solely by the Presiding Bishop. The purpose of this change would be to involve all entities of the Church's life in interim decision making (*i.e.*, between conventions).

Within the next few issues we shall be telling you how it all comes out at South Bend. Meanwhile, keep the members of the General Convention in your prayers; and don't believe everything you read in the papers about what they are up to. Withhold judgment until you read us!

Freedom

Fledgling swallows, reckless
In your new-found freedom;
Darting in that sky pierced with
Pines against the azure blue;
Returning time and time again
To the remembered safety of the
Nested ledge where you were born—
Teach me through your glorious freedom
A lesson about God who loves us both;
That I too am free to follow
Reckless with unquestioning faith
The God who made both you and me.
And in that freedom, to be safe
For all eternity.

Elizabeth Korber

BOOKS

RELIGION AND CHANGE. By David L. Edwards. Harper & Row. Pp. 383. \$8.

David Edwards is a theological scholar rather than an original theologian. In this work he takes the whole world as his study, including the great non-Christian religious cultures. Unlike so many Christian students of world religions, he does not seem to find in Hinduism or any other religion the cure for whatever ails either Christianity or Western culture. Yet he is critical enough of his own tradition.

I could speak of a number of deeply impressive things in this book, but one in particular demands mention: the clarifying treatment Edwards gives to the complex truth of the relationship between religion and modern science. Anybody who delves deeply enough into the historical roots of the matter discovers that what the modern West knows as science—experimental science flowering in every kind of inventive technology—would be impossible, even inconceivable, apart from its Judeo-Christian spiritual matrix. Dr. Edwards delves deeply enough.

As a Christian critic of the Church and traditional Christianity he presents not only just observations of Christian failure but also usable and available suggestions for Christian renewal. I am left with the feeling that he is too harsh in his censures of the "institutional church." It seems to me that when the "institutional church" is compared with any and all other "institutional" entities in all human history it comes off not badly at all—in fact, as the noblest and best institution with any real history the world has ever seen: Borgia popes, fox-hunting parsons, Elmer Ganttrys and all. But nobody can say absolutely everything that needs to be said about the Church in the past, present, and future, all in one book. Dr. Edwards says a great deal in *Religion and Change*; and, it is a pleasure to add, with a literary grace most rare in theological writing.

C. E. S.

* * * *

THE CHRISTIAN NEW MORALITY: A Biblical Study of Situation Ethics. By O. Sidney Barr. Oxford. Pp. 118. \$4.

Dr. O. Sidney Barr's *The Christian New Morality* is an answer to the question, "Can the New Morality's claim to biblical authority be justified?" This question, he asserts, has not been given the consideration it deserves in the round of debates on situation ethics.

Beginning with a simple direct statement of what the New Morality affirms, the author distinguishes this from the popular image. Then he explores the biblical New Testament view of love, *agapé*, beginning with the life and teachings of Jesus in the synoptic gospels, explaining the Pauline understanding of love in Paul's epistles, and ending with *agapé* as reflected in the Johannine writ-

ings. The author describes *agapé* as love-with-responsibility and differentiates it from the popular view of love. He concludes by applying the principle of *agapé* to current situations.

This is an excellent book, re-emphasizing the importance of biblical-grounding in ethics and showing the relevance of the biblical understanding of love for present-day decision making.

(The Very Rev.) MALCOLM W. ECKEL
Christ Cathedral, Springfield, Mass.

* * * *

THE KING AND THE KINGDOM. By William Barclay. Westminster. Pp. 211. \$2.45.

William Barclay is a distinguished Scottish scholar and dean of faculty of divinity at the University of Glasgow. However, *The King and the Kingdom* makes no pretension as a scholarly work (even though its factual material is not at all inconsistent with a moderate interpretation of biblical scholarship), but it is rather a manual for a course of instruction which traces the Hebrew concept of kingship from its earliest beginnings on through to its fulfillment (from a Christian point of view) in the advent, teaching, and work of Jesus the Christ. In other words, it is primarily Christian education material, and it is obviously directed primarily to "young people," though this reviewer does not claim the expertise to say at precisely what age it would be most suitable; and he actually believes that it would depend greatly on a variety of factors, including the teacher and the make-up of the class.

