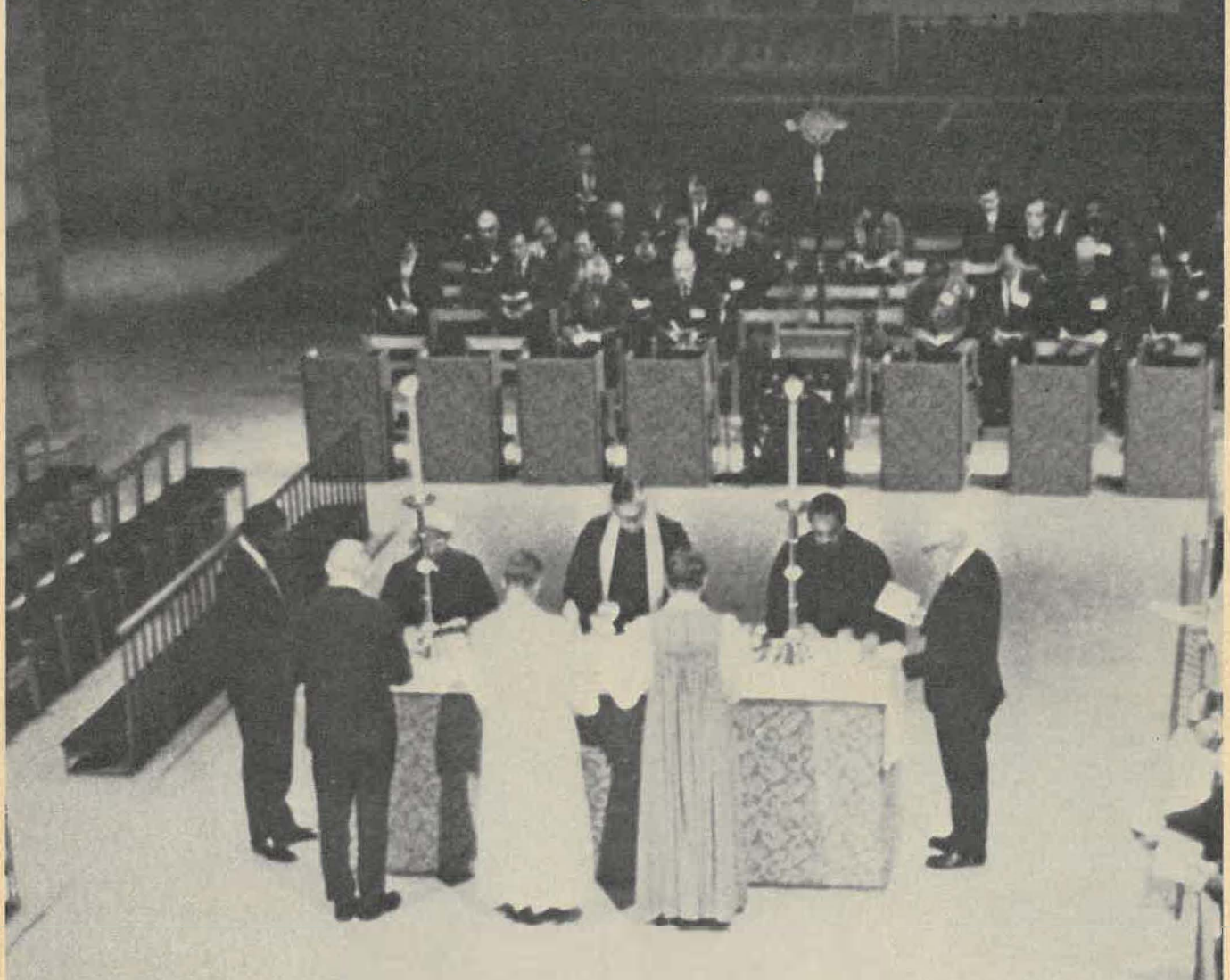


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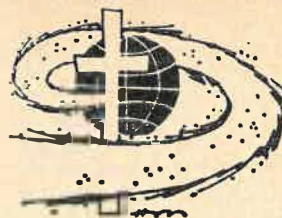
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Around



& About

— With the Editor —

Writes a friend, about some of the clergy in his diocese: "You know, I am sure, the kind of 'Catholic' who is fifteen minutes late for the early celebration, doesn't prepare sermons, spends no time in calling, gets drunk at all parties, and then announces 'they are persecuting me because I'm a Catholic'. We have the avant-garde counterpart: incompetence, mismanagement, indifference to pastoral functions, and then . . . 'there are those who cannot face the revolutionary age in which we live!'"

I haven't the heart to drop Lacerated Latin. W. B. S. reminds me of a choice specimen taken from *Trilby*—the Laird's translation of *Timeo Danaos et dona ferentes* as "I esteem the Danes with their iron teeth!"

Bp. Edward Randolph Welles of West Missouri, in a letter to his flock in his diocesan paper, speaks of the function of all Christians to be reconcilers: "I think there is a vital place in God's Church for the far-out, avant-garde prophets, but for most of us the pressing task it seems to me is to be healers, to preach the Gospel Good-News with such hope and love that we win people to God's Church, not drive them away. . . . Confrontation is often a necessary part of life, but when I confront people with what I believe is the truth I want to do it irenically, peacefully, rather than as a chip-on-shoulder, abrasive confrontation specialist! If you would be a reconciler, please pray that we may be granted wisdom, courage, and generosity in this task which includes preaching and living the Gospel in its complete truth—not just selected, comfortable portions thereof!" The bishop ends his letter with this ponderable reflection: "Change is essential to life, but revolution while romantic is seldom necessary, and is never as permanently realistic as reconciliation."

I have to disagree with Bob Cody (see Letters to the Editor) about clergy stipends, on two counts.

First, he calls a church-provided rectory "tax-free income." It is tax-free, but it is not income pure and undefiled. For 25 years I with my family lived in such homes. It was never our home to do with as we wished, and we had nothing to show for our occupancy except our occupancy. A little more than a year ago we bought a house of our own. I can vouch that it's not tax-free. I wince as I

report that our school tax alone for 1969, on our house in the country, was \$549. But in this there is a negative boon: I can now holler with the hurtingest about those sinful taxes. A pessimist is a pessimist because of the taxes the optimists have laid upon him, and I cry out of authentic existential agony. Every clergyman should experience this tribulation: it would benefit both his soul and his politics. But on the positive side, it's *ours*, doggonit, or will be in just 13 more years and 10 more months. Robert Ardrey has convinced me that man lives at least partly by the territorial imperative, and private home ownership is one manifestation of the t.i. Also, each staggering mortgage payment is an investment. Every clergyman needs such a program to supplement his pension. I'd be in much better shape for my retirement some years hence if I had got started on this some years back.

Secondly, Mr. Cody considers the clergyman's pension as non-contributory on his part. This is a common book-keeping error. When the vestry fixes the salary it always figures salary-plus-pension assessment. Were it not for that assessment the salary would be proportionately higher. Thus the clergy really are paying that 15 percent assessment from their own pockets. It is a deduction from their income, like taxes withheld. This is not a criticism of the Church Pension Fund.

I heartily agree with Mr. Cody that a priest should consider more than his stipend when thinking about his compensation. But most clergy will find it easier to do this in that Great Day Coming when their pay is raised far above presently prevailing levels.

"Yesterday, Sunday, I read through and made extracts from the Gospel of St. John. It confirmed me in my belief that about Jesus we must believe no one but Himself, and that what we have to do is to discover the true image of the founder behind all the prismatic reactions through which it comes to us, and which alter it more or less. A ray of heavenly light traversing human life, the message of Christ has been broken into a thousand rainbow colors and carried in a thousand directions. It is the historical task of Christianity to assume with every succeeding age a fresh metamorphosis, and to be forever spiritualizing more and more her understanding of Christ and of salvation." (*Amiel's Journal*, entry for Oct. 1, 1849.)

Letters to the Editor

A Clergyman's Income

Maybe we are forever doomed to hear priests talking away their real income like Fr. Briant of DeKalb, Ill. [TLC, Feb. 22].

Of course, such reasoning *does* make a stipend look extremely small—and perhaps that's what it takes to make niggardly laymen raise stipends. Still, most rectories I see seem quite adequate, and equal or superior to the homes of most parishioners. They are hardly the type of quarters you would associate with the "convenience of your employer" lodgings which a very, very few persons get tax-free when they have to live in a remote logging camp, the deserts of Saudi Arabia, or some such place.

I'm strongly in favor of raising stipends, and raising them rapidly. But I'm equally in favor of priests' understanding that a rectory which would rent for \$200 a month is worth an extra 25% to them because their parishioners would have to pay income tax before paying the rent. Free utilities are the norm in South Florida, and air-conditioning is pretty general. This likewise is tax-free income. Only a small portion of U.S. workers are covered by non-contributory pension plans like our Church Pension Fund. Most of us laymen have to figure our own way to afford to retire.

A dissatisfied worker—priest or layman—is likely to be less than effective. Concentrating on the stipend alone, as Fr. Briant does, certainly would make *me* dissatisfied if I were a priest. As laymen we need to be realistic about a priest's need to earn, but the clergy must help by recognizing their real earnings, too.

BOB CODY

Kissimmee, Fla.

Exorcism

It might seem to many that everything that could possibly be said on the subject of Prayer Book revision has been said, and not just once nor twice. Yet I don't recall reading or hearing anything on what might be considered of real importance in connection with the rite for Holy Baptism.

