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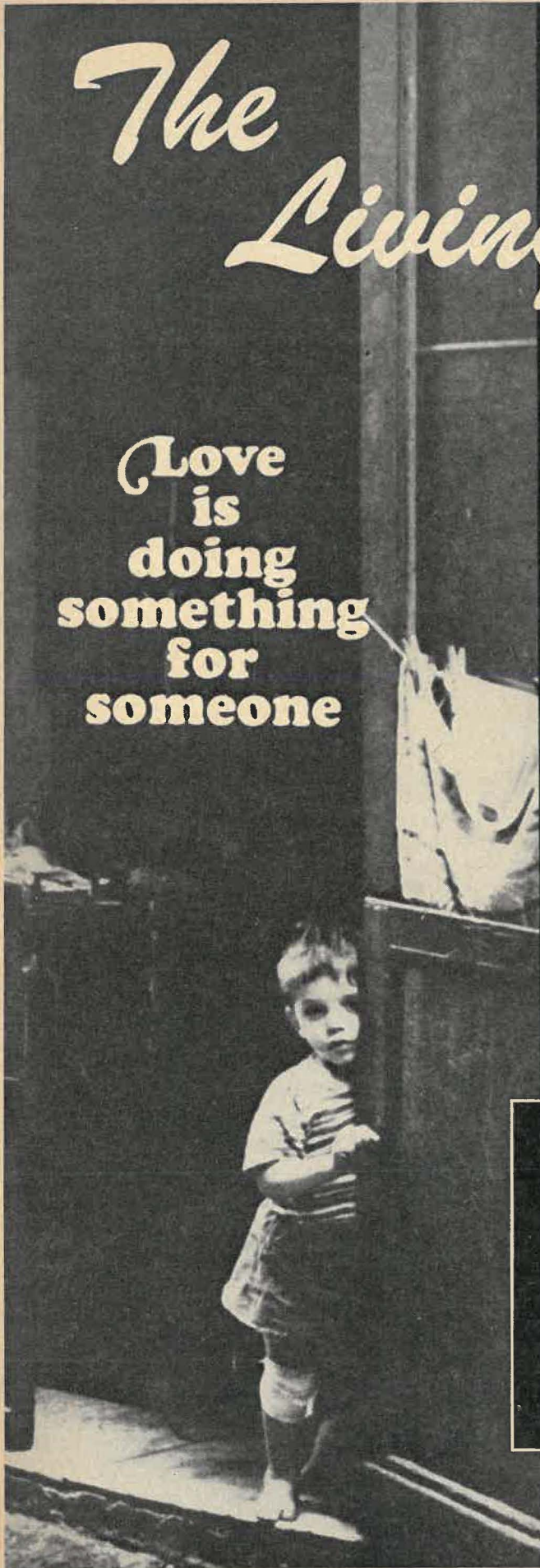
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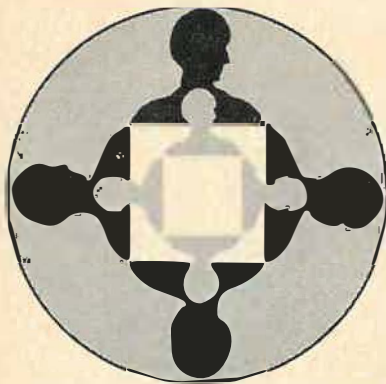
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OCTAVE

March 8-15, 1970



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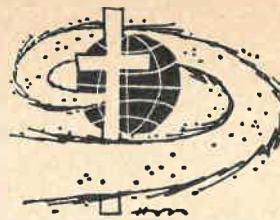
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Around



& About

With the Editor

Graham Greene is one of the few Christian believers writing first-class novels today. He knows good writing because he does it himself. Speaking of Henry James's work he makes a comment which can be pressed from literary criticism into life criticism: "The consciousness of what he cannot do . . . is a mark of the good novelist. The second-rate novelists never know: nothing is beyond their sublimely foolish confidence as they turn out their great epics of European turmoil or industrial unrest, their family sagas." (Graham Greene, *Collected Essays*. Viking.)

A person is on the way to learning what he can do once he has learned what he cannot do. St. Paul knew this well, and said that if required to boast he would boast about the things that showed his weaknesses. He evidently came into his own as a master letter writer after learning that he was not a master preacher. Thus it is ever.

A good priest complains that his parishioners read in TLC about things going on in their church that they don't like. This makes it harder for him to keep them happy in Zion. I sympathize; but we who must sometimes publish unglad tidings to Zion deserve some sympathy too. Pity the poor man who had to break it that Lassie steals chickens. His own wife and children abhor him. As for me, I am described with ghastly precision in Psalm 102:6.

A seminarian takes me to task [TLC, Feb. 22] for being "void of any indication" that I "appreciate the idea of celebration which is central to Christianity." He's certainly right about my voidness, but I question whether he's right about the centrality of that idea to Christianity. The verb "to celebrate," meaning to solemnize, has a well-established Christian usage. But "the idea of celebration" of which I am unashamedly void is the idea that we should be whanging guitars and releasing gay balloons on every conceivable human occasion and pretext. It is alien to the Scriptures and the Fathers. We find it in Walt Whitman ("I celebrate myself, and sing myself") but hardly in St. Augustine or the judicious Hooker. "Celebration" is a fad word today with mod religionists. By the merciful providence of God such words rapidly grow old. I am celebrating in anticipation the day when our more ecstatic brethren no longer feel that they must celebrate all

things at all times and in all places. Emerson said that books are for the scholar's idle times. I say the same of celebrations. If we celebrate everything all the time, what can we do when we want to celebrate something special, for the fun of it and not because it's our duty to God and our neighbor?

Reader J. C. C. was moved by Bp. William R. Moody's thoughts in praise of monotony [TLC, Feb. 1] to indite this epilog:

*The sun rises—the moon sets,
Brightness follows the darkness,
Day follows the night.
Monotonous—isn't it?*

*Breath follows breath,
Heartbeat follows heartbeat.
Monotonous—isn't it?*

*God's children are born,
God's aged are dying.
Monotonous—isn't it?*

*God's children are nourished by the Faith,
Baptism—Confirmation—Holy
Communion.
Monotonous—isn't it?*

*The love of man for woman,
The love of parents for their children.
Monotonous—isn't it?*

*God's love for his children,
The children's love for their God.
Monotonous—isn't it?*

*Man's blindness to the lessons of history,
Man's attempts to change God's natural
laws.
Monotonous—isn't it?*

*Man's substitution of the false for the true,
Man's substitution of the evil for the good.
Monotonous—isn't it?*

Especially to God.

"When thou attackest the roots of sin, fix thy thought more upon the God whom thou desirest than upon the sin which thou abhorrest." Walter Hylton (14th cent.).

The Living Church Development Program

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

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The Living Church

LETTERS

Most letters are abridged by the editors.

Reparations

Being a layman and not too versed in theological wisdom I wonder if it would be asking too much to have the Rev. Allan R. Bragg [TLC, Jan. 4] inform me as to what Bible he has been reading? I have been so happy since my conversion 20 years ago to believe that Jesus had nothing to say which did not concern itself in some measure with the social, economic, and political scene. I say I have been happy, yes, but it has been somewhat of a task trying to live up to His teachings. Now to find out that He never meant for us to be concerned with the injustices of the world is quite a relief.

And on this matter of reparation, let us all be honest. It isn't reparation or blackmail we are worried about. I say let us be honest and come right out and say we just do not believe this hogwash about all peoples being equal in the sight of God. We whites are just a wee bit better than the niggers and we will be darned if we are going to help them.

BIRNEY LELAND

Stockton, Calif.

Some people have some reasons other than the one Mr. Leland suggests, for being opposed to reparations. Ed.

A large number of Episcopalians, including myself, are concerned and disturbed about the special convention in which \$200,000 was pledged for black economic development, that will probably be controlled and distributed by the group that published the repugnant Black Manifesto.

Please continue your work of making Episcopalians aware of the danger of endorsing the above movement which is really an extortion that is sanctified by our liberal clergy representatives.

LAWRENCE J. BARTOS

Communicant of Trinity Church

Wauwatosa, Wis.

Hymns

With due respect to Paul Louis Anderson [TLC, Jan. 25] I am at a loss to understand why he gets into such an uproar with respect to some of our hymns which have stood the test of time for lo these many years, including "Peace, Perfect Peace" and "O Lamb of God Still Keep Me." Might I suggest to Mr. Anderson that he re-read the questions and answers which make up the hymn "Peace, Perfect Peace." By and large, where can one get such succinct, practical, and satisfying responses to these questions which today are hounding millions the world over?

And what's wrong with "barber-shop" music? I know that I speak for multitudes when I say give me hymns with melody and a harmonious tune rather than most of the stuff coming from the pens of modern composers which is devoid of melody and replete with dissonance. I'll take the time-tested works of Dykes, Goss, Monk, Handel, Gounod, Mozart, Wesley, Sullivan, and, yes, Frederick C. Maker who wrote the familiar and lovely tune for John Greenleaf Whittier's "Dear Lord and Father of Mankind" as well as "O Lamb of God Still Keep Me."

These hymns have been used regularly in the parish of which I am a communicant and where I sang as a chorister a half-century ago. It happens to be one of the largest and oldest in the Diocese of Chicago, and the now-famous choir of men and boys has been singing without interruption since 1887. The writer makes no claim to being a musician, much less a theologian, but our choirmasters, organists, and rectors have been outstanding in their respective professions.

W. EDWARD ASHWELL

Evanston, Ill.