The book is divided into four parts of widely differing lengths, so the real units are the sections within these "parts," which total 30 in all, and are, therefore, in fact the actual lessons. Each of these begins with a simple, factual narration of material to be presented, followed by the "morals" which the author would draw from it, and concluding with some "questions for discussion."

This reviewer recognizes that, in spite of some religious educators who would like to do that, all "young people" can not be poured into a common mold. For some, this work would be very effective as a Church school course. Others would turn it off as "corny." And yet there would be a lot of adults who would benefit from some of the soul-searching implications that are drawn, and from the questions for discussion, if this book could only be used as a basis for a series of meditations.

(The Rev.) MERRILL A. NORTON
St. Luke the Evangelist, Mulberry, Fla.

* * * *

A CHURCH WITHOUT PRIESTS? By Jacques Duquesne. Trans. by Bernard Murchland. Macmillan. Pp. 192. \$4.95.

This timely study by a French Roman Catholic journalist familiar with conditions in the U.S. and Latin America as well as in his own country, is not pre-

cisely what its title—*A Church Without Priests?*—might indicate. It is an examination of present-day "occupational diseases" that plague and frustrate Roman Catholic priests and are driving them increasingly from the priesthood. It also contains practical proposals for dealing with the crises of faith which that Church's current structures and practices are producing, especially because of enforced celibacy for the secular clergy.

Drawing heavily on profile sketches from what he claims to be case-histories, Jacques Duquesne stresses the importance of viewing the priesthood and celibacy as separate and distinct vocations. He calls for the abolition of "clerical society" and its replacement by priests who are free to marry and exercise normal professions in which they can still perform priestly functions.

Although a "radical" book in the true sense of trying to get to the root of the problem, it is responsibly written, with an obvious desire to strengthen the Church in its mission to serve humanity. Its value for Anglicans may be somewhat limited, but it deals forthrightly with several issues basic to the renewal of the Christian ministry as a whole.

(The Rev.) JOHN R. RAMSEY
St. John's, Ogdensburg, N.Y.

* * * *

IF YOUR CHILD IS HANDICAPPED. Edit. by William C. Kvaraceus and E. Nelson Hayes. Porter Sargent. Pp. 432. \$7.95.

There is much to be said for this compilation of stories about handicapped children. The articles, originally published in various magazines, cover the deaf, the blind, the retarded, those afflicted with cerebral palsy and muscular dystrophy, children born with defects such as hare lips, congenitally dislocated hips, and the thalidomide babies who, as a result of their mothers' use of the drug during pregnancy, were born without arms.

Presented by the parents themselves, the stories are warmly told and will interest readers who are working with handicapped children as well as those who are dealing daily with such youngsters within their own family. Each of the parent-authors seems to have discovered it was necessary to face the shame, the heart-ache, the difficulties in an individual manner. But it is an obvious fact that much was gained when they found ways to share experiences with other parents in the same boat.

Perhaps the major problem faced by the families of handicapped children is the tendency to be overprotective and overindulgent. The stories are realistic and the difficulties of the various situations are never minimized. Each child is dealt with as a family member as well as an individual facing the trauma of ridicule, isolation, and despair over being limited and "different."

If *Your Child Is Handicapped* has been needed on the market for a long time.

It is a pity that when a fine book, directed to laymen, finally comes out, the price for many will be considered prohibitive. Then too, this reviewer feels many of the articles are already outdated since they were originally published in the late 40s or mid-50s. But the editorial comment is excellent and, in spite of these two shortcomings, the book is to be heartily recommended to any and all concerned.

MARY PHRANER WARREN
St. Philip's, Portland, Ore.

* * * *

WAR AND MORAL DISCOURSE. By Ralph B. Potter. John Knox Press. Pp. 123. \$2.45.

This small book provides guidelines for dealing with war and Christian conscience. While it follows a basic outline form, one does not feel that he is locked into an outline. Ralph Potter provides the reader with some good historical background, a good theological insight, and a few basic guidelines to help in the formulation of opinions and ideas for the reader.

There seem to be two main threads for the reader to follow: 1) the need for consistency in one's own thinking; i.e., the problem of some people deploring the war in Vietnam but supporting violence in the streets and those who support the war in Vietnam but condemn violence in the streets; 2) the need for Churchmen and ethicists, as citizens, to participate fully in the political process. "But they should resist the temptation to practice 'cheap prophecy,'" is his caution. At the conclusion of the book there is a bibliographical essay that will enable someone truly interested in going more deeply into the subject to do so with ease and confidence.