I refer specifically to the exorcism of evil spirits which we find not only in the earliest extant description of the initiation rite (*The Apostolic Tradition of Hippolytus*) in the latter part of the second century, but in every baptismal rite up to and including that of 1549. It was deleted from the 1552 book, and as far as I know has not been introduced in any Anglican rite since that time. It need hardly be said that the 1552 book represents the lowest ebb of liturgical worship that Anglicanism has known, nor

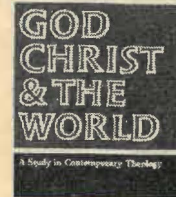
that it was furthest from the usage of the "ancient fathers" whose "mynde and purpose" the book naively claimed to hold up as a standard.

On the positive side, I would refer readers to St. Matthew 10:1ff., St. Mark 16:17 (which may be a later addition but is still authoritative, and shows that the power of exorcism was not limited to the apostles but was to be one of the signs that follow "them that believe"), to St. Luke 11:14, and many references in Acts.

If it be thought that "Bible stuff was all right for Bible times" but is not relevant to our day, or meaningful to modern man, I can only quote what was said in praise of a great architect: "If you seek his monument, look about you." Look about you. Crime rampant, juvenile delinquency at peak, drug addiction on the increase, atheism being forced on nation after nation in all parts of the world—well, you can go on from there. The monument is unmistakable. Man would have to be more than "totally corrupt" to devise such things. They are diabolically inspired and directed. And we look at the sweet little baby being brought to baptism and say, "How can anybody think of driving devils out of the darling?" When I was a youngster there was always a jokester at the "party" which followed a baptism who said, "It didn't work. The baby didn't cry the devil out," or else, "It was a

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The Cover

Clergymen from the nine churches participating in the Consultation on Church Union (COCU) held a celebrated communion service at Christ Church Cathedral in St. Louis during the recent COCU meeting. Photo from RNS.



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good baptism; baby yelled the devil out." Maybe the jokers knew more than we do in this scientific age. Another expression is still heard, testifying to an almost lost faith, when a mother is having trouble quieting her child: "I don't know what's got into him!"

Honored Liturgical Commission, do your stuff, please!

(The Rev.) H. B. LIEBLER
Retired

Monument Valley, Utah

What Is Conservatism?

Anyone may, as the Rev. John W. Price has [TLC, Dec. 28], call himself "conservative." In fact, a great many liberals, now that liberalism is not as acceptable as it was, have taken unto themselves the title of "conservative," while continuing to pursue their basic liberal aims.

As for the pronouncement Mr. Price quotes from Bp. Hines, regarding the Foundation for Christian Theology, the phrase "extremely conservative" is completely meaningless. Unfortunately the PB has gotten into the habit of making pronouncements, but it is not necessary to accept them. After all, he is unable to hold his own, in pulpit, or on platform, when some of his "extreme" friends decide to take the microphone away from him.

As Mr. Price gives no peg on which to hang his strange report that the FCT is "allied with slum landlords," it is impossible to go into that rather typical "liberal" generalization. Mr. Price would seem to be tilting at windmills, a reverend Don Quixote for the PB. Or has he confused the real conservatives with the liberals who have done so much for the slum landlords in helping rid them, profitably, of their rundown buildings?

It is evident from the tenor of Mr. Price's attack that he has no understanding of the meaning of the word "conservative," especially in connection with a Christian organization. He seems also, sadly, to be just as ignorant of the calling of a priest of the church, a calling the FCT and its clergy and lay members strive to follow: to go out and feed the hungry, visit the sick and those in prison, comfort those who mourn, and, above all, follow Christ's command to His faithful, "Go ye into all the world and preach the Gospel to every creature." The Gospel of Jesus Christ, not the Social Gospel so dear to the heart of the PB and Mr. Price.

Far too long has His Gospel been neglected by the "leaders" in the church—while the liberal churchmen, both clergy and laity, occupy themselves with giving "Caesar" advice which they are totally unqualified to give! Perhaps Mr. Price (and the PB) had better first consult a dictionary for the meaning of the word "conservative," and then sit down and quietly study their Bibles with particular attention to the New Testament and Christ's teachings.

C. C. STARR

Quakertown, Pa.

Three in One

I wish to refer to three separate items in one letter which relate to recent articles in THE LIVING CHURCH:

1. At least 15 years ago considerable discussion went on in TLC concerning our seminaries. I wrote a letter to you then, recommending that we close six of the

seminaries and keep five strong ones. You did not even print my letter; I suppose I was premature. My opinion is that 15 years from now we will still be talking and not acting in this regard. There are too many selfish interests at stake in each place.

2. On the front cover of TLC, Feb. 8 you misquote the second verse of Psalm 51. You said: "Wash me thoroughly from my wickedness." Our Prayer Book versions—on page 403 and in the Penitential Office on page 60—both say: "Wash me throughly"—meaning, we need to be washed through our inner selves, like diathermy which penetrates right through us, for we are sinful and dirty all the way through our mortal natures. Your "thoroughly" version might make a good ad for Lux or Dove soap or the like. This is not enough.

3. In his article "J'Accuse" [TLC, Feb. 1], Dr. Ellison spoke of the return of land to the heirs of the original Spanish settlers, etc., and said that if such were done, then Maryland should on the same grounds be returned to the Roman Catholics, etc. This is not an accurate comparison. The King of England, Charles I, granted a charter to the first and second Lord Baltimores in 1632, both Roman Catholics, and granted them and their followers the right to settle the colony of Maryland, so long as it remained a *free state* in which all people might abide. Only on this basis did the two Lord Calverts receive their charter. It was the king's idea and not that of the Calverts or their Roman Catholic adherents. Later on, in 1649, Maryland passed an Act of Toleration, according liberty of worship to all trinitarian Christians. This was the first religious toleration act passed on American soil.

Stay in there and fight. I am not withdrawing my subscription.

(The Very Rev.) BLAKE B. HAMMOND
Rector of St. Andrew's Church
Princess Anne, Md.

From Vietnam, With Love

Dear Fr. Hynek:

This short note to thank you for your visit and to tell you how sorry I am to have missed you once again. The 1st Infantry Division is good to us to the end and the Big Red One has a big heart and chaplains with a tradition of solicitude towards this leprosarium which is 'theirs.' We are nearing the Year of the Dog, and I wish and pray that all your men in the days to come may find the peace you have given us. Tell all of them how we are grateful for the continuous help of the division through these five years. God bless you and bless them all!

Victor Berset, C.M.

Victor Berset is a Roman Catholic priest who has worked in the Far East for over a quarter of a century. His years in China and these last 15 years at St. Joseph's Leprosarium in Vietnam make him eminently qualified to make the remarks he does. Twice his leprosarium had been terrorized by the VC before we began to watch over them. Each time everything moveable was stolen including all of their food and all of their clothing, and they were abandoned in shorts and pajamas.

Contrary to the constant carping from some quarters of our church, the good father "tells it like it is" from "where it's at." The church and the nation can be justly proud of those countless and nameless GI's

of the Big Red One who were here with America's finest sons and who stopped often in their own long, hard trek and "gave these little ones even a cup of cold water" and indeed much more.

(Maj.) JAMES H. HYNEX
Chaplain, HHC 2dc Brigade
APO San Francisco

The Great Revival

I don't know the Rev. Richard C. Martin of St. Paul's on K St. in Washington, but I cheer his letter to you [TLC, Feb. 15] as it precisely expresses my frustration. More and more I find myself merely scanning TLC issues and tossing them in the waste basket. Really dullsville.

The warring factions in our church will merely cancel each other—hopefully leaving a sense and spirit of Christ and his love. In many respects the whole thing is a joke, were it not taken seriously by some. You have, however, gentlemen, failed to sense the revival going on—the people returning, the pews getting fuller, the love in parishes, the renewal of hearts, worship and life. Yes, Fr. Martin, reconciliation and redemption—in every sphere of life and for all who live in it!

(The Rev.) M. E. HOLLENBAUGH
Rector of Trinity Church

Hamilton, Ohio

Restitution and Reparations

I write in reference to the letter from my friend Fr. Harris [TLC, Feb. 8]. As I read Eusebius (the ultimate source of Fr. Harris' references), the analogy suggested seems a trifle strained.

The "restitution" referred to the real estate of churches which had been confiscated by the Roman state. The Emperor Constantine wrote: "If any of the former property of the Catholic Church . . . is now in the possession of . . . [others], it shall be restored forthwith to the said churches. . . ."

The "compensation" mentioned does not seem to suggest reparations. Constantine has simply "resolved that . . . certain named ministers of the lawful and most holy Catholic Religion should receive some contribution towards expenses. . . ." This would not be an unexpected transaction with the newly-established church of Constantine's day.

The quotations are from pages 404 and 406, respectively, of the G. A. Williamson translation of Eusebius' *History of the Church from Christ to Constantine*, Penguin Books, 1965.

GEORGE B. SALLEY, JR.
Spartanburg, S.C.

COCU Service

As a former resident of Massachusetts, I have always been anxious to hear of news from the diocese. However, the news about Bp. Burgess's installation [TLC, Feb. 15] was indeed bad news. I am referring to the use of the communion order as proposed by the Consultation on Church Union (COCU).

The installation of a bishop is not something to experiment or play games with. What is happening to our beautiful church? I can no longer remain silent. Will the real Episcopalians please stand up!

EDWARD T. MARTIN
St. Petersburg, Fla.

April 12, 1970

The Living Church

Volume 160 Established 1878 Number 15

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

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THE KALENDAR

April

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14. Justin, M.
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Alphege, Abp.M.

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presiding and preaching

9:00 p.m.

The Celebration of the Eucharist
The Rev'd H. Boone Porter, Jr., D.Phil.