Celebrating a Saint

In an excellent article, "Celebrating a Saint" [TLC, Jan. 11] by the Rev. Franklyn K. Morris, I was disturbed by this one statement: "There is not today any picture or statue of him (St. Thomas) from his time." But there is; I have seen it.

During the spring of 1968 my wife and I were forced by the French general strike to spend a week in Canterbury. We naturally spent much time in the cathedral. There we purchased *The Pictorial History of Canterbury*. In it we found a full-page color reproduction of the St. Thomas à Becket window with a statement that it was more than 750 years old; coupled with this, a statement that the artist may have seen Becket. From this I gather that the window must have been in place not less than 47 years after the murder. Perhaps sooner. Undoubtedly, it was removed in 1538 when all traces of St. Thomas were obliterated.

We were most fortunate in meeting a young lady, Dr. Cherie Tassell, who is an authority on the stained glass of Canterbury. She showed us the St. Thomas window. It is in the north side of the ambulatory, up the steps from St. Andrew's Chapel, facing Trinity Chapel, where the tomb of St. Thomas had been. As she recounted the story, a short time ago, a priest was searching in one of the very many hidden spaces between the great stone ceilings and roof, when he stepped on some glass. This turned out to be the long-lost stained-glass window of St. Thomas. It recently has been placed once more, I understand, in its original position. The glass in this window is of exceptional interest.

As the window was in place perhaps within 47 years of his martyrdom and has recently been brought back to its original position, it may be correct to state: "There

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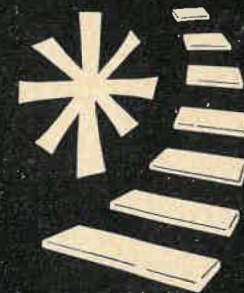
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The Divine Staircase



KENDRICK STRONG

The Living Church

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THE KALENDAR

March

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- Chad, B.
- John and Charles Wesley, PP.
- Perpetua and her Companions, MM.
- Lent IV
Thomas Aquinas, F.

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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is not today any picture or statue of him *from his time.*" But I think this statement, while perhaps accurate, as the window may have been put in position, say 40 or more years after his martyrdom, is nevertheless misleading.

Plainfield, N.J.

(Col.) SHIPLEY THOMAS

It was good to read the Rev. F. K. Morris's account of coming celebrations of Thomas of Canterbury's eighth centenary. "How does one observe the centenary?" he asks. Not at all—certainly not as a martyrdom, according to our official calendars here and in England. It is time to recognize sanctity where it is: lived out in a long life of constant discipline, or, for some, suddenly achieved by a test of final fidelity. By that test, we can call him St. Thomas and ought to give God thanks for him, I believe, in our proposed Prayer Book calendar.

May I make a correction about another man who met the final test faithfully and also deserves a place in our calendar? Thomas More's head, carried to Canterbury by his daughter and son-in-law the Ropers, was buried in St. Dunstan's—not Roman Catholic as is stated, but a parish church of the Church of England then and now. Let Anglicans claim their own!

(The Rev.) DONALD L. GARFIELD
Rector of St. Mary the Virgin

New York City

Cancellations

The items in THE LIVING CHURCH that turn me on are the letters by bishops. They ask to have their subscriptions stopped until the South Bend convention is turned off. I cannot help but think of what they say about *The New York Times*. You do not have to read it all, but it is all there.

GEORGE V. HAHM

Scotch Plains, N.J.

Amen and Amen to the suggestion of Dr. Louis Hirshson [TLC, Jan. 11] that \$2,000,000 ought to be raised for constructive help to our brethren at St. Augustine's College and St. Paul's College. Here is the church in its legitimate teaching role, established, ongoing, authentic—and starved. I don't know why many more of us haven't thought of this long ago. The tortured logic and childish emotionalism which led to the \$200,000 holdup at South Bend only highlights the church's neglect of its proper responsibilities. Are we really trying to prove that the only way to get money out of a Christian is to threaten and revile him?

On another subject, Bp. Hallock's remarkable and, to me, embarrassing letter cancelling his subscription [TLC, Jan. 11] moves me to send you the small enclosed check for the Living Church Foundation, as a tribute to a sensible Christian journal and its sensible and courageous Christian editor. I can imagine the pressures you are under when you get such a letter from the president of your own board and I give thanks to God that you are undeterred.

PERRY LAUKHUFF

Norwalk, Conn.

PECUSA's Leftward Drift

The leftward drift of the Episcopal Church is alarming. One can well understand why there are questions about the current stewardship of our national treasury.

A recent revelation is that the G. C. Special Fund in 1969 gave \$7,000 to American Documentary Films, Inc., a group that rents anti-American films primarily to college campuses. [One such film is *Pueblo*, a rationalization of the capture of that ship by North Korea; others are: *China*, a propaganda show on Red China; *Salt of the Earth*, communist-made, about race relations and union organizing; and most recently *In the Year of the Pig*, on the Vietnam war.]

It is difficult to imagine any justification for our church financing these. With so many urgent needs for constructive action, it seems masochistic to support forces which are bent on destroying not only our freedom but all religion, too.

HOPE M. KIRKPATRICK

New Haven, Conn.

Is Pacifism Christian?

I wish to reply to Dr. Glenn's editorial [TLC, Jan. 18], "The Book of Common Prayer and Peace." The writer asserted that doctrinaire pacifism is simply unchristian. What an odd thing to say in view of the fact that members of the early Christian Church were absolute pacifists: those closest to Christ. So it was inconsistent to be a Christian and to be part of some state's army. In fact, St. Maximilian said when asked why he refused to fight and serve in the army, "Because I am a Christian."

I would like simply to close with the resolution adopted by the Lambeth Conference in 1930 and incorporated in a general resolution on world peace adopted by the General Convention of the Episcopal Church in 1931 and which was reaffirmed by Lambeth in 1948 and 1958: "War as a method of settling international disputes is incompatible with the teaching and example of our Lord, Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind."

NATHANIEL W. PIERCE

Co-Director of

The Episcopal Peace Fellowship
New York City

Understandable Rhetoric

I write in gratitude for the irenic, Christian spirit of the Rev. Jess J. Petty's letter [TLC, Jan. 18] on the action of the Archbishop of San Salvador in blessing the Salvadoran army's flags. In disagreeing with another's particular action, one should not oneself fall into the error of condemning the whole man.

For the same reason, I will not condemn James Forman for rhetoric of which I disapprove. He has a deep and legitimate concern. His expression of it may not always be wise or right, but when I remember how, in my childhood during the activities of Sinn Fein, Americans enjoyed making the eagle scream, sensing that the British lion would do no more than roar, I am obliged to forgive blacks for sometimes falling into the same error. Some of us remember Mayor Thompson of Chicago on King George. No black has been sillier.

As Fr. Petty has done with the archbishop, let us look beneath the rhetoric to the genuine and legitimate need that caused it.

EDITH BRADLEY

Milton, Mass.

The Living Church

March 1, 1970
Lent III

For 91 Years,
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COCU

Plan Stipulates Black Presiding Bishop

A draft plan of union for the projected 25-million-member pan-protestant COCU church requires that the church's first presiding officer be a black, Bp. James K. Matthews has disclosed. The United Methodist leader who is head of the executive committee of the Consultation on Church Union (COCU), also revealed that the plan makes clear that women, youth, and minorities are to be represented at every level. The draft plan is "weighted" generally in favor of the laity, although the presiding officer is to be a bishop, according to Bp. Matthews.

Few of the nine church bodies in COCU expected a united church to be realized this year, but should, by chance, COCU be approved in the immediate future, the number of possible chief executive candidates is ascertainable if a black bishop is required.

There are two in the Episcopal Church—the Rt. Rev. John M. Burgess, Bishop of Massachusetts, and the Rt. Rev. Richard B. Martin, Suffragan of Long Island. Other churches having possible black presiding officer candidates are: United Methodist (6), Christian Methodist Episcopal (9), African Methodist Episcopal Zion (10), and African Methodist Episcopal (17).

Bp. Matthews did not say that an existing bishop would be required. It could be that episcopal leaders for regions of the new church might be chosen before a national leader was named.

Dr. Blake "Interested"

Dr. Eugene Carson Blake said he has not lost interest in the Consultation on Church Union (COCU). News accounts from a mid-January press conference in San Francisco quoted the clergyman as saying he had "about lost all interest" in the consultation [TLC, Feb. 22].

Dr. Blake states that the press reports did not reflect his position on COCU and said, "I am very much interested in COCU and believe crucial meetings are coming up this spring and subsequently. . . . I did not predict that the COCU-planned church would not come to pass. I said that if the plan is a good one it will require renewal of each church (in COCU) to secure a majority for it. I did not at any point criticize those who are working on the plan. I did say it may take

five years to succeed and that, of course, it could be a failure."

On another topic of the San Francisco press conference, Dr. Blake said "it should not be understood" that he believes a proposal that all Christians recognize the pope as "chief shepherd" will "necessarily ever be mature." [The Rt. Rev. Kilmer Myers, Bishop of California, has voiced this suggestion as the role for the pope.]

Dr. Blake, who is general secretary of the World Council of Churches, said in the message correcting his stand on COCU and the place of the pope in world religious leadership: "It should not be understood that I believed Bp. Myers's proposal on the pope would necessarily ever be mature even when Roman Catholic differences on papal authority are cleared up."

SEMINARIES

Interseminary Association Meets

Approximately 80 delegates representing the students of 13 Episcopal seminaries gathered at Sewanee, Tenn., for the organizational meeting of the Association of Episcopal Seminarians. The delegates discussed the future of theological education and passed resolutions

making known their opinions to the Board for Theological Education of the Episcopal Church and the church at large.