War and Moral Discourse is an excellent book for people to read as they feel themselves pulled from one side of the war question to the other.

(The Rev.) JAMES A. KAESTNER
St. Hugh of Lincoln, Greendale, Wis.

* * * *

THE PALMER RAIDS 1919-1920: An Attempt to Suppress Dissent. By Edwin P. Hoyt. Seabury. Pp. 123. \$3.95.

The raids on red organizations and individuals conducted by Attorney General A. Mitchell Palmer deserve a convenient, brief, popular treatment. For people unfamiliar with the Palmer raids, Edwin P. Hoyt's book, *The Palmer Raids 1919-1920*, will serve a purpose. Otherwise, it is a disappointment. The book is superficial and seems to have been hastily written. The first chapter is good and especially the first few pages ("grab the reader's attention at the outset"); thereafter the book deteriorates.

As to the charge of "superficiality" a person may reasonably ask, "What do you expect in 123 pages?" You expect evidence proportional to the size of the book. On page 64, for example, the author says that U.S. government officials

"were not inclined to listen to pleas of Constitutional rights." Though the claim has *prima facie* appeal, the reader finds no example of pleas for Constitutional rights.

In regard to hasty writing, pages 64-65 present an example. The reader is at a loss to know the location of the events under consideration, and he wonders who is the person simply designated "Magistrate McAdoo" and listed in the index as "McAdoo (Magistrate)." Along with the author, the editor must also bear responsibility for tolerating slipshod writing which is further marred by haphazard documentation. Moreover, the editor at a Church publishing house must take the blame for so awkward a phrase as "rector of the Holyrood Protestant Episcopal Church" (p. 96).

The two-page epilogue presents the final disappointment. Here the reader is left empty-handed in his hope of finding some significant relationship between the response to radicalism in 1919-20 and in the late 1960s.

It is a shame that a significant subject has been so poorly handled by both author and publisher—and for \$3.95 at that!

ROBERT W. SHOEMAKER, Ph.D.
North Central College

* * * *

RUN BABY RUN. By Nicky Cruz with Jamie Buckingham. Logos International. Pp. 240. \$4.95.

The story of Nick Cruz is one which is alien to most Episcopalians in two respects. First, it is the story of a boy raised in the ghetto with a sense of values and emotions that are difficult for those outside it to grasp. Secondly, the converted Nick Cruz speaks of his conversion in the liturgical stereotypes of the Pentecostal Churches, which is as stereotyped as the language of the Episcopal Church.

It would, of course, be useful to us for these reasons to read *Run, Baby, Run*, but a more important reason emerges at the end of the book. Aided by David Wilkerson of *Cross and Switchblade* fame, Nick enters into one of the many Bible colleges at which we are so inclined to look down. Perhaps we need just such schools to produce what in fact Nick Cruz is—catechists from a particular environment who have learned the Gospel and are able to teach it through their converted lives to the environment from which they came. Our Church is much too snobbish about its educational requirements; witness the unwillingness of our seminaries to accept the work done

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by such need-meeting institutions as the Episcopal Theological Seminary in Kentucky and the seminaries in the Dioceses of Long Island and Detroit. Perhaps this indicates that our supposedly flexible Church is in reality a stuffy, rigid old maid, and so without children she ought to have.

(The Rev.) HARRIS C. MOONEY
Christ, La Crosse, Wis.

Booknotes

By Karl G. Layer

ST. AUGUSTINE, THE RETRACTIONS: The Fathers of the Church, Vol. 60. Trans. by Sister M. Inez Bogan, R.S.M. Catholic University of America Press. Pp. 321. \$7.80. St. Augustine of Hippo may not be the favorite saint of the now generation, but when Christians grow weary of celebrating themselves they can find that in this austere saint is to be found a most exemplary humility. The volume now under review is a treatise written by Augustine as an old man in which he reviews what he now conceives to be his own errors and mistakes in former writings. To give but one example: In an earlier work he had spoken of "Fortune" as if there really were a deity of that

name. Most of us who write, and realize our errors later, merely hope that nobody noticed them. Augustine is above that, as a lover of truth. This book of such "retractions" is an interesting and important demonstration of genuine humility and love of truth in action.