Thursday after Pentecost, May 21

10:00 a.m.

The Eucharistic Lectionary
The Rev'd Reginald H. Fuller, S.T.D.

11:00 a.m.

Eucharistic Preaching
The Rev'd Robert E. Terwilliger, Ph.D.

2:30 p.m.

Eucharistic Sacrifice
The Rev'd James A. Carpenter, Ph.D.

3:30 p.m.

Eucharistic Presence
The Rev'd John Macquarrie, Ph.D.

4:30 p.m.

Eucharistic Perspective
The Rev'd Canon Don H. Copeland, D.D.

6:00 p.m.

The Liturgy (Rite I) *with sermon by*
The Very Rev'd Samuel J. Wylie, D.D.

8:00 p.m.

Dinner at the Harvard Club of N.Y.C.
The Eucharist in our Parishes
The Rev'd John M. Krumm, Ph.D.

Ember Friday, May 22

10:00 a.m.

The Eucharist and Christian Initiation
The Rev'd Leonel L. Mitchell, Th.D.

11:00 a.m.

The Setting of the Eucharist
Captain Howard E. Galley, Jr., C.A.

12:00 noon

The Liturgy (Rite III)

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The Living Church

April 12, 1970
Easter II

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COCU: REFLECTING THE FUTURE?

Dr. George G. Beazley, Jr., ecumenical officer of the Christian Church (Disciples of Christ) was unanimously elected chairman of the Consultation on Church Union (COCU) at the annual meeting held in St. Louis. Vice chairman for the past two years, the Indianapolis churchman will lead COCU at a crucial time in its history—the period in which members of the nine churches in COCU consider the plan of union draft.

Dr. Charles Spivey, of the African Methodist Episcopal Church and an official of the National Council of Churches, was elected as first vice chairman, and Mrs. Ralph Stair, a United Presbyterian, second vice chairman. She is a former moderator of the Presbytery of Milwaukee. George M. Miller, a Chicago graduate student in history and a COCU delegate from the African Methodist Episcopal Zion Church, is the new secretary.

An attempt by some leaders of the three black churches in COCU to bypass Dr. Beazley in favor of AME Bp. Frederick D. Jordan for the chairmanship was dropped before balloting began. Many black delegates were resentful of stands which, they claimed, Dr. Beazley has taken on the issue of reparations for blacks and on the withholding of aid to economic development organizations, which, some charged, favor violence and anarchy. President of the Council of Christian Unity in his own church, Dr. Beazley has been a pioneer advocate of ecumenical dialogue. He is also a strong advocate of racial justice, but in the councils of his own church and in the National Council of Churches he has opposed the concept of reparations and has backed the idea that black development money be given to moderate groups. A COCU official told Religious News Service that "the dump-Beazley movement . . . was stopped by the publicity which it received in newspapers."

Some time ago Dr. William A. Benfield, Jr., of Charleston, W.Va., made the suggestion that the first national head of the uniting church be a black person. Dr. Benfield, chairman of the group that developed the plan of union, said, "Black people have had to sit in the back of the bus and in the back of the room too long. This is one place where we can stand up and say, 'Brother, we mean

business'." (Of the nine COCU constituent bodies, three are black.)

Dr. Benfield, pastor of First Presbyterian Church in Charleston, and chairman of the Presbyterian delegation, U.S. (Southern) to COCU, served as chairman of the Plan of Union Commission since its formation two years ago. Presenting the plan to some 200 delegates, he said it should be used as "a basis for our considerations." The next step in deliberations at St. Louis was revision by delegates, and a final step will be further revisions by the participating churches.

Dr. Benfield said the plan will cause problems for each of the nine churches since it is unlike their existing structures in many details. "This is the way it ought to be. I would not feel that this plan was worth a dime unless it did cause some problems for the different denominations. We must remind ourselves . . . that we are not here to negotiate the merger of the churches—we are not here to salvage all we can from each of the denominational structures—we are here to seek renewal of the church as we are guided by the Holy Spirit in the developing of a plan for a united church which expresses more inclusively the oneness of the Church of Christ than any of the participating churches can suppose itself alone to be."

In general sessions and in 12 seminars, members of the consultation went over the 148-page plan of union, line by line. The consultation staff will edit the revisions and copies of the revised plan will be sent to the nine churches in a few weeks. Final plans should be completed in two years so that voting on it can then be done.

Completing a term as chairman of COCU was United Methodist Bp. James K. Matthews of Boston, who said, "We have managed to come this far—to the point of writing a plan of union—and we still have all the participants who have been with us all the way. Not only that, but we confidently look forward to the expectation that some other denominations will join us before the new church is finally formed."

The name, Church of Christ Uniting, was proposed by the Plan of Union Commission. In the feedback from the seminars, which began being reported to the consultation, there were many objections

voiced. Several name changes were proposed, most of them of an editorial nature. Both editorial corrections and substantive changes in the plan were referred to committees and reported back to delegates as the convention days moved along.

Some anxiety was expressed over the absence at the opening session of several bishops of predominantly black COCU member churches. No one could account for the absences, but each of the churches' clerical and lay delegates was present.

Bible study leader for the consultation, the Rt. Rev. J. E. Lesslie Newbigin, Bishop of the Diocese of Madras in the Church of South India, talked with newsmen after one of his addresses to COCU. Advocates of church union in the U.S. who are discouraged because progress seems slow can take heart from the experience of the Church of South India, he said—that church was formed in 1967, after 27 years of negotiations. His principal reservation about COCU's plan of union is that it says more about the activist program features for the new church's life than it does about the spiritual and fellowship aspects of the church program. "However, since the plan is being revised, a better balance between social activism and personal and corporate religious experience may be written into the plan," he said.

Any COCU plan of union will become theologically out of date before it is accepted by the nine churches, because the process of uniting takes so long, Bp. Newbigin said. He was impressed, he said, by the openness with which the issues between blacks and whites were being discussed in consultation sessions.

In dropping the provision, mentioned earlier, that the first presiding officer or bishop of the projected Church of Christ Uniting be black, delegates to the consultation stipulated that each presiding bishop—the top post—shall be of a race different from his predecessor's. No racial requirement for the first head was made. Presiding bishops would be elected for a four-year term and be eligible for reelection once.

Of the timetable for plans for union, Dr. Paul Crow, Jr., executive secretary of COCU said that implementation of the plan of union could come by 1975 or 1976. He stated that the new church will



COCU LEADERS AT ST. LOUIS

Seated (l to r): The Rev. Charles S. Spivey, the Rev. Paul A. Crow, Bp. James K. Mathews. Standing (l to r): The Rev. George G. Beazley, the Rev. W. C. Williams, Dr. W. A. Benfield.

not come about until all nine bodies have voted. "While the plan provides that any two of the nine can form the united church, there will be no constituting of the church until all participants have had the opportunity to say officially, whether or not they want to be a part of it," he said.

Revision of the racial requirement involving the first presiding bishop was one of the few major changes made in sections of the ministry and the structure of the local church. Language changes strengthened the historic office of bishop. Many delegates, including those from churches not having bishops, complained that the office as described is largely that of an executive or administrative officer. By their action, delegates made plain they want the bishops of the united church to have pastoral functions in the traditions of the churches which have the episcopacy.

Procedures for ordaining bishops, presbyters, and deacons were adopted. Clergymen of the constituting churches will have the opportunity to choose whether they want to remain clergy or become laymen. Certain laymen in present structures, such as lay elders in the Disciples of Christ and ruling elders in Presbyterian bodies, will have the option of becoming deacons or presbyters under certain circumstances.

All members of the projected church—lay and clerical—will be members of parishes. The new parish idea would join several existing congregations into one structure. The parish would be the governing unit of the church in the local area. Provisions are made for many types of parishes, differing in size and in number of congregations. Varying models for rural, metropolitan, residential, and downtown areas have been prepared.

One of the issues of the plan that will

receive careful attention is the concept of parishes and the holders of church property titles. After lengthy debate, delegates approved a proposal to permit uniting churches to maintain "present forms" of holding property "during the transitional period" when the united church is being organized.

Another potential problem is the apathy among members of the nine churches.

COCU delegates adopted a budget of \$150,775 for 1971. This is an increase of \$42,775 over that for 1970.

During one session at a St. Louis hotel, some 500 members of the fundamentalist American Council of Christian Churches held a rally across the hall. A resolution for the ACCC executive committee read to the group declared unanimous and unalterable opposition to the basic principles of the COCU plan of union: "The ACCC believes that the proposed new church is ill-advised and unscriptural and that it is a step toward a religious monopoly and hierarchy which could ultimately cost the American people their cherished freedom of religion."

The nine members of the Consultation are: African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Christian, Episcopal, Presbyterian, U.S., United Methodist, and United Presbyterian Churches, and the United Church of Christ.

Roman Catholics on COCU

Two Roman Catholic observers said the proposed church would be an asset to the eventual reunion of all of Christ's Church. Any union of churches—especially one involving nine bodies with differing traditions, furthers the unity and union of all the churches, the Rev. George H. Tavard said in a news conference. He is visiting professor of religious studies at Princeton Theological Seminary.

Other observers were the Rev. John F. Hotchkin of Washington, D.C., and bishop-designate William W. Baum of Springfield-Cape Girardeau, Mo.

The priests said there are many commendable features to the plan of union but there are also certain objections from their church's point of view. The plan does not deal fully enough with the concept of the "real presence" in the Eucharist and needs to be interpreted much more deeply before Roman Catholics could accept it, Fr. Tavard said. He also feels the proposed parish plan deals too little with the worshipping congregation as the basic unit of the church and deals too much with it as a social-action unit.