In an address to the association on Friday, Jan. 30, the Rev. Dr. Almus M. Thorp, executive director of the Board for Theological Education, stated that in light of the board's study of the drastic financial plight of the seminaries and other critical factors, the board has urged those responsible for the seminaries' administration to begin mutual conversations leading to more effective deployment of resources for theological education.

The association affirmed the principle of student participation at all levels in decisions affecting the changing scope of theological education. The students also affirmed ecumenical centers of interdependence in which faculties and facilities would be shared by several denominational bodies, as suggested by Dr. Thorp and the board, as one way to meet the changing needs of theological education in the church of the 70s. In addition, they stressed the necessity of considering the unique contributions offered by the seminaries as they now exist.

The body unanimously adopted a resolution presented by its elected head, Harold T. Lewis from Berkeley Divinity School, calling for inclusion of blacks at



A MASS FOR PEACE sponsored by the Episcopal Peace Fellowship was held on the steps of the Pentagon. Some of those who took part are (l to r): The Rev. William Lowry, a Baltimore priest; folksingers Marti Rogers and Mother Scott; the Rev. Philip Wheaton, a Washington priest; an unidentified Roman Catholic priest; and the Rev. Eugene Monick, vicar of St. Clement's Church, New York City. The celebration took place without incident.

every level within theological education and in the church at large. The resolution also called for the association to go on record as fully endorsing the action taken by the black clergy at the Special General Convention held at South Bend last fall.

Speaking to the issue of the ordination of women in the Episcopal Church, the gathering went on record as disapproving of discrimination on the basis of race, color, or sex where such discrimination prevents full realization of one's Christian vocation. They strongly urged the General Convention to include a preface to the canons of the church to the effect that the use of the words "man" and "he" be considered inclusive of both men and women.

The delegates also voiced approval of a call by a peace caucus for church-salaried military chaplains, the principle of "spiritual sanctuary," seminarian participation in draft counseling, and the divestment by the Episcopal Church of "investments in companies which emphasize military, defense, and weapons development."

Berkeley Students Fight for Survival

Seminarians of the Berkeley Divinity School in New Haven, Conn., have organized as "the Committee of Involved Students for Berkeley" in an endeavor to save their school from extinction.

In a homily in the seminary chapel recently the Rev. Dr. John S. Ruef, professor of New Testament, spoke to the seminary crisis in these words: "If the practicality or economy of the Gospel had been the criterion of its success, it would have never fired the hearts and imaginations of the men of the early church. Christianity is impractical, foolish, and uneconomical. We do not believe in Christ because it pays; now or any other time, but because it gives us a reason to go on living which transcends anything which the world has to offer." Dr. Ruef added that "a theological school exists to educate those fools who believe this nonsense and who wish to indoctrinate others with it."

SOUTHWEST FLORIDA

First Bishop Installed

The Rt. Rev. William L. Hargrave was installed as the first Bishop of Southwest Florida at St. Peter's Cathedral in St. Petersburg, receiving the staff of office from the Rt. Rev. Henry I. Louttit, retired Bishop of South Florida. Bp. Louttit's jurisdiction was divided last year to create three dioceses in place of the original one, and Bp. Hargrave had been one of the suffragan bishops of the Diocese of South Florida.

The retired Bishop of Connecticut, the Rt. Rev. Walter H. Gray, preached the sermon. Speaking of the trials of the

episcopacy in the modern age, he said: "Despite the erosions of doubt, God and His church are eternal. There is a tomorrow, and a tomorrow after that. And we must have a never-ending life to go on with it."

More than 800 persons attended the installation, among them 10 bishops and 100 clerics and laymen in procession.

ENGLAND

Acceptable Definition of "Jew" Urged

Research into an acceptable definition of "Jew" for use in dictionaries is being undertaken in England by the 28-year-old Council of Christians and Jews. A spokesman made the announcement following a report that the Archbishop of Canterbury, one of the council's five presidents, had asked it to study the definitions of "Jew" in some well-known dictionaries.

The primate's request was described as the latest development in a campaign by a Manchester textile merchant, Marcus Shloimovitz, to have dictionary publishers guarantee not to repeat certain definitions in future editions. He objects to such descriptions as "usurer, an extortionate tradesman."

Nuttall's Standard Dictionary, for example, defines Jew as "a Hebrew; a shameless or dishonest bargainer."

The spokesman for the council said that this matter could not be dealt with speedily, as some dictionaries are published every six or seven years.

The council combats all forms of religious and racial intolerance. Its four other presidents represent the Roman Catholic and Free Churches, the (Presbyterian) Church of Scotland, and the Jewish community.

PRESBYTERIANS

Presbytery and BEDC to Confer

The Presbytery of Philadelphia has voted to continue conversations with the local Black Economic Development Conference (BEDC) which is demanding reparations. Delegates set aside a report that would have flatly refused the demands growing out of the Black Manifesto and denounced the language of the controversial document. The vote to pursue conversations with BEDC and to encourage dialogue with black spokesmen on congregational levels was close: 139-134. It followed three hours of debate and parliamentary maneuvers on how to deal with the proposal to reject the BEDC.

Before the vote was taken, Muhammed Kenyatta, director of the Philadelphia BEDC, was invited to address the session at which 179 United Presbyterian congregations were represented. In past weeks he had led several interruptions of church services to underscore the reparations de-

mands. He spoke quietly to the Presbyterians though accusing them of holding white racist attitudes. He was applauded when he finished and he thanked the moderator of the presbytery, Dr. John A. Lampe.

A white delegate, who identified herself as a trustee of the Abington Presbyterian Church, rose and said: "Mr. Kenyatta sounded well here, but it is the same Mr. Kenyatta who spoke violently and in an anti-American manner at the Abington Church not so long ago." She, too, was applauded.

The black leader said that the only Philadelphia group firmly supporting BEDC is the Council of Black Clergy, the city's largest ecumenical black group. He also said, "We are not a symbol of violence or revolution but a victim of it."

The general council of the Philadelphia Presbytery had proposed to deny any funds to BEDC, but it recommended that \$60,000 be allocated to Black Presbyterians United, for work within the presbytery. A spokesman for the black caucus said that out of regard "for our own integrity and relationship in the black community, we flatly reject the proposed offer." He said that "not having requested it, there is no justifiable reason for accepting it." Discussions will be continued in April. A move to have the \$60,000 designated for the BEDC was ruled "new business" and would have to be introduced later.

MICHIGAN

Priests Leave Posts to Teach

The current quest for "new forms of the church" is creating a "minor exodus" of clergymen into the teaching profession and fields related to social services in the Detroit area. Six priests of the Diocese of Michigan have accepted teaching posts in Detroit-area colleges and universities, according to the Rt. Rev. Archie Crowley, Suffragan Bishop of the diocese.

In nearby Pontiac, the Rev. H. C. Clark, a Disciples of Christ pastor and executive director of the Pontiac Council of Churches for the past six years, resigned from both church positions. He was named administrative assistant of personnel of the department of public works and services in Pontiac, a city of about 90,000. Mr. Clark feels he may return eventually to traditional assignments, but is leaving the ecclesiastical format at the present time to be "some sort of pioneer" in the search for new church forms.

According to Mr. Clark, the church "has become highly technical in its organization. We have created administration of groups which are not necessarily Christian." He said he was faced with the decision of moving on and possibly up the ministerial ladder, from an organizing congregation to a higher status church.

Noting that the pastoral ministry is not the only ministry available, he said his present job offers the challenge to enhance the environment of people of the community.

The Episcopal clergy who have made changes include the Rev. Thomas Mason, now assistant professor of English, Lawrence Institute of Technology; the Rev. Schuyler Clapp, Jr., and the Rev. Frederick Jansen, both on the staff of Wayne State School for Social Work; the Rev. Joseph Pelham, assistant professor of field education, Colgate-Rochester Divinity School; the Rev. T. Edward Bennett, teaching at Northwood Institute, Midland; and the Rev. John Shufelt, in educational psychology and public relations for a computer firm.

Discussing the "exodus of priests," Bp. Crowley said that the total is still small, not more than 15 in the last few years, and that most continue as auxiliary priests, helping out in parishes on Sunday.

ORGANIZATIONS

Developer of "Y" Race Policy Dies

The first Negro woman to help develop interracial policies in the Young Women's Christian Association, Juanita Jane Saddler, died Jan. 11, in New York City. In addition to her civil rights efforts, Miss Saddler, 78, was also active in the ecumenical movement. In the 1960s she conducted a pilot project for Church Women United in the Morningside area of Manhattan where congregations promoted ecumenical and interracial activities.

She began her career with the "Y" in 1920, serving the national student department for 15 years. During that time she wrote a statement on the YWCA student's role in integration that became the basis for the national organization's interracial charter adopted in 1946.

A graduate of Fisk University, she held an M.A. from Teachers College of Columbia University. She also had served as dean of women at Fisk.

RACA Meets

Seabury-Western Seminary, in Evanston, Ill., was host to the second annual conference of the Recovered Alcoholic Clergy Association of the Episcopal Church. The Rt. Rev. David Richards, national coordinator of the House of Bishops' committee on pastoral counseling, met with the RACA members and worked with them in developing their plans for the coming years. The priests present at the conference were all recovered alcoholics with records of sobriety ranging from one to 23 years. The primary purpose of RACA is to be of assistance to the church in its healing ministry to clergy suffering from the disease of alcoholism.