PRE-COLUMBIAN AMERICAN RELIGIONS.

By Walter Krickeberg, Hermann Trimborn, Werner Müller, and Otto Zerries. Holt, Rinehart, & Winston. Pp. 365. \$8.95. A comprehensive and probably unique history and description of the civilizations and religions of Mesoamerica and the Andes. The subject matter has remained largely unknown up to this time. Careful attention is paid to ceremonial statues, fertility rites, costumes and practices of witch doctors, creation myths, rituals of ancestor worship and adolescent initiation, and even head-hunting masks. This is the sixth in Holt's excellent *History of Religion* Series.

RELIGION IN SECULAR SOCIETY.

By Bryan Wilson. Pelican. Pp. 286 paper. \$1.65. A paper edition of this 1966 sociological analysis of secularization in England and the United States, and of the ways in which the Churches have responded to it.

PEOPLE and places

Ordinations

Priests

Arizona—The Rev. Leonard D. Evans, assistant, St. Andrew's, 27 Washington Ave., Stamford, Conn. 06902.

Oklahoma—The Rev. John Pratt, vicar of St. Martin's, Hogan St., Pryor, Okla. 74361, and the Rev. Robert Lawrence Ford, curate, St. John's, 4201 S. Atlanta, Tulsa, Okla. 74105.

South Dakota—The Rev. Ronald A. Campbell, assistant priest of Pine Ridge Mission, Pine Ridge, S.D. 57770.

South Florida—The Rev. John Edward Bodle, curate, All Saints', Lakeland, Fla. 33802, and the Rev. Richard Fowler Johnson, curate, St. Peter's, St. Petersburg, Fla., address, Box 1581 (33731).

Tennessee—(All locations in Tennessee) The Rev. Messrs. Charles Newell Fulton III, assistant, St. George's, 4715 Harding Rd., Nashville (37205); William Therrel Holt III (son of the Rev. William T. Holt, Jr., and grandson of the Rev. William T. Holt, retired, both of whom took part in the ordination service), priest in charge of Church of the Redeemer, Shelbyville, and chaplain to Webb School, Bell Buckle, address, 303 Dow Dr., Shelbyville (37160); Allen Archer McKee, Jr., assistant, St. Luke's, Cleveland, and priest in charge of St. Mark's, Copperhill, address, Box 5, Cleveland (37311); John Fay Rice, Jr., assistant, Ascension, 800 Northshore Dr., Knoxville (37919); Noble Ray Walker, assistant, Grace Church, 4010 Brainerd Rd., Chattanooga (37411); and Karl Gilmore Weddle, assistant, Calvary Church, 102 N. Second St., Memphis (38103).

Deacons

Arizona—(All locations in Arizona) Irvin S. Mitchell, assistant, St. Barnabas on the Desert, 6715 N. Mockingbird Lane, Scottsdale (85251); Frederick M. Rothermel, assistant, St. Andrew's, Glendale, address, 3814 N. 56th Dr., Phoenix (85031); John B. Rothermel, Jr., assistant, All Saints', Phoenix, address, 3814 N. 56th Dr., Phoenix (85031); and Stephen R. Weston, assistant, Grace Church, 2331 E. Adams, Tucson (85719). The Rothermels are twins.

Bethlehem—David A. Feyrer, in a training program for deacons under direction from the rector of St. Peter's, Hazleton, Pa., address, 609 Front

St., Freeland, Pa. 18224; and Samuel L. Koons, in a training program for deacons under direction from the rector of St. Luke's, Scranton, Pa., address, 232 Wyoming St., Scranton (18503).

Delaware—Zane Wesley Gordy, Liturgical Institute, Woodstock College, Woodstock, Md.; and Phillip Dana Wilson, curate, St. Andrew's, Wilmington, Del., address, 812-J Peachtree Rd., Claymont, Del. 19703.

Louisiana—Harry Hunter Huckabay, curate, Trinity Church, New Orleans.

Michigan—(All locations in Michigan except as indicated) Eric E. Keppeler, assistant, St. Luke's, 15715 Wick Rd., Allen Park (48101); William N. Rexford, assistant, St. Mary's, Kings Highway, Barnstable, Mass. 02630; Charles D. Robertson, assistant, St. Columba's, 1021 Manistique, Detroit (48215); Edwin K. Sisk, Jr., assistant, All Saints', 171 W. Pike St., Pontiac (48053); Gerald W. Smith, assistant, St. James, 355 W. Maple St., Birmingham (48011); Franklin R. Taylor, vicar of St. Elizabeth's, Higgins Lake, address, Box 513, Roscommon (48653); and Donald G. Wilson, vicar of Grace Church, 121 N. Grove St., Standish (48638) and St. Thomas', Omer.