Fr. Hotchkin is concerned that the proposed united church might be over-structured in its multi-level concept. In its arrangement of congregation, parish, district, region, and national units, it may become "too hierarchical. . . . We have found it better in the Roman Catholic Church to presume that the larger body



NEW COCU OFFICERS

Elected at St. Louis were (l to r): Dr. Charles S. Spivey, (African Methodist Episcopal), first vice-chairman; Mrs. Ralph Stair (United Presbyterian), second vice-chairman; Dr. George Beazley (Christian Church), chairman; George M. Miller (AME Zion), secretary.

should never do what the smaller body is capable of doing," he said.

Both priests feel the inclusion of bishops in the new church strengthens the plan, but they expressed reservations about the concept of the bishops' role which the plan envisions. "I am concerned that the bishop is seen more as an executive officer of the church in its operations than he is as a pastor and a symbol of unity and continuity of the church," Fr. Tavad said.

Scholar Denounces Plan

An Episcopal scholar has denounced the Consultation on Church Union (COCU) plan as "inevitably bureaucratic and irrelevant" and a "pious fraud." Criticisms and positive alternatives to the COCU plan were given by the Rev. Dr. J. V. L. Casserley, professor of theology at Seabury-Western Seminary, in a guest editorial appearing in *The American Church News*, publication of the Church Union. He cited the "unrepresentative character of the churches which have drawn up the scheme" as one of its major weaknesses. The COCU style of union was also criticized as "so obviously a national church."

"If we consider Christianity as a whole, it is obvious that the overwhelming majority (an estimated 75%) of practicing Christians are of the catholic or historic type," he said. However, COCU is composed of predominantly protestant churches, he wrote. He contends that any valid reunion must involve a "catholic-protestant dialogue" based on accurate representation. He called for other churches of the "catholic and historic type"—in addition to the Episcopal—to be drawn into negotiations. He also suggested that churches outside the continental United States should be drawn into union discussions from the outset to avoid the tendency of creating a "national church." National churches are not and cannot be "the true Church of Jesus Christ," he warned. "In actual practice, national churches have again and again proved themselves the instruments through which the theological sanctions are frequently converted into the instruments of nationalism, Fascism, and the many brands of right-wing politics."

"One universal church" is a union of love of dioceses and parishes—not a mere fellowship of national churches, Dr. Casserley stated. Such plans, he said, as that proposed by COCU fail to provide this prerequisite and constitute a "monotonous succession of pious frauds."

Prevailing social conditions and the original schism which makes reunion of Christian churches necessary cause union plans like COCU's to be irrelevant, he said, adding that its authors "were putting the cart before the horse." Beginning reunion with a sense of penitence for past schisms was strongly urged. "It must be insisted upon that we cannot hope to

unite without indignantly repudiating past schisms," he said. "The church in schism is not the Church of Jesus Christ. The reunion of the churches must begin with penitence . . . they do not come together as a mutual admiration society," he said.

Commenting on the irrelevance of Christian churches today, he predicted that "the real revolution will come from the grass roots. It will overthrow the churches and establish the One Church, in which we shall be one together in love. . . ." Dr. Casserley noted that present churches are bogged down in out-moded traditions, imposing bureaucracy, and not fulfilling their mission in society. The COCU plan, he suggested, as designed, merely centralizes this bureaucracy.

To avoid controversies concerning the doctrine of apostolic succession, "no attempt at any kind of mutual recognition and recommissioning" of ministers should be attempted, he said. "It should be enough that each minister of the reunited church should exercise whatever ministry is allocated to him at the request of his bishop," he stated.

NORTHWEST TEXAS

Bp. Bailey Declines

The Rt. Rev. Scott Field Bailey, Suffragan Bishop of the Diocese of Texas, declined to accept his election as Bishop Coadjutor of the Diocese of Northwest Texas. The election was Feb. 21 [TLC, Mar. 15], and Bp. Bailey declined Mar. 9.

The executive council of Northwest Texas met Mar. 10 to consider further procedures on the coadjutor election. Date and place will be presented for approval to the annual council meeting of the diocese held in late April. It is planned that the election will take place next fall.

GENERAL CONVENTION

"Additional Representatives" Accepted

"Do you favor inviting extra delegates" was the question asked of the church at large by the General Convention Agenda Committee at their March meeting [TLC, Mar. 22]. The replies came from individuals, congregations, diocesan conventions, and provincial synods, and they ran 3-1 in a resounding No. Yet the Special General Convention (South Bend) had voted "that every effort possible be made to request and seek breadth of representation from the dioceses" at Houston. This was the principal issue that ran through two days of discussion by the Agenda Committee, meeting at Church headquarters in New York City, on plans for Houston. On the basis of replies a motion to reconsider the invitation to extra delegates was made—and there followed hours of discussion.

One half of the bishops had indicated

they do not want special representation. Some complained that their dioceses too poor to send the extras; there was confusion over just what South Bend had said; many were afraid of "takeovers" by activist groups, and felt that extras would take extra space and time. Only half the dioceses, apparently, would send extras. How would they be elected or appointed; how would blacks and youth be heard otherwise; what would the communications media make of it; how to do what is best for the church? These were the questions faced, and many more.

The Agenda Committee must not, it said, be involved in any numbers game. It must interpret what South Bend said, do what is best for the church, recognizing the patterns of change—and vote. And vote it did, substantially, to invite.

Among the 25 committee members were several bishops, two judges, lawyers, businessmen, other clergy, and three young people, one a young woman, and two young men in blue jeans, one of whom is an elected convention delegate from the Diocese of Southern Ohio and a high school senior.

The Rt. Rev. Paul Moore, Coadjutor-elect of New York, said the young people and blacks would attend convention anyway, that it was best to involve them, and that it was not the special representatives who had caused the troubles at South Bend.

Just what the role of the additional representatives will be is to be detailed at the next meeting of the Agenda Committee. The committee will prepare a resolution regarding them and how their ideas are to be fed into the legislative process. It was felt that because youth are now half of the church's membership, they, and the minority groups, must have a voice in convention, *in* the church and not from outside. The committee was strong in its feeling that this issue must be settled finally in Houston, so that this question may be avoided again.

For this time, the suggestion was made that from each diocese there be:

- (♣) One youth delegate;
- (♣) One minority-group delegate;
- (♣) One who could carry to convention the needs or issues his diocese finds vital.

Other matters considered were: normal housekeeping items at Houston, a "theme," a long-range planning for future conventions, the structure of the church, general issues which will probably be raised, and a Gathering Place for relaxation, entertainment, and refreshments at convention.

MINNESOTA

Bishop Recommends "Hot Line"

The Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, recently recommended that "no parish is too large or

too small to undertake such a service as the 'Minnetonka Hot Line.' The service is designed for teenagers with problems, but is often used by parents who are perplexed in dealing with youth or drug problems.

The Rev. John H. MacNaughton, rector of Trinity Church, Excelsior, Minn., is the only name associated publicly with a group of 75 Lake Minnetonka volunteers who operate "Hot Line, Inc."

When the volunteer picks up the red or yellow phone and answers "Hot Line, may I help you?" he or she knows that the right tone of voice is essential, for the caller is one with a problem. A compassionate and encouraging tone of voice is important as an introduction. Anonymity is one of the most important aspects of the service. The person calling is not required to give his or her name; neither does the answering volunteer reveal his identity.

MISSOURI

Former Nun Becomes "Sister of the People"

A former Maryknoll nun, Cecilia Goldman, who vowed to continue the use of the title "Sister," gained recognition of the title in a ceremony held in St. Stephen's Church, St. Louis. In the ceremony, Miss Goldman was welcomed as Sr. Cecilia, Sister of the People. She then pledged to continue to be a public witness to the real Christian community.

It was reported that Miss Goldman's membership in the Maryknoll Order was terminated in February because the Roman Catholic Order "could not uphold her public renunciation of the vow of poverty."

The Rev. William D. Stickney, rector of St. Stephen's, and Dr. Luther Mitchell, vice chairman of Action, participated in the ceremony.

ECUMENICS: Anglicans-Romans

Revolutionary "United Church"

A revolutionary form of a united church in which western Roman Catholics and Anglicans would co-exist with their own rites and their own "patriarchs" while acknowledging the primacy of the pope was envisaged by the Most Rev. Basil C. Butler, Auxiliary Bishop of Westminster.

Bp. Butler, one of the Roman Catholic Church's leading theologians in England, outlined his thoughts in a long article in a recent issue of *The Tablet*, a respected Roman Catholic weekly review. His article has two particular points of background: one is the statement in the Vatican II decree on ecumenism that the Anglican Communion "occupies a special place" among the many communions separated from Rome; the other is the

first meeting which was held at Windsor last January of the permanent International Anglican-Roman Catholic Commission which was set up last year to pursue the "serious dialogue" between the two churches initiated by Pope Paul and Abp. Ramsey in 1966.

Bp. Butler, a member of the R.C. team, wrote: "It would be outrageous to suggest that the [Roman] Catholic Church in taking part in this commission does not mean serious business, and specifically ecumenical business." He then quoted a crucial paragraph in the joint communique issued after the commission met: "No doubt exists in the minds of any of the members that the final aim of our work is the attainment of full organic union between our two communions."

He continued: "Corporate reunion, or full organic union between the two communions, means that two bodies become one body. Are we, then, being realistic in all this? Or when we speak of 'full organic union between our two communions' do we really mean no more than that, when it comes to the crucial point, all Anglicans are to become [Roman] Catholics in such a sense that nothing of what they formerly were remains as more than a memory and a collection of henceforth embarrassing habits? If we mean this, are we not really meaning that we aim at a massive simultaneous movement of individual conversions? And if this is all we mean, are we being honest; and are we observing the council's distinction between ecumenical action and the work of reconciling individuals?"