Plans were drawn up for a national conference to be held early in 1971 in Phoenix, Ariz., to which will be invited all the bishops of the Episcopal Church together with diocesan administrators and seminary deans. RACA, with about 50 members scattered throughout the country, has offered its resources to the bishops of the church in their efforts to help their alcoholic clergy.

It is estimated by the National Council on Alcoholism that about one out of every 15 persons who drink alcoholic beverage are, or will become, alcoholics. RACA states that there is no reason to believe that this percentage is any different for clergy than for other groups of vocations.

BEDC Appeal Launched in Chicago

Black Economic Development Conference (BEDC) backers in Chicago have opened an international black appeals fund, one of the programs outlined in the Black Manifesto.

The opening of an account in the black-owned Seaway National Bank was announced by Herman Holmes, a Chicago area spokesman for the BEDC which is asking for reparations from white religious bodies. He also said that in addition to backing programs outlined in the manifesto, the black appeal will help cooperatives and liberation movements in African countries.

To date, the only major pledge from Chicago-area churches to the BEDC, \$10,000, was made by the North Side Cooperative Ministry. Mr. Holmes said the Diocese of Chicago, the Church Federation of Chicago, and the Community Renewal Society are considering contributions. He set a Chicago-area goal of \$1 million to be received by January 1971.

A spokesman for the Community Renewal Society, however, said that the society's last communication with Mr. Holmes, dated Oct. 30, stated that the society would be unable to meet a BEDC request. The spokesman also said, "We have no proposal in front of us now." Officials of the Church Federation and the Diocese of Chicago were not immediately available for comment.

Mr. Holmes is directing the BEDC's Chicago office, funded through individual donations, he said.

MORMONS

Negro Ban "Tradition, Not Doctrine"

The late President David O. McKay of the Church of Jesus Christ of Latter Day Saints (Mormon) never affirmed the existence of any church doctrine concerning Negroes, according to a Mormon university professor. Dr. Sterling M. Mc-

Continued on page 8

Briefly...

■ In a joint statement, the Rev. Paul Burrough of Mashonaland and the Rt. Rev. Kenneth Skelton of Matabeleland said that a decision has been made to drop references to Queen Elizabeth and Britain's Royal family from the Prayer Book. Instead, Rhodesian Anglicans will be asked to pray for "those in authority in this land." Noting that scripture commands Christians to pray for their rulers, the bishops said, "It is clearly undesirable that political controversy should intrude into the prayers of the church." The bishops granted the right of clergymen and congregations to pray for people and causes "as they will," but directed that formal prayers for rulers "should be in a more general form than those used at present."

■ The Rev. Stanley Owen of Bickenhill, England, has staked his own savings and borrowed money to raise \$4,800 to provide a playing field for local children. Now he is offering one-square-foot plots of the field at the equivalent of \$2.40 each to Americans in the hope of being able to repay the debt. Local parishioners are also buying the small parcels of land. Mr. Owen calls this action a "charitable appeal"—a gentle way of saying that the "land purchase" is symbolic and charitable.

■ The Anglican Center in Rome is to have a new director to succeed the Rev. Canon John Findlow, who resigned. The Rev. Dr. Harry R. Smythe, who has been tutor in the University College of Melbourne, Australia, will take up his new duties Apr. 1.

■ The Rt. Rev. G. F. C. Jackson of Qu'Appelle, Sask., Canada, was elected Metropolitan Archdeacon of the Province of Rupert's Land. He succeeds the Most Rev. Howard H. Clark, who now becomes a full-time primate without diocesan or ecclesiastical responsibilities in Rupert's Land. Abp. Jackson will remain in his see city of Regina, Sask., though in the past the see city of the ecclesiastical province has been Winnipeg, Man.

■ Bearings for Re-establishment, an organization devoted to reorienting clergy and nuns to lay life, has moved its national office to the New York Theological Seminary in New York City. In keeping with what Bearings described as its "broadening ecumenical service," the organization announced an increase in its national board of directors to include the Rev. Robert Rodenmayer of the Episcopal Executive Council; Rabbi Seymour Siegel; the Rev. Albert Haversat, a Lutheran; and William Pincus, director of the Council of Legal Education.

Murrin, a long-time critic of the Mormon policy of barring Negroes from the priesthood, said he was among others who discussed the issue with President McKay during a private conversation in 1954.

"I am now willing to discuss my conversation with President McKay, because I think President McKay's statement to me has very great importance as it has become a major issue and is attracting worldwide attention." Dr. McMurrin's comments were made public a few days before the president's death Jan. 18.

"I introduced the subject of the common belief among the Mormon Church membership that Negroes are under a divine curse," Dr. McMurrin recalled. "I told him I regarded this doctrine as both false and morally abhorrent, and he replied that he was 'glad' that I had taken this stand, as he also did not believe this teaching. He stated his position very forcefully and very clearly." McKay is quoted as saying, "We believe that we have scriptural precedent for withholding the priesthood from the Negro. It is a practice, not a doctrine, and the practice will some day be changed. And that's all there is to it."

There was no official comment from the Council of the Twelve Apostles concerning the McMurrin interview, but sources said Mormon leaders pointed out that if "President McKay had wanted to enlarge on his remarks to Dr. McMurrin, he had not done it." This was interpreted in Salt Lake City as meaning that the church leadership does not intend to change its policy—at least not immediately. However, there was no denial that McKay had made the statement. His son, Dr. Llewellyn McKay, confirmed that in 1968 he had shown his father Dr. McMurrin's account of the interview and the Mormon leader had said it was "essentially correct."

Dr. McMurrin has suggested that for all the president's "humaneness" he was "not sophisticated about social forces." He did not think in terms of laying out rules for the Mormon institution. During the last few years of the 96-year-old president's term of office, he was increasingly surrounded by conventional and conservative advisors, the professor said. President McKay's liberalism, a "heartfelt feeling," was "against the grain" of many of the aged church leaders, according to observers. In his later years, he tended more toward tradition, they said.

Dr. McMurrin is one of the most influential of the Mormon liberal wing composed largely of younger intellectuals who insist that the present "conservative posture" of the governing body is against the true spirit of Mormonism. His sharp attacks against various church policies resulted in an attempt to have him excommunicated several years ago. President McKay squelched the move.

In a recently published official statement, President McKay was quoted as

saying: "Sometime in God's eternal plan, the Negro will be given the right to hold the priesthood." Mormons believe their president is the "prophet and revelator" whose words and actions are divinely inspired.

ARMED FORCES

Suit to End Compulsory Chapel Filed

Six midshipmen at the U.S. Naval Academy and a West Point cadet have filed suit in New York City charging that the service academies' requirements for compulsory chapel attendance are unconstitutional. Lawyers from the American Civil Liberties Union drafted the lawsuit. Since the students are also officer candidates, the regulation on chapel attendance violates Article VI of the Constitution which prohibits a religious test "as a qualification for any office or public trust," the suit states.

According to the complainants, students at the three service academies are subject to "stringent administrative punishment" if they fail to appear at chapel on Sunday. One midshipman was said to have received 50 demerits and a 10-hour punishment.

Four of the six midshipmen are under 21, and required an adult stand-in to sue as their "next friend." He is the Rev. Robert J. Drinan, S.J., former dean of the Boston College of Law School. The suit held that most of the plaintiffs "are sincere followers of one or another of the major religions, and it is not the desirability of religious services but only the compulsory nature thereof" to which they object.

The plaintiffs are Midshipmen Nicholas A. Enna, James W. Bradley, Mark H. Cooper, Gary A. Currey, Jeffrey L. Gossett, David L. Osborn, and Cadet Michael B. Anderson.

OKLAHOMA

NCBC Leader on White Churchmen

Black clergymen are demanding the same right to "mess up church money like white folks have been doing all along," the director of the National Committee of Black Churchmen (NCBC) said in Tulsa. The Rev. J. Metz Rollins, a United Presbyterian minister, said he had been in the church long enough to know how white churchmen handle funds.

He addressed a Hungry Club meeting during sessions of the General Board of the National Council of Churches meeting in Tulsa. Principal topic was the Black Manifesto and its demands for reparations. He told the Tulsa group that white churchmen could not read beyond the prologue of the document. He also said the prologue was James Forman's

"own personal statement." "Certainly it was Marxist," he commented. "But beyond that there were nine aspects that are a total part of the American system — self-determination programs — land banks, cooperatives, black education, and media training.

The NCBC leader said the manifesto does not mean to take "money off the altar. It's talking about stocks, land holdings, and the various tax dodges used by the church. The church is the most materialistic institution in the U.S., next to the federal government, in terms of land and financial holdings. The black revolution has got to come to the black church," he stated. "The black church historically was an instrument of protest—the shouting and singing on Sunday enabled us to meet 'the Man' on Monday. Now it's got to be an instrument of liberation. The black preacher must become a leader *among* leaders, not *the* leader," Mr. Rollins said.

JUDAISM

Was Isaiah "High on Drugs"?

A 13-year-old Jewish boy in his Bar Mitzvah address in Detroit suggested the possibility that the prophet Isaiah was "high on drugs" when he saw God and the seraphim. "I agree that Isaiah went into the chapel, but I don't think he saw God without help such as drugs," said James Harry Kabcenell of the New Temple, a Reform congregation.

Rabbi Ernst Conrad approved the "sermonette" topic for the Bar Mitzvah service — the traditional initiation into manhood of a Jewish male as a "son of duty or command." While admitting that the topic of the message was "unusual," Rabbi Conrad noted that James "had a point" and that his theory was "possible."