Oklahoma—(All locations in Oklahoma except as indicated) Max Bright Berry, in charge of Good Shepherd, Sapulpa (74066); James P. Blackburn, vicar of St. Paul's, Holdenville (74848); David Allen Egbert, eumenical chaplain, East Central State College, Ada; Dennis Roy Maynard, curate, Grace Church, Muskogee; James Pittman McGehee, curate, St. Paul's, Kansas City, Mo.; and Kenneth Gene Wanzor, interim vicar of St. John's, Durant.

South Florida—(All locations in Florida except as indicated) Francis Burkhardt Baltz, curate, St. James', Ormond Beach, address, Box 1986 (32074); John Howard Robert Ellis, curate, St. Vincent's, 5441 9th Ave., N., St. Petersburg (33710); Ronald Napoleon Fox, curate, St. Matthew's, Delray Beach and St. Mary's, Deerfield Beach, address, 988 S.W. 9th Ave., Boca Raton (33432); Francis Campbell Gray, Jr., curate, St. Wilfred's, 3773 Wilkinson Rd., Sarasota (33581); William Gilbert Hunt, curate, St. Martin's, Pompano Beach, address, Box 2505 (33062); Richard James Lopez, curate, St. Barnabas', 319 W. Wisconsin Ave., DeLand (32720); and David MacBeth Moss, to work in the Diocese of Atlanta, address, 1283 Briarcliff, Atlanta, Ga.

Southern Ohio—Frederick P. Cunningham, Jr.,

assistant, Church of the Redeemer, Lexington, Mass.; **Victor Frederiksen III**, assistant, Christ Church, Cincinnati; **Mackey J. Goodman**, vicar of St. Peter's, Altavista, Va.; and **Robert D. Hughes III**, assistant, Good Shepherd, Athens, Ohio.

Tennessee—**Frank Scott Crenshaw**, deacon in training, All Saints', 601 W. Main St., Morristown, Tenn. 37814, and in charge of the Chapel of the Annunciation, Newport; **John Livingston Janeway**, in charge of St. Matthew's, McMinnville, Tenn., address, Box 405 (37110); and **William Joseph McGill**, in charge of St. Thomas', Jackson Highway, Humboldt, Tenn. 38343 and Holy Innocents', Trenton.

Upper South Carolina—(All locations in South Carolina) **Richard I. H. Belsler**, assistant, Church of Our Saviour, Rock Hill, address, Box 965 (29730); **David E. Bridgforth**, assistant, Church of the Advent, Spartanburg, address, Box 2901 (29302); **William Babcock Fitch**, assistant, St. Thaddeus', Aiken, address, Box 623 (29801); **William Marion Gillfillin**, assistant, Trinity Church, 1100 Sumter St., Columbia (29201); **Kenneth Robert McLennan**, assistant, Grace Church, 1315 Lyttleton St., Camden (29020); **Henry Summerall, Jr.**, assistant, Christ Church, Greenville, address, Box 10228, Federal Station, Greenville (29603); **John H. Templeton**, assistant, St. John's, 2827 Wheat St., Columbia (29205); and **Henry E. Tollison, Jr.**, assistant, Grace Church, Anderson, address, Box 641 (29622).

West Texas—**Clyde Donald Baugh**, executive director of San Antonio Council of Churches, Manion Bldg., 301 Broadway, San Antonio (78205); **William Alexander Howard**; and **William Hill Pridgen**, assistant, St. Mark's, 307 E. Pecan St., San Antonio (78205).

Western Massachusetts—**Ronald Lee Albert**, diocesan intern, St. Andrew's, Longmeadow, Mass., address, 246 Brookwood Dr. (01106); **William Jack Eakins**, diocesan intern, Christ Church Cathedral, 35 Chestnut St., Springfield, Mass. 01103; and **Robert Arthur Freeman**, diocesan intern, St. James', 8 Church St., Greenfield, Mass. 01301.