"But if we are being honest, and if we are faithful to the meaning of ecumenism as spelt out by the council, what in fact do we expect other than some sort of co-existence, in full ecclesiastical communion with one another, of the [Roman] Catholic western rite, as it exists today in this country under our present hierarchy and an 'English rite' with its own bishops, liturgy, and theological tradition? Both rites would acknowledge the primacy of the successor of St. Peter, but each—presumably—would have its own 'patriarch' or the equivalent. The Bishop of Rome would be the patriarch of the traditional western rite, and the Archbishop of Canterbury the patriarch of the English rite—unless, indeed, that rite took a leaf out of the book of recent developments among ourselves and preferred a conference of bishops under an elected president to a patriarch in the ancient sense."

Bp. Butler dealt at length with various points of doctrine and also recalled references he has previously made to a quasi-union status for the two churches. "One confusion of thought must be cleared up," he adds. "When I spoke of a quasi-union status, I was not speaking of the Church of England by itself, but of the whole worldwide Anglican Communion. That communion is not 'held together by Acts

of Establishment and Royal Supremacy'—ask the Anglicans of the USA."

He closes: "In conclusion I must point out that I am not, in making my suggestions for organic union of the Anglican Communion and the [Roman] Catholic Church, acting as an accredited spokesman of the international commission referred to above. At our meeting at Windsor, the idea of 'union status' was briefly mentioned. It did not appeal to all our members from North America. In the USA, they fear that minority groups may find themselves under social disabilities or disadvantages of some kind, and the Anglican Communion in the states is numerically small. Thus my suggestions constitute a personal 'ballon d'essai.' If, for various reasons, they are unacceptable, it still remains that we need to have some sort of idea of what corporate reunion would entail."

ECUMENICS: Anglicans-Methodists

Joint Rites Set

Anglicans and Methodists will cooperate in worship services in a Methodist building as part of an ecumenical experiment officially announced in Durham, England. The experiment will last five years and be carried out in the Newton Hall area of Durham County—the officially designated area for the project. During the five-year period, the population of the area is expected to grow from its present 5,000 to around 9,000.

Anglican priests and Methodist ministers will celebrate Holy Communion together, although permission may be given for either to celebrate, and members of both congregations can communicate together. The administration will be from one chalice, with provision for conscientious use of individual glasses. The pure juice of the grape will be used.

Occasional evangelistic and experimental forms of service will also be used on Sunday evenings. Otherwise, Anglican Evensong and Methodist evening services will be followed.

During the period of experiment, clergy and laity will remain members of their own communions with rights to hold office in them. The experiment is in the context of the present situation of stalemate as regards proposals for reunion of the two churches. Since the famous July 8 vote last year on reunion (Methodists approved, Anglicans did not), the Primates of Canterbury and York have decreed that Anglicans should work for closer cooperation between the two churches at local levels.

ORGANIZATIONS

Brotherhood Meets

The Brotherhood of St. Andrew, at its annual meeting held in New Orleans, elected a new slate of officers for the

coming year. Fred C. Gore, retiring national president, has served the maximum number of terms in that office. Succeeding him is Robert B. Doing, who has been senior vice president. Mr. Doing will continue as the Brotherhood's national missionary, conducting conferences and preaching missions throughout the Episcopal Church.

Other officers elected include William H. Brooks of Albany, Ore., senior vice president; Walter W. Jones of Brooklyn, N.Y., secretary; Douglas K. Mims, Jr., of Lancaster, Pa., treasurer; Fred C. Gore of Hockessin, Del.; Robert P. Becht of Cleveland, and Frank V. Marshall of Los Angeles, all regional vice presidents.

Installation of officers will be held Apr. 28, in St. James' Church, Newport, Del.

IFCO Drops Presbyterian Agency

The board of directors of the Interreligious Foundation for Community Organization (IFCO) voted to return a membership payment to a mission agency of the Presbyterian Church, U.S. (Southern) and drop the agency from its rolls. The meeting was held in New York City. Action followed an announcement by the Presbyterian board of national ministries which said it was seeking "more viable" channels for community development than IFCO, a coalition of 23 church and community groups.

The annual membership fee is \$1,000. The Southern Presbyterian mission agency had held affiliation with the body's education board, each paying \$500. The mission group had not paid since 1968. The board of education has continued its IFCO membership.

Non-paying members are automatically dropped, said IFCO's executive director, the Rev. Lucius Walker, Jr. He also charged that the board of national ministries had "tried to ride IFCO's credibility and integrity until the going got rough, then dropped out." According to Mr. Walker, the mission unit had given "a mere \$2,500" over a two-year period while some other churches had given \$20,000 in basic membership fees.

IFCO action on the Presbyterian issue was recommended by the Rev. Arnold L. Tiemeyer, head of the membership committee and an official of the board of American missions of the American Lutheran Church.

CHURCH OF ENGLAND

Pro-Merger to Oppose "Extreme Wing"

A new group of clergy and laity will seek elections this year to the first General Synod of the Church of England with a view to giving it "an open-minded outlook" and championing the cause of Anglican-Methodist union. The organiza-

tion was launched at a press conference as the New Synod Group under the leadership of the Earl of March now chairman of the Church Assembly's Missionary and Ecumenical Council. The group's first big task will be to find and promote candidates in the coming elections for the General Synod.

The synod will meet for the first time in November when it will officially replace the present Church Assembly and largely, the Convocations of Canterbury and York, as the parliament of the Church of England. Its members will consist of the 43 diocesan bishops, up to 258 other clergy, and up to 263 laity.

In the diocesan elections for the clerical and lay representatives the New Synod Group hopes to challenge what it calls the dominance of the Anglo-Catholic and Evangelical wings in present Anglican affairs. The group will promote candidates in opposition to Anglo-Catholic and Evangelical candidates. The statement of policy issued by the group claimed that the power of these two "extreme wings" was never more clearly demonstrated than on July 8, 1969, in the vote on Anglican-Methodist reunion.

The Earl of March was asked at the press conference held in London, whether the overriding purpose of his new "pressure group" was to elect to General Synod those who would support Anglican-Methodist union.

Lord March replied, "This is not our only aim, but it is one of our principal aims — and a definite one. To a large extent this group came to birth out of the experience of July 8 (1969). We are not out to fight an election. We go to the hustings with some definite questions to put to candidates: We shall want to know how they voted on the union scheme; why they voted as they did."

He declared that his group does not bear any animosity or ill will against "our opponents" but the last year, he said, had seen "the extreme wings join together in an uneasy partnership to defeat such schemes such as the Anglican-Methodist unity proposals."

Anglicans and RCs Exchange Pulpits

Roman Catholic and Anglican bishops of Nottingham exchanged pulpits in March in an ecumenical gesture described as "historic." Earlier, the Rt. Rev. Gordon Savage, Bishop of Southwell, whose diocese embraces Nottingham, had announced the plan.

The Roman Catholic Bishop of Nottingham, the Most Rev. Edward Ellis, was the Palm Sunday Evensong preacher in the centuries-old Anglican Southwell Minister and Bp. Savage preached in St. Barnabas' Roman Catholic Cathedral, Nottingham, at an evening service on Passion Sunday.

Aside from the ecumenical aspects of

the exchange, the exchange had an aura of drama about it, for Bp. Savage who is only 54, is resigning due to ill health. His attendance at St. Barnabas' Cathedral was expected to be one of his last major appearances as an active bishop. He had announced his resignation in February saying he is living under constant threat of internal hemorrhage.

When Bp. Ellis, who is 70, marked the 25th anniversary of his consecration in the spring of 1969, there were present 25 Roman Catholic prelates—and Bp. Savage.

RHODESIA

Bishop Condemns Constitution

In strong language, the Bishop of Matabeleland lashed out at Rhodesia's new constitution at a meeting of the Christian Council of Churches held in Umtali. The Rt. Rev. Kenneth Skelton assailed the constitution as fear-based and "at variance with our belief in God."

The new constitution, approved last June by a minority electorate comprised largely of whites, imposes an *apartheid* pattern on the nation. It is supplemented by the new land-tenure act which would divide the land of Rhodesia into two equal parts—one for whites which number about 250,000, and the other for blacks which number about 5 million.

Last November the Assembly of Christian Churches of Rhodesia made up of major Christian bodies, declared the land act was to be "in contradiction to the teachings of Christ." These same religious bodies, except the Dutch Reformed Church, have expressed official opposition to the new constitution.

In the latest attack on the policy of the Ian Smith regime, Bp. Skelton said, "I believe we are soon going to face a trial of our faith in this country—a trial that will test just how committed we are to Christ. . . . If our nation's rulers pursue a policy which is at variance with our belief in God," he warned, "we have no choice but to resist." Noting that justice is more important than "law and order," the churchman emphasized that "the church and every Christian in Rhodesia is being challenged. The challenge is this, he said: "Are we going tamely and passively, to accept a constitution based on fear and a land act based on racial segregation?"

MICHIGAN

Sit-In May Backfire

A sit-in in the office of the Bishop of Michigan intended by those participating to speed up approval of a \$17,000 grant from the Executive Council, may have had the opposite effect. The grant would be used to study Detroit's school decentralization proposals. A dozen or so

CONVENTIONS

blacks took part in the day-long sit-in.

Earlier the Rt. Rev. Richard Emrich, Bishop of Michigan, had appointed a committee to study the proposal, planning to act on the grant Mar. 18. As a result of the sit-in he disbanded his committee and postponed action on the grant.