Young Mr. Kabcenell had taken portions from Isaiah 6:1-12 as his text to interpret the *haftarah* (reading from the prophets after the Torah selections). The chapter refers to Isaiah's "glorious vision" in which he sees "the King, the Lord of hosts" and has his lips cleansed with a live coal by seraphim. James suggested that Isaiah's vision could have been the result of incense vapors. "In comparing this instance with today, Timothy Leary comes to mind," he said. "He also claims that while he was on drugs he saw God. This, I'm sure, was an effect of the drugs."

However, James emphasized that there was probably more significance to Isaiah's vision of seeing the winged creatures and hearing God's voice than the drug experiences of those like Dr. Leary. "Isaiah probably wanted to see God because he knew his people needed some kind of help. By establishing close contact and communicating with God, person to person, he obtained the strength to help his people."

DIOCESAN CONVENTIONS

Tennessee

The Diocese of Tennessee at its annual convention in Nashville voted to reduce its 1970 budget by 8 percent, but beat back attempts to cancel contributions to some national church programs.

Vote on the budget came after four hours of heated debate mostly on what percentage should go to the national church. A companion resolution to the budget cut asked that "no less than 24 percent" be given to the Episcopal Church nationally. This resolution was referred to the Rt. Rev. John Vander Horst, diocesan, and the diocesan council. Following the convention, the council announced that the national allocation would be about 24 percent of the reduced budget, or \$198,024. The sum of \$214,858 had been requested. In 1969 the total diocesan budget was \$846,634, of which the national church received \$204,708.

Bp. Vander Horst told the convention that the shortage of funds making the 8 percent cut necessary showed that the diocese "is under the judgment of God for a sin of omission in failing to carry her share of the mission." The reduction, he said, would mean some priests "will have to go" and several overseas missionaries will have to be recalled.

Three resolutions generally upheld the Episcopal Church on controversial decisions. A move to ask the church to end the General Convention Special Program was defeated, with laymen and clergymen divided. Laymen voted, 78 to 77, in favor of the termination; clergy voted 90 to 16 against. A resolution was passed which calls for a complete re-evaluation of the GCSP and urges that it be "re-designed to incorporate provincial, diocesan, and local approval of and involvement in its implementation."

A statement highly critical of the House of Bishops for a stand asking amnesty for persons imprisoned for war protests was watered down. An adopted resolution said that the diocese "disagreed" with the bishops. The original wording would have said that the convention "disapproves and totally rejects" the episcopal action.

A resolution calling on the Episcopal Church to sever its ties with the National Council of Churches was defeated.

The convention voted to reduce from 18 to 16 the age at which communicants may vote in parish meetings.

North Carolina

The Diocese of North Carolina adopted a program budget of \$454,291 at its annual convention, cutting its giving to the national church by 38 percent and allocations for its own work by 17 percent. The budget cut was necessary be-

cause church pledges were down by \$160,000. The delegates rejected one motion to give the national church only the diocese's leftover money.

A large cause of disaffection among North Carolina Episcopalians is the recent grant of \$45,000 made by the Episcopal Church's Executive Council, from the General Convention Special Program, to Malcolm X Liberation University in Durham, a Black Muslim institution. Some churchmen within the diocese have held their bishop, the Rt. Rev. Thomas A. Fraser, partly responsible for this national church allocation which they find unacceptable.

In his address to the convention, Bp. Fraser called Malcolm X Liberation University an "unrealistic experiment" with "a dubious future," but contended that "much of the noise" about it "is out of all proportion to the size of the grant, the school, and its possible influence. What this noise does," he said, "is to hide the real question facing the Christian, and that is whether he is willing to treat his fellowman as his brother."

In order to meet its adopted budget, the diocese will have to dip into its reserve fund by about \$21,000. Of the 118 churches in the diocese, 68 accepted their full quotas, 28 accepted quotas in part, 10 rejected the quotas, and 12 did not respond. The budget discussion was the occasion for delegates to express their hostile feelings about national church grants and programs.

One resolution was introduced, calling for the discharge of Leon Modeste, director of the General Convention Special Program. This was finally replaced by two resolutions which put the diocese on record as opposing the program as it has been administered. A resolution expressing support for the program was tabled. Another resolution memorializes the General Convention to give bishops control over grants made within their jurisdictions.

The diocese cut its support to its camp and conference center, the provincial church program, the University of the South, and other local and regional institutions. However, it voted to give \$14,000 to St. Augustine's College instead of the proposed \$7,000.

Seventeen-year-old Lee Doolittle of Greensboro was elected to the diocesan council, the first young person ever to serve on this decision-making body. He won election over 22 other candidates.

Delaware

A basic stipend for clergy was approved by the 185th convention of the Diocese of Delaware.

The convention approved a recom-

mendation from the diocesan council that for 1970 the basic stipend will be \$6,500, plus \$100 per year of service in the full-time ministry, up to 10 years. Parishes and missions unable to meet the standard can apply to the council for aid without prejudicing their canonical standing.

The convention voted an immediate \$2.5 million capital goals campaign to handle loans, grants, and debt-retirement, and to add new programs and services in the 1970s. Preliminary budget figures indicated an overall \$301,908 budget, which reflected a 6 percent reduction in acceptance by parishes and missions under their 1969 acceptances, and a 39 percent reduction by the diocese in giving to the national church. At the convention it appeared another \$26,000 might have to be trimmed as some individual parishes indicated their acceptances would be lower than indicated. However, at a moving service of dedication, delegates laid \$5,000 in cash and pledges on the altar and it was hoped when they reported back to their individual parishes, other individuals would rally to the cause.

The Rt. Rev. William H. Mead, diocesan, in his convention address, proposed a new philosophy toward finances by churchmen. He suggested the man in the pew should decide what special causes he wants to support: "I think that we have to face the fact that over the past 15 years or so we have tended to depersonalize giving to the church," he said. In recent years, he continued, the church has taught a "rather sterile doctrine of proportionate giving" and added that "people want to have an opportunity to support directly those particular ministries to which they personally feel committed—which are, for whatever reason, dear to their hearts."

Bp. Mead noted that the national church had to cut out many things from its budget because they could not be paid for, yet at the same time, thousands and thousands of dollars poured into national church headquarters for the starving children of Biafra. However, he discounted that the money crisis in the church at large is due to involvement in social problems. Rather, he said, the financial difficulties stem from "an expansive and inflationary economy."

The convention reduced to 16 the age at which communicants can hold offices in the diocese and then elected Miss Ann Richardson of Georgetown, a junior at the University of Delaware, to the 18-member diocesan council.

In addition to the regular delegates, the convention was attended by representatives from the women, youth, and minority groups, who had a voice but not a vote.

Prayer and the Disciple

Frederick Ward Kates

THE fourth most frequent prayer of the Christian disciple is "Lord, thank you." And this is one of the most characteristic of a Christian disciple's prayers, for his whole religion is one of thanksgiving and praise. As John Baillie has pointed out, "The central rite of the Christian liturgy is a rite of gratitude. It is also a rite and liturgy of remembrance. . . . But we remember in order to give thanks. . . . And what is thus true of the Christian worship is also true of the whole Christian life. It is a life of remembrance which issues in thanksgiving. A true Christian is a man who never for a moment forgets what God has done for him in Christ, and whose whole comportment and whole activity have their root in the sentiment of gratitude."

And recognizing himself "forever a sinner for whom the Son of God had to die because by no other means could he be forgiven," the Christian disciple is ever "seeking to do one thing and one thing only—to pay back something of the unpayable debt of gratitude to Christ who loves him as a sinner and gave Himself for him," making use of Lesslie Newbigin's words. And in every situation and circumstance the Christian disciple is giving thanks, being aware that "the shortest, surest way to all happiness and all perfection" is making a rule to himself "to thank and praise God for everything that happens," in the knowledge that whatever apparent calamity befalls, if he thanks and praises God for it, he transforms it into a blessing.

The disciple is always saying "Lord, thank you," no matter what happens to him of good or evil. All, he knows, be it bright or dark, be it happy or sad, comes from the hand of God or with God's knowledge. In every thing he detects the movement of God's Spirit and the redemptive design of God's love in action. Nothing that happens to him, be it fair or dark, be it joy-giving or pain-giving, is apart from the love God bears to him, he

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believes, so he desires to give thanks.

"Father, I thank thee that thou hast heard me," said Jesus in raising Lazarus from the dead (John 11:1-46). "Lord, thank you" says the Christian disciple as day follows day through the years with all and whatever they bring.

Prayers of Thanksgiving

Thank you, Lord, for having created me. (St. Clare, 1194-1253)

I thank thee, Lord, that thou hast so set eternity within my heart that no earthly thing can satisfy me wholly. (John Baillie, 1886-1960)

*Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will,
Betrayed and baffled still;
For the heart from itself kept,
Our thanksgiving accept!
For ignorant hopes that were
Broken at our blind prayer;
For pain, death, sorrow sent,
Unto our chastisement;
For all loss of seeming good,
Quicken our gratitude!
(William Dean Howells, 1837-1920)*

Thanks be to Thee, O Lord Jesus Christ, for all the benefits which Thou hast given us; for all the pains and insults which Thou hast borne for us. O most merciful Redeemer, Friend and Brother, may we know Thee more clearly, love Thee more dearly, and follow Thee more nearly; for Thine own sake. (St. Richard of Chichester, 1197-1253)

*With hearts responsive
And enfranchised eyes,
We thank Thee, Lord,—
For all things beautiful, and good, and true,
For things that seemed not good yet turned to good;
For all the sweet compulsions of Thy will
That chased, and tried, and wrought us to
Thy shape;
For things unnumbered that we take of right,
And value first when first they are withheld;
For light and air; sweet sense of sound
and smell;*

Strength

Steel is not as strong
as your hand,
nor the mountains,
nor the power of all waters,
nor the heat of all fires.