Western New York—(All locations in New York except as indicated and all positions assigned.) **David H. Burgdorf**, St. Paul's Cathedral, 126 Pearl St., Buffalo (14202); **James C. Emerson**, St. John's, 21 Colonial Circle, Buffalo (14222); **Ronald D. Knapp**, Trinity Church, 261 E. Main St., Hamburg (14075); **W. David P. Noves**, 38 Mansfield St., New Haven, Conn.; **James L. Orchard**, St. Mary's, Gowanda, address, 231 W. Main St. (14070); **Donald E. Page**, St. George's, Flushing, address, 135-32 38th Ave. (11354); **Michael J. Thomas**, Grace Church, 100 Genesee St., Lockport (14094); and **Raymond E. Bradley**, Holy Trinity, Hicksville, address, 91 Cherry St. (11801); by the Bishop of Long Island for the Bishop of Western New York.

Perpetual Deacons

South Florida—**John Bruce Medaris**, Good Shep-

herd, Maitland, address, 910 S. Trotters Dr., Maitland (32751).

Tennessee—**Frank Taylor Donelson**, (vocation: insurance sales) St. John's, Memphis, address, 322 S. Greer (38111) and **William Nall Fry III** (vocation: real estate sales), Good Shepherd, Memphis, address, 1971 Jackson Ave. (38107).

DEATHS

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

The Rev. Canon Lorenzo Alvarez, 72, retired priest of the Missionary Diocese of Puerto Rico and father of the Rev. Canon David Alvarez, died May 26, of a heart attack in St. Luke's Hospital, Ponce.

A native of Spain, he was ordained in the Roman Catholic Church and received in 1939. At the time of his retirement in 1968 he had been priest in charge of the Church of St. Mary the Virgin, Ponce, since 1947. He also wrote and translated many of the hymns in the Spanish hymnal and served as registrar and historiographer of the district. Other survivors include his widow, Paulita. A Requiem Mass and the Committal Office were read in St. Mary the Virgin, with the Bishop of Puerto Rico officiating. Interment was in the diocesan cemetery, Quebrada Limón, P.R.



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Fri & Sat 9; C Sat 4-5

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Sat 8; C Sat 4:30, 8

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Sun H Eu 7:30, 9 (Sung), 6

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Sun 8, 9:15, 11; Thurs 10

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

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Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

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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

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Sun HC 10:15; Wed HC 8; Daily EP 5:15

(Continued on next page)

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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

NEWARK, N.J.

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

SEA GIRT, N.J.

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

STONE HARBOR, N.J.

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

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

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

CAIRO (GREENE CO.), N.Y.

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

The Living Church

GENEVA, N.Y.

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

HIGHLAND FALLS, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
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 Damosch, 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

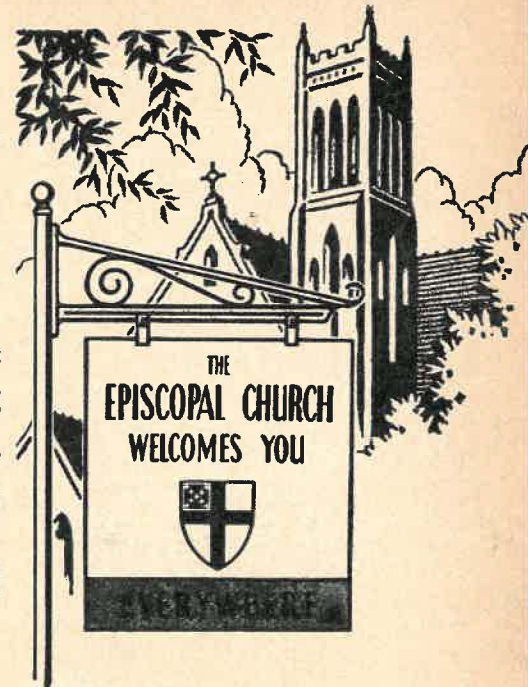
ST. PAUL'S CHAPEL

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



**CHRIST CHURCH, BAY RIDGE
BROOKLYN, NEW YORK**

The church was founded on Trinity Sunday, 1853.
The present building was erected in 1909 and the
parish house in 1917.



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

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

ST. LUKE'S CHAPEL

487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
The Rev. Carlos J. 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

MUNCHEN 22, GERMANY

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

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in the promotion of church attendance by all
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