The protestors charged the bishop, who excused himself from his office when the group refused to leave, with "acting as a roadblock to prevent the national church from responding to the critical and desperate situation here in Detroit."

Michael Hamlin, involved locally with the Black Economic Development Conference (BEDC), was spokesman for the group. He said he and the others "represent a desperate but struggling people. We represent desperation in the black community in Detroit and have embarked upon a desperate course with this action today. We do not know where it will take us, but we will see it through to the bitter end, if necessary."

Groups signing the statement were Parents and Students for Community Control (PASCC), the National Committee of Black Churchmen (NCBC), United Community (UNICOM), and the West Central Organization (WCO).

Bp. Emrich told the protestors that he refused to "be kicked around like this. . . . You can stay as long as you like, but this sort of tactic won't work." After deciding to disband the committee studying approval of the grant, Bp. Emrich said he would negotiate with the group but not while they were occupying the office. "I set up a committee so I could get a good judgment on that grant," he said. "Those people didn't even ask me what I thought of the program. They just said they were going to sit in my office until I said yes. . . . If they lose that money, they can just blame themselves."

SEMINARIES

ETS-SW Speaks Out

In a statement which iterates a basic faith in the church's Board for Theological Education, the Seminary of the Southwest also protests "what has come from the board recently."

"We disagree strongly with the philosophy behind the idea stated publicly by the chairman, Bp. Warnecke, of a \$50 million fund for foundation type grants. It has been represented that the board would act as a foundation approving proposals for creative new projects during the decade in which this \$50 million would be entirely expended. We wonder if any group short of the ultra-conservative Foundation for Christian Theology will be able to raise such a fund in the next few years. It seems premature to us to be asking deans for specific projects for such grants. More important, it has the effect of putting all our seminaries in

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Southwestern Virginia

The Diocese of Southwestern Virginia moved into the second half century of its existence when the 51st annual council convened at Natural Bridge. Nearly 400 people were in attendance.

Tone of the meeting was set by the diocesan, the Rt. Rev. William H. Marmion, in his address. He spoke of the continuing opportunity for the "church to grow in relevance and vitality and in its ministry of reconciliation" and asked for several actions to make this possible.

Among actions taken by council was passage of a two-point resolution asking the Executive Council and the 1970 General Convention not to give moral or financial support to groups espousing hatred or violence, and destruction of human dignity, and pledging itself to "remove from its own eye the beam of hidden violence in its own institutions and policies as well as those of the church at large."

Council directed that three persons be appointed as special diocesan representatives to the 1970 General Convention, one a young person, one from an ethnic minority group, and one who on the basis of involvement in issues is especially qualified. This latter person could be a so-called "conservative."

Council also requested that the General Convention require that a two-thirds majority vote of all Executive Council members be necessary to approve GCSP grants in cases where a local bishop or diocese is opposed "in writing to the grant."

In financial matters, the approved budget of \$327,300 was down from that of 1969's \$350,558. In actual receipts last year, only \$303,486 was received. Pledges by parishes total \$261,000 for this year, down from the \$289,500 pledged but not paid in full for 1969. The amount paid last year was \$271,719. However, council approved a full pledge to the national church of \$84,500, up \$4,500 over last year. In his address, Bp. Marmion had appealed for the full amount, citing the help the national church had given the diocese for many years.

In other actions, council:

(*) Voted a nine-month sabbatical for the bishop at his convenience;

(*) Elevated to parochial status: St. Elizabeth's, Roanoke, and St. Mary's, Bluefield;

(*) Passed several amendments on canonical changes which included adding a representative of the EYC to the diocesan executive board, and allowing congregations at their option to elect one person under 21 who meets other qualifications of confirmation, activity, and giving, to vestries or vestry committees.

Minnesota

Delegates attending the convention of the Diocese of Minnesota defeated two resolutions aimed at discouraging the Executive Council from making grants to activist minority groups.

The resolutions asked that the church discontinue the program to aid self-determination groups until the 1970 General Convention clarified the position voted in the 1967 General Convention; and that the church make no grants to self-determination groups if the diocese in which the group is located disapproves. The resolutions revolved about the controversial \$40,000 grant to the Alianza organization which did not have the approval of the Bishop of New Mexico and Southwest Texas. Since the awarding of the Alianza grant, the bishop announced that his diocese would not pay its quota to the national church budget for 1970.

In his address to convention, the Rt. Rev. Hamilton Kellogg, diocesan, complimented the committee which had arranged for "Epic '69" held in Breck School late last fall. It was a state-wide program with parishes and missions taking part in the exchange of ideas and programs. Another such project is being planned for later this year, he said. He also discussed the "deployment of clergy" data program that will eventually provide records for the some 10,000 clergy of the Episcopal Church. He reported that numerous Minnesota clergy are taking advantage of the Special Clergy Training Fund with 46 going to the Ecumenical Center, New Haven, Conn.; the College of Preachers, Washington, D.C.; and to Canterbury, England.

In another address to delegates, the Rt. Rev. Philip McNairy, Coadjutor of Minnesota, noted that 1969 was a year of intense attitudes, negative and positive, which affected and influenced life and work in the nation and the church. He also stressed that it is not only the priest but "men, women, and children who (should) seek and find the sympathetic, convert the antagonistic, and reconcile the alienated. This is the mission of the layman. Today a priest must train his people for this kind of mission," the bishop said. He reported on the leadership training for lay ministry now being developed in 8-10 centers throughout the state, for information and instruction of effective churchmen; and the Episcopal Community Services to which churchmen have made available a sum of \$93,000 for rehabilitation work.

Bp. Kellogg reported that in 1969, 135 parishes gave \$389,626 for program budget in addition to the episcopate assessment. To date, pledges for 1970 have brought in \$397,579 from 129 parishes.

competition with one another to come forward with a recipe for some exotic dish before there is a realistic look at the basic meat and potatoes menu. It has been stated that no part of this potential \$50 million would be used to cover operating deficits of seminaries. If five seminaries are in the red this approach seems to dodge a major issue and fails to look at sustained long-range support for a basic program in favor of specialized projects that will have to be absorbed into someone's regular budget after the decade is over," the statement reports.

The Seminary of the Southwest, which is located in Austin, Texas, reports that it is in the black, with increased enrollment, and is seeking new faculty, but the statement adds: "It is unfortunate to have prospective students, prospective faculty, and present donors all confused about the future of any seminary not located in a city of at least 2 million population."

The statement presents three suggestions to the Board of Theological Education for consideration:

(*) Correct the general misapprehension in the public press . . . that the board is closing seminaries;

(*) Reassure all seminaries by placing first priority on a plan to put a large sum of money for basic education of 1,000 men for the ordained ministry in the regular financing of the church. "If this were accomplished, the board and the church as a whole would have a good case for redeployment of schools";

(*) Improve planning for the future of theological centers by suggesting that faculties and students, too, work for a semester in another type of seminary. This would be one way of bringing our present schools "into real dialogue with one another."

The statement closes: "If the board would seek to encourage and finance such schemes (as above) it might bring about some romances instead of a series of shotgun weddings."

ABORTION

Liberalization Movement Makes Headway

Efforts to liberalize abortion laws in a number of states have produced in Hawaii what is perhaps the nation's most liberal statute, and in Maryland a request to abolish all restrictions.

In Honolulu the Hawaiian Senate, by a vote of 15 to 9, approved a measure which radically changes an abortion law that has been in force for more than a century. Previously, the house had sanctioned the measure by 31 to 20. Gov. John A. Burns, a Roman Catholic, said that he would allow the bill to become law without his signature.

While the old law would permit abortion only if the mother's life was in danger, the new statute would permit any

woman who has lived in Hawaii for at least 90 days to have an abortion simply because she did not want to have a baby. However, the embryo or fetus would have to be "nonviable." Legal experts interpret this to mean that women would be eligible to undergo abortions only if they were in the first four or five months of pregnancy.

At a hearing in Annapolis conducted by the House Environmental Matters Committee of the state legislature, physicians and officials of the Maryland Department of Health claimed that abortions are solely a medical question and should not be controlled by state law.

Delegate Allen B. Spector, sponsor of a bill to abolish the Maryland abortion law and make the procedure a matter between doctor and patient, said: "Brain surgery is more dangerous. Yet as far as this legislature is concerned it can be performed on a kitchen table."

In other actions concerning abortion reform around the country:

A liberalized abortion measure has been reported out by a legislative subcommittee in Virginia. The current law recognizes only danger to the life of the mother as grounds for abortion. The proposed law would additionally allow abortion for the mental and physical health of mother or child or for pregnancy resulting from rape or incest. The bill further requires an affidavit from the woman's physician and her consent, sets up a hospital abortion review board, and has a state residency requirement of six months.

MASSACHUSETTS

Military Bill Wins Approval

A legislative committee on judiciary matters approved a bill to exclude Massachusetts citizens from military service in "undeclared wars." The bill was drafted by the Rev. John M. Wells, Unitarian minister in Lexington, and Prof. Steven Worth of Northeastern University.

Chairman of a joint judiciary committee, Sen. Joseph Ward of Fitchburg said that the "overwhelming majority" of the 21-member unit approved the measure. Rep. James Shea of Newton, who filed the bill in the legislature, said the purpose of the bill is to put before the U.S. Supreme Court the issue of the constitutionality of "sustained foreign war pursued in the absence of a congressional declaration of war."