Yet in my fear
I have doubted
you could hold me
because of your gentleness.

Ellen Willard

*For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;
We thank Thee, Lord!
(John Oxenham, 1923)*

"LORD, remember me" is the fifth chief prayer of a Christian disciple, the prayer of the penitent thief, Jesus's associate in death—"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom" (Luke 23:42). But why should He remember us? What have we ever done, or are doing now, for Him, on behalf of His Cause, to give us any basis for thinking we merit His remembrance when He comes into His Kingdom?

That He may remember us in the life that lies ahead for each of us, perhaps our soundest wisdom is to heed an adjuration directed to Christian disciples in a devotional manual of yesteryear, *Treasury of Devotion* (1890):

REMEMBER, CHRISTIAN SOUL
that thou hast this day, and every day

*God to glorify,
Jesus to imitate,
A soul to save,
A body to mortify,
Sins to repent of,
Virtues to acquire,
Hell to avoid,
Heaven to gain,
Eternity to prepare for,
Time to profit by,
Neighbors to edify,
The world to despise,
Devils to combat,
Passions to subdue,
Death perhaps to suffer,
Judgment to undergo.*

Prayers for Remembrance

O my God, why dost Thou ever remember me whilst I, alas, so often forget thee? (St. Francois de Sales, 1567-1622)

O Lord, Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me; for Christ's sake. (Sir Jacob Astley, 1579-1652)

O merciful Jesus, forget not me, as I have forgotten thee. (Christina G. Rossetti, 1830-1894)

THE Good News that Christianity proclaims, its Gospel—what is it? Isn't it what is reflected in the five most common prayers of the Christian disciple—what he prays for and is granted by God?

The Good News is this: We have a Saviour who helps us in our need when we turn to Him, who helps us most by forgiving us, who saves us, who remembers us, and to whom unceasingly, in every situation, we offer from our hearts gratitude and praise and thanksgiving. For such a Saviour, for this Saviour whose name is Jesus, thanks be to God!

The Living Church

EDITORIALS

"Inasmuch
As..."

"LOVE is doing something for someone." This is the text of the Presiding Bishop's Fund for World Relief for 1970. We ask our readers to be meditating upon it between now and the World Relief Octave, March 8-15. There should be a special offering in your parish at that time for the PB's Fund for World Relief; if one is not planned, it would be in order to speak to your rector and vestry about it. If your parish as such is not participating, you may send your check to:

**The Presiding Bishop's Fund
Episcopal Church Center
815 Second Avenue
New York, N.Y. 10017.**

This Fund is a medium which will carry your offering straight to the relief of people who stand at this moment in a life-or-death situation. Their need is immediate and dire. Your offering can spell the difference for some child between life and death from starvation, or exposure, or untended illness.

This magazine boasts that the most compassionate and generous people in the Episcopal Church read it. We know this is true because of the way they have always responded to such appeals as this. We now leave the matter on your conscience — in full confidence.

**Good News —
But Help!**

A FUNNY thing happened to THE LIVING CHURCH a few months ago on its way to the poor house. Subscriptions started picking up. They had been going down for a long time, gradually, inch by painful inch, primarily because the Episcopal Church has been languishing. When the church is enjoying a bull market in membership, support, interest, and enthusiasm, there is a boom in the demand for the service of news and views which we provide. But when the market is bear the cupboard is bare for all such church-related enterprises and services.

The Episcopal Church is in doldrums. Its membership is shrinking, since it is not keeping pace with the population. Many of its members are losing interest and enthusiasm and have sunk into apathetic indifference. Such Episcopalians are not at this moment good prospects for THE LIVING CHURCH. But there are many others who still are, because God is never without his remnant whose love does not wax cold.

Some churchmen have quit reading us because we report the "bad" news along with the good. These we cannot accommodate. Our line is information, not promotional propaganda. We stand or fall on our principle that we serve the church by serving to its members the unvarnished truth. We lose some readers every day; but we pick up others—and more than we lose. This funny thing began last summer and week after week it continues. What happened at South Bend, combined with our reportage and interpretation of it, apparently accelerated it.

However, there is no wonderful wave of success here on which we can just ride. We need many more sub-

scribers. Inflation is racking us cruelly. The price of everything we must use keeps relentlessly rising, and we can't pass the price along to the consumer in the way that commercial enterprises do.

We have several targets for this year, and one of them is a greatly increased circulation. Here you can help. Do you know three people who should be regular readers of THE LIVING CHURCH? Or one or two, or 30? The more the better, as long as they are good prospects. Send us their names and addresses, and we will send them a copy of the magazine with a letter telling them that a friend (whom we shall not name) recommended them to us and recommends us to them.

All we can offer you for your help is our thanks. You will be helping us to do a better job by reaching more people. Thanks already.

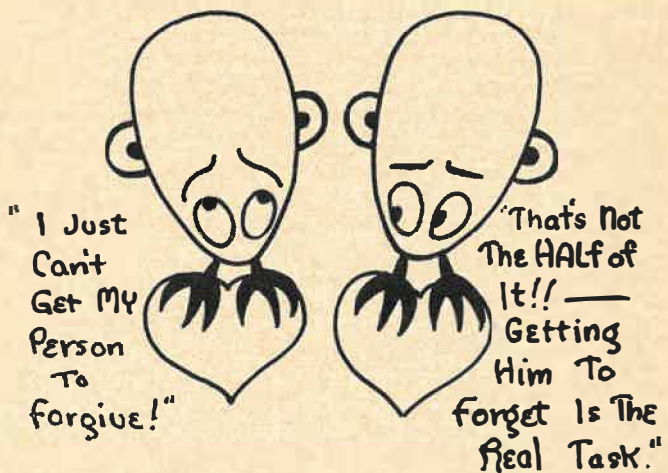
**Ability
Not Color**

THE draft plan of union for COCU's "Church of Christ Uniting" specifies that the church's first presiding bishop be black.

This is a strategic mistake, however good the intention, and we call for reconsideration. It is reasoned that black Christians have suffered from discrimination in the church of yesterday, and they must have entirely equal treatment in the church of today and tomorrow. Right. But to begin the new order by giving any group preferential treatment in the choice of a leader is a contradiction and cancellation of the principle itself. Far from diminishing the sense of racial differentness within the body, it would only increase it.

If the man best qualified for the office is black, let him be it. If he is white, yellow, brown, or red, let him be it. No other principle of choice befits the Body of Christ.

FROM ONE CONSCIENCE TO ANOTHER



by Virginia

Munroe

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By M. A. H. Melinsky

An examination from history and experience of the place of Miracle in Christian thought and Medical practice.

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For details on rates, see page 14.

BOOKS

CONFIRMATION: A Workbook. By Carl G. Carlozzi. Morehouse-Barlow. Pp. 96. \$3.95.

It is absolutely essential, if one uses Carl Carlozzi's *Confirmation* workbook, that full use is made of the suggested basic background references, and that one not follow the printed questions as an outline for teaching. The teaching aids are very good, but the manner in which the material is presented is most uneven. For example, why so many questions on the ceremonies of baptism, and none on the nature of baptism? Questions concerning the Holy Communion crop up under four different topics instead of being brought together as a unit. Only after the topics of Baptism/Confirmation (number 6) and the Holy Communion (number 8) are covered is "sacrament" defined (topic 9). The teacher would do well to use the teaching aids contained in this workbook, but would be advised to develop his own lesson plans and to write his own questions for the children.

(The Rev.) DONNE B. PUCKLE
St. John's, Bisbee, Ariz.

**A CENTURY OF SOCIAL CATHOLICISM:
1820-1920.** By A. R. Vidler. SPCK. Pp. 171. 15s.

Alec Vidler's *A Century of Social Catholicism: 1820-1920* is now available in a paperback edition published by SPCK. Vidler's study examines many Roman Catholic thinkers and movements in France, Germany, Belgium, and Italy who were concerned with the growing numbers of working-class, industrial people, with the particular problems they faced, and with the need to relate the Gospel and the Catholic Church to their situation. His treatment is brief, fair, and sympathetic. He has made it clear that Christian democrat parties of the mid-20th century did not develop from a void but had many antecedents in the varied forms of social Catholicism during the previous century. *A Century of Social Catholicism* is an impressive story of Roman Catholic priests and laity struggling to relate their faith to the rapidly changing circumstances of 19th-century, industrial Europe.

(The Rev.) ROLAND FOSTER, Ph.D.
Nashotah House

GOD FOR ALL SEASONS. By Marlene Maertens. Westminster Press. Pp. 160. \$2.45.

Here is an orderly arrangement within the framework of the church seasons of religious truths and related experiences from the life of Marlene Maertens, who made the supreme sacrifice of embracing the Confessing Church during the Nazi regime. "Be thou faithful unto death, and I will give thee a Crown of Life."

God for all Seasons is a challenging

book, written because Mrs. Maertens believes it is the simple human encounter on a new road that will lead us to a new day, and Christ's statement, "I am the Way and the Truth and the Life" is the source from which all human truth must spring . . . so simple we pass by without accepting it.

ANN MARTIN
Trinity, Tulsa, Okla.

SPEAKING FROM THE PULPIT: A Guide to Effective Preaching. By Wayne C. Mannebach and Joseph M. Mazza. Judson Press. Pp. 128. \$4.95.

The apparent purpose of *Speaking from the Pulpit* is to assist the experienced clergyman in refurbishing his preaching. Wayne Mannebach and Joseph Mazza, who are teachers of speech, make several assumptions. The first is that the classical sermon of yesteryear is a "good thing" worth perpetuating; and the second is that most preachers are fairly inept in such preaching. Finally, we can profit by following the rhetorical style of great public speakers of the past 200 years or so. It seems to me that if we question the first assumption—and many do—then the next two are beside the point.

It may be unfair to suggest that because this book makes no effort to explore the theology of preaching, which is outside the authors' field, it fails to meet the problems of the preacher today. Yet my homiletics class would undoubtedly rebel at the suggestion that they read it, and I myself cannot see it contributing substantially to my own preaching. The information it offers is neatly packaged and sometimes of considerable academic interest, but this is not where homiletics is today, as far as I know.

Perhaps the one great value of the book is its clear and detailed definition of 41 (!) figures of speech. Does anyone want to know the meaning of andiplosis, antimetabole, epistrophe, prosopopeia, etc.?

(The Rev.) URBAN T. HOLMES
Nashotah House

TOMMASO CAMPENELLA: Renaissance Pioneer of Modern Thought. By Bernadino M. Bonansea. Catholic University of America Press. Pp. xi, 421. \$14.50.

With the growing awareness of the precariousness of modern western culture, scholars are increasingly pushing their researches beyond the towering figures of the early modern period to their immediate precursors in the 15th and 16th centuries. As they do so, other figures appear whose importance for the history of thought has been neglected but whose work must be studied if we would really understand the thinking of such men as Galileo, Descartes, and Bacon, or even Spinoza and Leibnitz. These Renaissance men are not medievalists; but neither are they modern. Their language is neither that of St. Thomas nor Descartes, yet

without their work the seeming break with the past cannot be understood. One of the most enigmatic figures of this period was *Tommaso Campanella* (1568-1639), a Dominican friar, who spent most of his life in civil or ecclesiastical confinement, managing barely, several times, to avoid the fate of Servetus and Bruno.

Bernardino Bonansea's scholarly and magisterial work does not make Campanella live for us; but his precise and exhaustive analysis of Campanella's writings and their relation to contemporary, medieval and classical writings will make his work a standard reference volume for anyone who is seriously interested in Renaissance thought.

(The Rev.) ROY E. LE MOINE
Chaplain, U.S. Navy (ret.)

BEST WISHES. By Harold E. Kohn. Eerdmans. Pp. 171. \$4.95.

The Rev. Dr. Harold Kohn has added a new phrase to this writer's vocabulary in his offering of the "Sacrament of Walking." If you are a lover of nature, and have read Thoreau, you will find new inner strength in reading the above named. This is just a small section of 54 meditations written by Dr. Kohn and included in *Best Wishes*.

The selections are many and varied, grouped for holidays, special occasions, such as birthdays, weddings, and a very meaningful "Thanks for the Silences." How often we forget that these, too, are very important to our mental well-being.

Best Wishes is a book to own proudly, to loan, or to give as a gift to another person who likes to read, and then meditate upon what he has experienced.

BETTE FAAS
St. Andrew's, Livingston, Mont.

PASTORAL COUNSELING WITH PEOPLE IN DISTRESS. By Harold J. Haas. Concordia Publishing House. Pp. 193. \$4.95.

Dr. Harold Haas has written a timely book as the parish clergy seek answers to the whole area of counseling in pastoral relationship. He holds a Ph.D. in clinical psychology, and is a diplomate of the Board of Professional Psychology. Therefore, he writes with real technical knowledge, and evidences a deep insight into the quandary that faces the clergyman today, in contrast to what his vocation seemed to demand a decade ago.

Dr. Haas sets forth the goals of counseling and emphasizes that it is critical for the pastor to know what he is trying to accomplish. He also develops succinctly the difference between pastoral counseling and pastoral care, suggesting that the word "counseling" has taken on a restrictive meaning with the development of the mental health profession. Therefore, he urges the pastor to consider the fact that the word "counseling" must be given technical status, and cannot be used in reference to such things as unplanned contacts and telephone conversations.

Dr. Haas goes into the various aspects of counseling techniques and gives information that will be most valuable to the clergyman who has not taken advance courses in psychology. The clinical training that is received by most clergy during the summer vacation periods working in hospitals and other areas of supervised learning and administration is certainly helpful; but this book goes far beyond that, and the chapter on "Investigation, Interpretation, and Confrontation" is remarkably well developed.

One significant statement made and developed in the last chapter of the book which deals with the pastor as a person says: "The way people perceive the pastor is significant, as to whether or not they will ever come for counseling and how safe they will feel about counseling. Therefore, the pastor's whole professional life, and at times even his private life, are related to his counseling." Dr. Haas stresses that the pastor is in a different position from the typical professional mental health worker and the psychiatrist, psychologist, and social worker, who see the people with whom they do therapy only for that purpose, and during scheduled hours.

Pastoral Counseling with People in Distress is exceedingly worthwhile, and will be most helpful to the clergyman who understands that the ministry today has taken on a new dimension in the pastoral relationship.

(The Rev.) OSBORNE R. LITTLEFORD, D.D.
St. Michael and All Angels, Baltimore

THE HOLROYD PAPERS. By Chandler W. Sterling. Bartholomew House. Pp. 317. \$5.95.

The Holroyd Papers is a disappointing novel that falls far short of the promise of a full-page ad in *The New York Times* and of the dust-jacket blurb that it is a "most daring confession." Chandler Sterling, the sixth Bishop of Montana (1956-68) now assisting in the Diocese of Pennsylvania, may have chronicled the last of the red hot lovers but "the most fascinating author of the year" he is *not*.

The contrived, heavy-handed story centers around a priest who in the year 1997 discloses the private papers of his stepfather, a bishop named James A. Holroyd. From the first it is unbelievable that anyone with so many sexual exploits, starting at the age of five, could have had time or energy to keep such a detailed diary. As the action unfolds, it reaches more sexual climaxes than climaxes of plot; its obscenities are not even wholesomely vulgar, if such a thing is possible, because they are presented in the clichés of the 1930s. One has to bear up for nearly a hundred pages before Holroyd's vocation surfaces. After that, he is plunked down in various situations, sacred and profane, without much transition in between. The author is weak on characterization of people and places,

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although a section on his hero's first year at seminary (he was later expelled) has a striking resemblance to Nashotah House with a dean named Nogger instead of Nutter.

A double murder ends the Holroyd episcopate and the author finally concludes, "I am very tired." So is the reader, who is likely to be convinced that if bishops want to write of lifelong struggles with the world, the flesh, and the devil, they should do so straight-forwardly: truth is stranger than fiction—and much more readable.

(The Rev.) JAMES B. SIMPSON
Christ's Church, Rye, N.Y.

CAMPUS APOCALYPSE: The Student Search Today. By Donald L. Rogan. Seabury Press. Pp. 154. \$4.95.

The title of this book, *Campus Apocalypse*, by the chaplain at Kenyon College, is a clue to its comprehensive clarity. The reader will find it to be one of the most honest and perceptive "revelations" or "unveilings" of what is so often a confused today and ominous tomorrow on the present campus scene. Persuaded of the author's complete understanding of the student search, this reader appreciated the salvation history model which provided an unusually useful "handle" for examining our seemingly chaotic contemporary youth culture.

Donald Rogan's thesis is that students today are searching for salvation, wholeness of personhood, fulfillment, and social health, with a seriousness that puts institutional religion to shame. Students are mainly upset by the lack of seriousness in the universities and organized religion

which are perpetually preoccupied with survival and self-preservation. Even academic teaching of religion has become the new religious establishment and students recognize that faculty get more out of what they are doing than students do. The chapter on religion combines a great variety of subject matter with depth and deserves close attention.

While solid citizens worry about student sex, drugs, and how to further legislate personal morality, students are concerned about the war, racism, and poverty. They reject a society that can ignore the latter while being obsessed with the former. The students assert that private morality is outside the scope of the authorities as long as they ignore the social problems of our country, foreign and domestic.

After a thorough examination of our culture, from J. Edgar Hoover to Paul Goodman and Kahlil Gibran, the author concludes that suppression of activism will only radicalize the so-called silent majority of students who are closer to the radical fringe than most over-30 adults realize. Moreover, he asserts that in the current student unrest, in Moscow as well as Washington, "we may be experiencing a 'last best hope' for humanizing our culture. To wish it away might cause us to lose it altogether."

The root question the young ask is what does it mean to be human. The author believes that technocracy and the scientific world view must be subordinated to the quality of human life or our institutions will grind to a halt or enslave us. "The society that demands the destruction of its most hopeful sources of

change renounces its humanity" (p. 15). If one doesn't understand the counter-culture, a reading of this book will remedy that.

(The Rev.) DERALD W. STUMP
Pennsylvania State University

Booknotes

By Karl G. Layer

HUNGER: Man's Struggle to Feed Himself. By John Scott. Parents' Magazine Press. Pp. xv, 181. \$4.50. Despite the gloomy predictions of others regarding the food crisis, John Scott points out recent trends that indicate to him that the food shortage can be ameliorated. Illustrated with excellent photographs.

PREJUDICE U.S.A. Edit. by Charles Y. Glock and Ellen Siegelman. Praeger. Pp. xxii, 196. \$5.95. Despite the fact that official churches and many individual clergymen denounce racial and religious prejudice, this study finds that "the majority of church members are prejudiced; furthermore, they deny the right of the churches to challenge their prejudices." Data from a variety of studies indicate that "the majority of laymen want their church to tend to the private religious needs of the members and to stay out of such questions as peace, social justice, and human rights." This volume surveys both the nature of prejudice and its impact on education, politics, business, mass media, the churches, and other American institutions. Also described are practical measures that are being taken, or could be, to combat it. Important reading, particularly for the clergy.