ORTHODOX

Consternation Over Possible Autonomy

The Orthodox Churches of Greece and Bulgaria are siding with Ecumenical Patriarch Athenagoras of Istanbul in opposing a unilateral move setting up an independent Orthodox Church in Amer-

ica. The positions of the two European churches were reported by the Greek Orthodox Archdiocese of North and South America following consultations in Europe.

The situation involved is this: In early February, agreement was disclosed between the Patriarchate of Moscow and the Russian Orthodox Greek Catholic Church in America for Moscow to recognize the independence of the American church. In fact, the Russian Orthodox Greek Catholic Church—known as the Metropolia—has been administratively independent since 1924. For Moscow now to grant "autocephaly" to that church would open up the possibility for an American Orthodoxy thoroughly independent of mother churches in Europe and the Middle East. It would also relinquish a long-standing Moscow claim to religious jurisdiction in America, a claim based on priority of missionaries.

Patriarch Athenagoras, first among equals in Orthodoxy, opposed the unilateral arrangement in a Jan. 8 letter to Patriarch Alexei of Moscow. He argued that the future of the nearly two dozen Orthodox jurisdictions in America should be settled in a Pan-Orthodox fashion, that is, with agreement among the 14 historic patriarchates and churches. The Ecumenical Patriarch said he would not recognize the Metropolia as an autocephalous church set up solely by Moscow.

The American Greek Church announcement said the churches of Greece and Bulgaria respect the Ecumenical Patriarch's position, are opposing the "autocephalous status" of the Metropolia and hope that no one Orthodox church will endanger the prestige of Orthodox unity under the spiritual leadership of Abp. Athenagoras.

It is generally understood that should the Metropolia become autocephalous a second Russian Orthodox group in America, one still linked to Moscow, would become a part of the new church. This second body, the Russian Orthodox Catholic Church in America, Patriarchal Exarchate, is directly under Patriarch Alexei. The relationship with Moscow was continued when the Metropolia refused in 1924 to continue under a patriarchate dominated by the Soviet state.

A series of lawsuits took place between the two Russian groups earlier in the century. One resulted in St. Nicholas Cathedral in New York remaining in the hands of the Patriarchal Exarchate. Implementation of the agreement between Moscow and the Metropolia would, presumably, heal the breach in the Russian Orthodox fold in America, regardless of whether it produced one single American Orthodox church less national designations or title.

A third Russian church in the U.S. is called the Russian Orthodox Church Outside Russia. It has maintained a staunch anti-Moscow orientation.

EDITORIALS

Civil Rights, Christian Duty

CCHEERS to Msgr. William F. McKeever, superintendent of schools for the Roman Catholic Archdiocese of Miami, for issuing an order which will forbid the use of church parochial and private schools under his jurisdiction as refuges from integration. His order prohibits school principals from accepting transfers at least through next September.

"We saw the danger that we might unwittingly cooperate with those parents who are trying to avoid integration," Msgr. McKeever said. "I just thought the principals should be forewarned that this pressure would come on them and to reiterate the policy of the diocese." There is evidence of considerable effort on the part of some white parents to send their children to church schools, not for any spiritual or educational advantage but because they hope that their youngsters will be spared contaminating contact with children of another color.

The legal right of parents to maintain racist prejudices is unquestionable. So is the moral duty of all Christian churches to refuse to cater to them.

Bp. Mead On Giving

THE Bishop of Delaware, the Rt. Rev. William H. Mead, has been doing some hard, and sound, thinking about the decline in giving for support of the church's programs and mission. He is asking the right questions. One of his questions is directed at the way in which Episcopal Church leaders have been trying to handle stewardship in the recent past. He spoke to his diocesan convention thus:

"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. We've almost done away with special offerings entirely and have taught a rather sterile doctrine of proportionate giving. People not only want to know what their gifts are supporting, but they also want to have some control over how they are used."

Hear, hear!

The bishop continued: "People want and need to have an opportunity to give directly and personally to specific ministries in which they strongly believe. For example, last year, many things had to be cut out of our national church budget because we couldn't pay for them. But at the same time, thousands of dollars poured into the national church office to aid the starving children of Biafra. . . . What we must do, I believe, is to pull out of our budgets, at every level of the church's life, all program expenditures and let people give directly to those things which they desire to support. Not only would this personalize giving but it would also make it crystal clear just what kinds of ministries people are ready to support and what kinds they aren't ready to support."

In sum: the bishop is for freedom for every member within the Body of Christ. That's what it amounts to,

and those who defend the still-established but beleaguered position that the church's leaders should decide where the churchman's offering is to go are really against freedom and for regimentation. Episcopalians are growing very restive under the yoke. Bp. Mead sees the cause and points to at least one necessary ingredient of the cure.

How Hip Was Jesus?

AN assembly of Southern Baptist teenagers, meeting in Arkadelphia, Ark., have spoken up with a refreshing freedom from bondage to the current pop christology. They are bold to say that the Hippy Jesus is a figment and a fraud. Their comments are in response to a recording called "The Troublemaker" made by a group known as The Tams. The hero of this piece is Jesus the Troublemaker, whose philosophy of love had the great distinction of being like the peace movement of Hippiedom today. We know nothing of the theological qualifications of The Tams, but we know regretfully that too many adults who have attended the best seminaries talk much the same groundless and tasteless twaddle.

The young Baptists expressed resentment of "the implication that the Son of God was similar in either method or motivation to the questionable activities of those who know how to create chaos and have no redemptive alternative to suggest." They noted also that, unlike present-day radicals to whom he is compared, Jesus "embodied every virtue which he demanded of others."

"His long hair was not an expression of protest but the common style of his day," they observed. "He instructed his disciples to pay the taxes demanded of them." He did not "run from responsibility, wearing sandals and flowers." In answer to the claim that Jesus brought disaster upon himself by stirring up a "disrespectful mob" they aptly reply that "the only mob was outside Pilate's hall, demanding his crucifixion."

These young Southern Baptists clearly did not learn their divinity at Harvard, California, or Wisconsin, or from *Ramparts* or *Playboy*. It is conceivable that 'way down there in Arkadelphia the only source of information they had at hand was the Bible. However, they read that well; and for all their cultural disadvantages they have one advantage—that of being entirely right on the subject under discussion.

Abject

At times I strive to write
Strong hymns of praise to my Creator,
But it turns out
I'm more of a debater
(Job in a minor way)
With more of Whys than Wisdom pouring—
Till I pray:
Make me abject, O God, for Thy adoring!

Henry Hutto

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Book Reviews

A MIND AWAKE: An Anthology of C. S. Lewis. Edit. by Clyde S. Kilby. Harcourt, Brace, & World. Pp. 252. \$5.95.

As Clyde S. Kilby remarks in his preface to *A Mind Awake*, no anthology could possibly include the entire scope of C. S. Lewis's writings or philosophies in such varied fields as the Christian theme, literature, criticisms, and scholarly subjects.

With this in mind, Prof. Kilby, choosing the Christian theme, has compiled within ten categories, a well-chosen collection of Lewisiana to stimulate not only new audiences, but to revive for former readers the delights offered by Lewis's varied writings. Each selection is rather brief but entire in its communication of the conceptions and reflections of the author's philosophy of Christian living. Recognizing the more familiar passages is like hearing from an old friend, and reading the unfamiliar will no doubt arouse the reader's curiosity to the extent of searching them out.

The preface provides an adequate index to the works from which this anthology was compiled, as do the credits following each selection.

SUE COOPER

Grace Church, Carlsbad, N.M.

THE STEPS OF BONHOEFFER: A Pictorial Album. Edit. by J. Martin Bailey and Douglas Gilbert. Pilgrim Press. Pp. 128. \$6.95.

Our age shies away from the rigors of classical philosophy and theology, but it has turned to heed Dietrich Bonhoeffer, awed by every utterance of a man looking steadily into the depths of one of life's central mysteries. He had the great good fortune to fulfill by his brave and willing death that which was lacking in the fragmentary and sometimes inconsistent nature of his writings and which the shortness and fury of his time kept him from working out.

The Steps of Bonhoeffer pictures many of the people and places involved in Bonhoeffer's destiny. The editors' commentary and selected quotations from the martyr put the photographs in perspective.

CHRISTINE L. BENAGH

Immanuel Church, New Castle, Del.

THE CHURCH IN PERSPECTIVE. By Edmund B. Partridge. Morehouse-Barlow. Pp. 144. \$4.95.

The primary purpose of *The Church in Perspective* is to provide a text for the education of lay readers, particularly those to be in charge of a mission, under the provisions of Canon 49, Sec. 2. As I read through it I find myself grappling

with some of the same ambiguities about the appropriate role of the lay reader *vis à vis* the deacon and priest that Edmund Partridge himself expresses. What are we trying to do in exposing some dedicated layman to a smattering of Bible, liturgics, systematic theology, church history, pastoral care and a few other disciplines in which it is possible to get a Ph.D., in order that he might be licensed to minister to God's people? Obviously a brief review such as this can only ask the question; but it is clear to me that this book, the canonical provision, and the phenomenon itself are symptomatic of the confused understanding of ministry in the church today.

The book itself is obviously the result of a great deal of dedicated and thoughtful study. Some of the editorial material is very wise. But the author is faced with an impossible task, and the need to summarize and select leaves the reader with a skewed impression. It is not just "nit-picking" to question whether "thinking about God" is performing as a theologian. Ten pages devoted to the "new theology," with no mention of Ebeling, Rahner, Pannenberg, and Moltmann, is a highly debatable choice of emphasis. To say that transubstantiation teaches that the elements "become part" of the Body and Blood of Christ conjures up an image that is really contrary to what is being said.

I cite these examples simply to undergird the importance of the question Fr. Partridge has raised by writing this book. It is not possible to produce a man with the kind of education really implied in Canon 49, Sec. 2 with this kind of manual, nor should anyone be expected to do so. But does someone have to know such material to have a responsible, designated ministry in the church? As I read this book I become more and more convinced that we are still operating out of an image of all ministry that in fact pertained to the post-Reformation parson—an image that has been obsolete for about a hundred years.

(The Rev.) URBAN T. HOLMES
Nashotah House

Booknotes

By Karl G. Layer

DEFROST YOUR FROZEN ASSETS. By C. W. Franke. Word Books. Pp. 147. \$3.95. We are constantly surrounded with problems—in our homes, work, communities—and the solutions, even though we have the assets to put our lives in order, continue to elude us. The author's conviction is that "we do have many assets and much potential that is frozen, and we have only to warm up the gifts God has given and get these assets into useable form."

PEOPLE and places

Ordinations

Priests

Albany—The Rev. Charles B. King Jr., in charge of All Saints', Granville, and Trinity Church, 60 Broadway, Whitehall, N.Y. 12887; and the Rev. Leonard A. Pratt, curate, St. Stephen's, Delmar, N.Y. 12054.

California—The Rev. Charles H. Stacy (son of the Rev. Clarence H. Stacy), curate, St. Francis', 399 San Fernando Way, San Francisco, Calif. 94127.

Central Florida—The Rev. Fred D. Frey, assistant, Christ the King, 26 Willow Dr., Orlando, Fla. 32802.

Dallas—The Rev. John Peterson Smith, curate, All Saints', 5100 Crestline, Fort Worth, Texas 76107.

Delaware—The Rev. Phillip Dana Wilson, assistant, St. Andrew's, Wilmington, Del., address, 203 Werdin Dr., Llangollen Estates, Wilmington.

Liberia—(All locations in Liberia) The Rev. Messrs. Emmanuel Johnson, assistant, Trinity Pro Cathedral, Monrovia; Edward King, in charge of Grace, Clay-Ashland; Emmanuel Neufville, assistant, St. Augustine's, Kakata; and Philip Sherman, assistant and canon missionary, Trinity Pro Cathedral, Monrovia.

Maryland—The Rev. Philip Peter McGarvey (by the Bishop of Connecticut), assistant to the rector of St. Luke's, 111 Whalley Ave., New Haven, Conn.

New York—(All locations in New York except as indicated)—The Rev. Messrs. Stephen Russell Caldwell, St. Paul's, Winter Haven, Fla.; Jay Leslie Croft, St. Ann's for the Deaf, New York City; Lawrence Mitchell Estey, Christ Church, Hamilton, Mass.; Daniel Paul Gallagher, St. James', Hyde Park; Phillip Maurice Gamache, St. Thomas', Mamaroneck; Michael Gary Koonsman, Grace, New York City; Alfred Patrick Montalto, Grace, Manchester, N.H.; Warren Christopher Platt, All Saints', Orange, N.J.; George William Rutler, Good Shepherd, Rosemont, Pa.; Michael Gales Shafer, Holy Trinity, Valley Stream, L.I., and Ralph Eugene Smith, St. Paul's, The Bronx. The following were ordained for other bishops: Gary Edward Callahan for Western Michigan; Craig Kimball Ewart for Pennsylvania; Henry Latane Hammond for Southwestern Virginia; Charles Howard Rowins for Nevada; and Anthony Charles Thurston for Indianapolis.

Texas—The Rev. J. Christopher Hines (son of the Rt. Rev. John Hines), assistant, Christ Church, Tyler, Texas; and the Rev. Clark G. Leonard, assistant, St. Mark's, Houston, Texas.

West Virginia—The Rev. Arthur Lasure Bennett III, curate, St. Stephen's, 200 Virginia St., Beckley, W.Va. 25801; and the Rev. James William Henry Sell, vicar of Grace Church, St. Mary's, and rector of Christ Church, Williamstown, W.Va., address, 415 Henderson Ave. (26187).

Deacons

Milwaukee—Russell Edward Jacobus, senior, Nashotah House, Nashotah Wis. 53058.

Washington—Daniel Riddick, M.D., Ph.D., Dept. of Obstetrics and Gynecology, Duke University, Durham, N.C.

West Texas—Ernest Raymond Nations (by the Bishop of Huron for the Bishop of West Texas).

New Addresses

The Rev. Henry L. Atkins, Jr., Iglesia Episcopal San Andrés, Avenida Marcos Ruiz Esq., San Andrés, Santo Domingo, República Dominicana.

The Rev. A. C. Blage, retired, 555 Front St., Apt. 3E, Hempstead, N.Y. 11550.

The Rev. William P. Scheel, Apt. 18, 50 Meadow St., Amherst, Mass. 01002.

The Rt. Rev. Henry R. Louttit, retired, Drawer 3591, Orlando, Fla. 32812.

Laity

Rhode Island—Glenn C. Brown, junior warden and church school teacher, St. James', North Providence, has been appointed general chairman of the 1970 Episcopal Charities Fund Appeal for the diocese. Ten agencies and institutions share in the proceeds of the campaign.

Colleges

The Rev. Louis A. Haslemayer, Ph.D., chairman of the humanities department of Iowa Wesleyan College, Mount Pleasant, Ia., since 1952, was elected president of the college, effective Feb. 1.

Churches New and Old

Virginia—The Church of the Ascension-Blair Parish, Richmond, and Christ Church-Blair Parish, Richmond, have merged into Christ Ascension Parish, 1704 W. Laburnum Ave., Richmond, Va. 23227. The Rev. James P. Lincoln is rector and the Rev. Thomas C. Barnes is associate rector. The Rt. Rev. Robert B. Hall, Coadjutor of Virginia, officiated at the service of consolidation and celebrated Holy Communion.

Communications

Chicago—The Rev. Erwin Soukup, former rector of Grace Church, Freeport, Ill., is editor of Advance, publication of the Diocese of Chicago, and director of other diocesan publications and communications. He succeeded Mrs. Marion Q. Wiegman who had served in this position since 1943. She retired Mar. 1. Advance was the recipient of the 1964 and 1966 Presiding Bishop's Award for the best diocesan publication in the national Church.

Renunciation

On January 22, the Bishop of Los Angeles, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation of the ministry made in writing October 15, 1969, by Jess Ernest Taylor.

On February 16, the Bishop of North Carolina acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation of the ministry made in writing November 13, 1969, by Samuel Monroe Moore.

Lay Readers

Western Massachusetts—Mrs. Joanne C. Chaffee, St. James', Great Barrington; Miss Lynn D. Burchell, Atonement, Westfield; and Mrs. Lois M. Stone, Grace Church, Dalton, have been commissioned as lay readers in the Diocese of Western Massachusetts.

Atlanta—Jeanne LeFebre Meadows, St. James', Marietta, Ga.

Organizations

New York—New president of the board of managers of the Seamen's Church Institute of New York is John G. Winslow, who has been on the board since 1959. He succeeds Franklin E. Vilas, who has retired. During the past 12 years, 2,850,000 seamen have been served by the institute; 111,180 Christmas packages have been distributed to seamen obliged to be at sea on Christmas Day; and from 1961 through 1969, 3,211 attended the institute's merchant-marine upgrading school.

DEATHS

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

Frederic Lamar Dupree, 70, former member of the executive council and the finance committee of the Diocese of Lexington, a member of the board of trustees of the Episcopal Seminary in Kentucky, and senior warden of Christ Church, Harlan, died Feb. 12, after a long illness. His home was in Harlan.

He was also a commander in the Order of Merit of the diocese. Survivors include his widow, Mary, three sons, eight grandchildren, and two sisters. Services were held in Christ Church, Lexington, with the Bishop of Lexington officiating assisted by other clergy. Interment was in Lexington Cemetery.

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Daily 9; C Sat 4:30 & 7:30

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Fri & Sat 9; C Sat 4-5

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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

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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

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HOLY TRINITY S. Flagler Dr. & Trinity Pl.
The Rev. William W. Swift; the Rev. Robert J.
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

CHICAGO, ILL.

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

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

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

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmor Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily 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 2S & 4S), 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.

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

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; Wkdys 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; Week-
day 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

ST. MARY THE VIRGIN

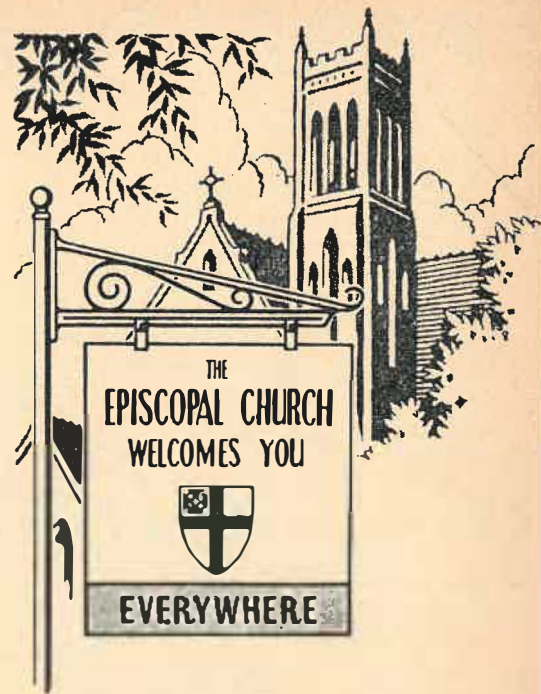
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-11, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8,9 (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



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

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. Long, 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 be-
fore 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. Caguiat, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

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)

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

RICHMOND, VA.

ST. LUKE'S

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

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION

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

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