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SENIOR SEMINARIAN who will graduate and be received into the diaconate in the spring desires curacy in the Diocese of Chicago in a parish truly Catholic, wholly Orthodox, fully Evangelical, set apart for the Gospel of Christ and not engaged in the social gospel. Reply Box K-711.*

YOUNG priest, 34, seeking curacy. Much experience. Resumé upon request. Also willing to serve as organist. Reply Box W-704.*

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

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VACATION

ANGLICAN PRIEST wishes to exchange homes. New York area, July-August. David Werner, Pynes, Upton Pyne, Exeter, England.

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THE LIVING CHURCH

PEOPLE and places

Retirement

The Rev. W. Roy Bennett, former English teacher, North Yarmouth Academy, Yarmouth, Me., has retired. Address: 658J S. Jefferson St., Napa, Calif. 94558.

The Rt. Rev. Samuel B. Chilton, Suffragan Bishop of Virginia since 1960, retired Dec. 31. Address: Goodwin House, 4800 Fillmore Ave., Alexandria, Va. 22311.

The Rev. Canon David T. Davies, rector of St. John's, Plymouth, Mich., for 18 years, retired Sept. 30. He was named rector emeritus. Address: 7350 Cynthia Dr., Ann Arbor, Mich. 48105.

The Rev. John J. Hawkins, rector of St. Paul's, Riverside, Conn., for 33 years, retired Sept. 30. Address: 461 Mill Hill Terrace, Southport, Conn. 06490.

The Rev. George Shelton Johnston, rector of Trinity Church, Shepherdstown, W.Va., since 1964, retired Nov. 15. Address: #7 Carleton East Apts., 9727 Telegraph Rd., Seabrook, Md. 20801.

Laity

Mrs. David S. Duncombe, wife of the Rev. David S. Duncombe of Wind River Indian Reservation, Wyo., is head of St. Michael's Residence, Box 47, Ethete, Wyo. 82520. She is a social worker.

Deposition

The Bishop of Northwest Texas, acting in accordance with the provisions of Canon 54, Section 3, Canon 55, Section 13, and Canon 64, Sections 3 (a) and 4, and in the presence of several presbyters, deposed Theodore David Wallsteadt, January 16, 1970.

The Bishop of North Carolina, acting in accordance with the provisions of Canon 64, Section 3 (d), and with the advice and consent of the clerical members of the Standing Committee, deposed Wilbur Montgomery Sims, January 16, 1970.

Scholarship Aid Available

The board of managers of the Church Training and Deaconess House of the Diocese of Pennsylvania is receiving applications from women for scholarship grants up until Mar. 15 of the academic year preceding intended use. Priorities of qualifications include: seminary and training school students; those working toward advanced degrees in social work, teaching, and religious education; those seeking continuing education in their already established field. The corporate funds of the House are available for assisting women in their training for religious and/or benevolent work pertaining to the Episcopal Church. Address inquiries to: Board of Managers, Church Training and Deaconess House, 202 W. Rittenhouse Square, Philadelphia, Pa. 19108.

DEATHS

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

The Rev. Turner Wesley Morris, 54, vicar of St. Mary's Church, Augusta, Ga., since 1960, died Jan. 8.

He had served previously in the Dioceses of Southern Virginia, Southwestern Virginia, South Carolina, and Upper South Carolina. A Requiem Eucharist was celebrated by the Bishop of Georgia in St. Mary's Church, Augusta.

The Rev. Arthur John Langtry Williams, 75, retired priest of the Diocese of Long Island, died in St. John's Hospital, Brooklyn, N.Y., Dec. 30, after a long illness.

He retired in 1967 after having served as rector of St. Andrew's Church, Astoria, L.I., for 36 years. He had been ordained in the Anglican Church of

Canada and was received into the Episcopal Church in 1928. He is survived by one sister, Mrs. R. H. Blatherwick of Toronto, and one nephew. A Pontifical Requiem was celebrated in the Church of the Resurrection, New York City, by the rector assisted by the rector of St. Andrew's. Committal was in Port Washington, L.I. Presiding at the services was the senior Suffragan Bishop of Long Island.

Sister Bernadine, SHN, 87, of the House of the Holy Nativity, Bay Shore, L.I., N.Y., died Nov. 29, in the 42nd year of her life profession.

A native of London, England, she served mission houses in Providence, New York, Philadelphia, Baltimore, Newport, and Bay Shore.

Sister Elspeth of the Order of All Saints, 101, died Jan. 3, in the convent, Catonsville, Md. She was in the 74th year of her religious profession.

Born in Scotland, a graduate of Oxford University, she was professed in England, later transferring to the American congregation where she was novice mistress for many years. She was the author of *Old Testament Roots of Our Faith* and various leaflets for devotional use.

Ruth Johnston Sturgis, 57, wife of the Rev. Richard L. Sturgis, retired priest of the Diocese of South Carolina, died Jan. 8, in Union, S.C.

Fr. Sturgis has resigned as rector of the Church of the Nativity, Union, because of a stroke he had last summer and is in the Veterans' Hospital, Columbia, S.C. Other survivors include one sister and one brother. Services were held in the Church of the Nativity with the Bishops of Upper South Carolina and South Carolina officiating. Interment was in Laurelwood Cemetery, Rock Hill, S.C.

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect Street
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Daily Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Worster, r
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30,
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

WEST PALM BEACH, FLA.

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Hargrove; the Rev. J. Donald Partington
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

VALDOSTA, GA.

CHRIST CHURCH 1521 N. Patterson St.
The Rev. Henry I. Louttit, Jr.
Sun 8, 10 & 12 noon

(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 Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP; Tues & Sat 7:30 HC

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY CHAPEL OF ST. JOHN THE DIVINE
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35, Cho Ev 5:30; Sat HC 8

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

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

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hafenschield, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. D. E. Watts, locum tenens
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 25 & 45), 4:30 2S & 4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed 12:10) & HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matias, Ph.D., r
Sun 8 HC, 11 MP (HC 1S); Wed HC 7; Thurs 10

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 7:30, 9, 11; HC Daily

BUFFALO, N.Y.

ST. ANDREW'S 3105 Main Street
The Rev. W. W. McIlveen
Sun Masses 8, 10; Mon, Tues, Wed, Fri 7; Thurs 9:30; Daily ex Sat MP 9, EP 5; C Fri 9:15, 5:15

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM 220 W. Penn St.
The Rev. Marlin L. Bowman, v
Sun HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs, & Fri 12:10; Wed 8 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, & Fri 5:15. Church open daily 8 to 8

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs, Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11(1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

THE PARISH OF TRINITY CHURCH

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

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

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

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues & Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min before 1st Eu; EP 6

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

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

SMITHFIELD, N.C.

ST. PAUL'S 2nd & Church (Interstate #95)
The Rev. F. P. Grose, r
Sun 8 HC, 11 MP (HC 1S); Wed 10 HC

COLUMBUS, OHIO

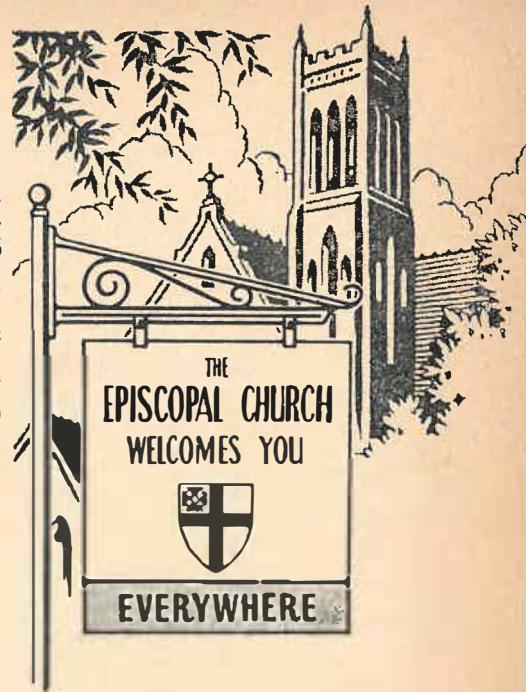
ST. JAMES' 3400 Calumet at Oakland Pk.
The Rev. George E. Johnson, r
Sun HC 8, 11; MP 9; Tues & Fri HC 6:30; Wed in Lent HC 6:15; all HD; Easter 8, 9:30, 11

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms of Mt. Resurrection Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule: Daily, 6:30 HC, Offices 6:15, noon, 6, 8)



ST. PHILIP'S CHURCH
CORAL GABLES, FLA.



PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S.C.

ST. PHILIP'S 144 Church St.
The Rev. Canon Samuel T. Cobb, r
The Rev. Frederick S. Sosnowski, ass't
Sun 8, 10:15 (HC 1S); Wed 10 HC; (LOH 4th Wed)

COLUMBIA, S.C.

HEATHWOOD HALL EPISCOPAL SCHOOL
Heathwood Circle
The Rev. Richard C. Nevius, headmaster
Chapel service Mon, Tues, Wed 8:45

MARTINSVILLE, VA.

CHRIST CHURCH—full services plus
Tuesday Lent Noon Preaching & Lunch.
Preacher this Tues, March 3:
THE REV. DARWIN KIRBY, JR.

RICHMOND, VA.

ST. LUKE'S Cawardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

SAO PAULO, BRAZIL

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

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.66
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

PARIS, FRANCE

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

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser 2S & 4S); HD as anno; C by appt

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stouffer, r
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP & Ser (HC 1S)

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