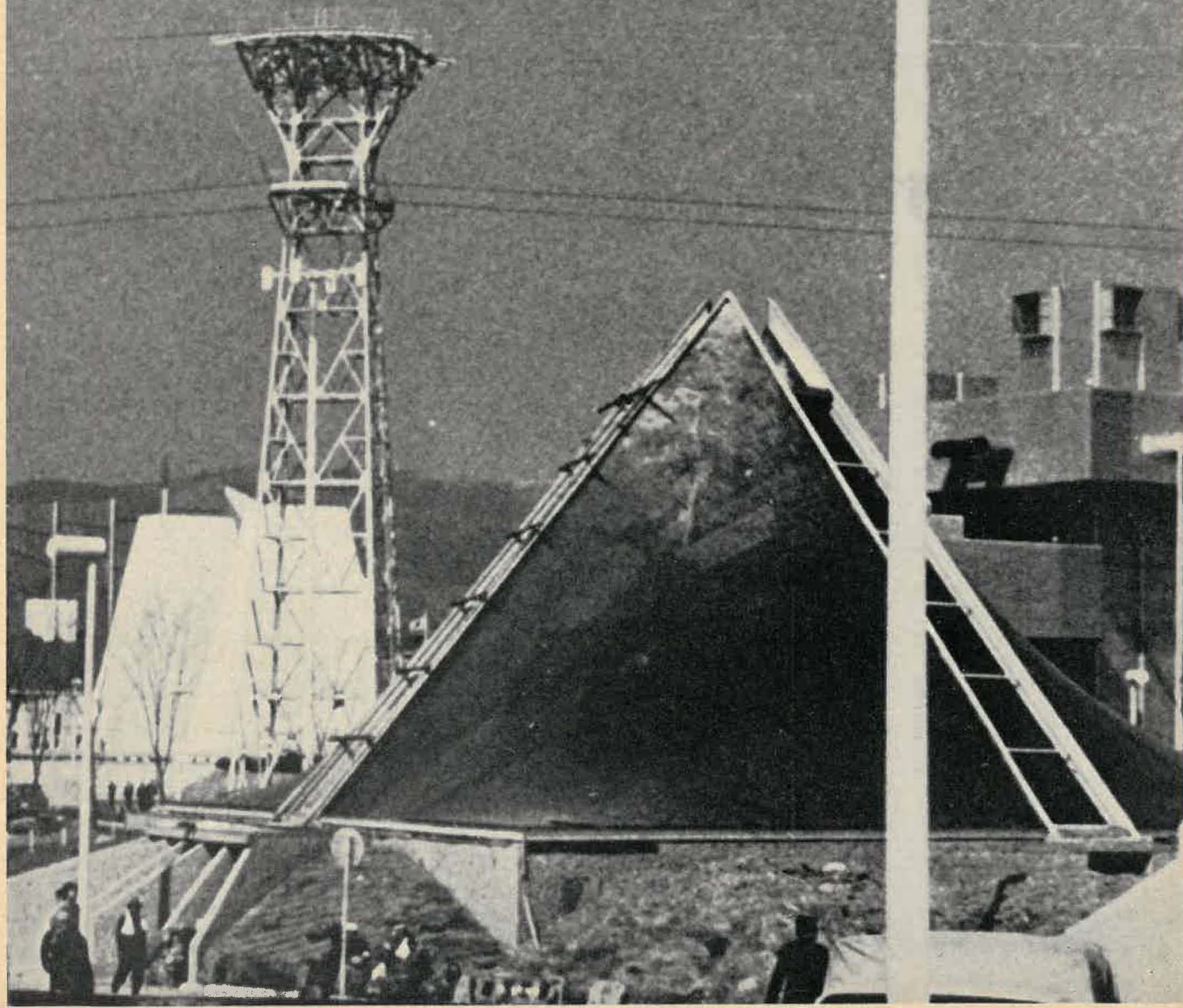


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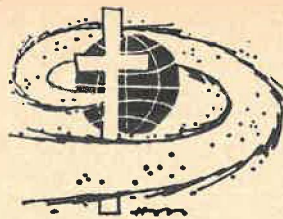


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Around



& About

With the Editor

Shucks, I'm not going anywhere any- way in church politics; I'm not even going to be able to bury my broken hopes in the congenial gloom of a colonial arch- bishopric; so I might as well come right out and say in public print that I ap- prove of something that **Norman Vincent Peale** said here recently in Milwaukee. Asked to comment on the state of or- ganized religion in America today he said that it is "not so good." One reason, he suggests, why the church has lost much of its influence is that it is neglecting its calling to care for and help people as individuals. "It's easier to fight something at a distance," he remarked. "It's easier to talk about problems of the ghetto, which is far away in some instances, than it is to help Jim Smith who's headed for the devil."

Dr. Peale added: "But I think we should fight for a better society." He made it clear that in his view a religion which fails to strive with total zeal for both the salvation of the individual and the improvement of society is less than Christian. Whatever one may think of some of Peale's other ideas which have made him the clerical darling of the man- agerial class, this particular idea about the two-fold nature of the ministry and mission of Christ is as sound as it would be if spoken by Thomas Aquinas or Paul Tillich or whoever your favorite theolog- ian is.

Some reflections for Trinitytide:

"In the days of my youth the Religion of Humanity was a term commonly ap- plied to Comtism, the theory of certain rationalists who worshipped corporate mankind as a Supreme Being. Even in the days of my youth I remarked that there was something slightly odd about despising and dismissing the doctrine of the Trinity as a mystical and even mania- cal contradiction, and then asking us to adore a deity who is a hundred million persons in one God, neither confounding the persons nor dividing the substance." (**G. K. Chesterton**, *The Everlasting Man*. 94. Hodder & Stoughton.)

"In all creatures are a declaration and a signification of the Holy Trinity. First, the substance signifies the almighty power of God the Father. Secondly, the form and shape declare the wisdom of God the Son; and thirdly, the power and strength is a sign of the Holy Ghost, so that God is present in all creatures." (**Martin Luther**, *Table Talk*.)

"William James was wont to say that a

man has as many social selves as there are distinct groups of persons about whose opinions he cares. A man is a somewhat different self in his business from what he is in his home, in his club from what he is in his church. And it may happen that in keeping up these external social fronts, there develops a basic division between his inner self and his outer selves. This multiplication of human selfhood suggests, but does not parallel, the three- fold manifestation of God's selfhood. God never loses his unity and integration, becoming a divided self. 'The Lord our God is one Lord.' Nor are his differing manifestations due to his desire to please. They are conditioned by his own nature. In order to be a Person he must think and feel, and therefore he must embrace in himself a thinking self, a Father; an object of thought, the Son or Word; and the energizing relating self, the Holy Spirit. 'God in three Persons, Blessed Trinity.'" (**Ralph W. Sockman**, *How to Believe*. 121. Doubleday.)

Et cum spiritu tuo—"Dinner with two drinks." Thanks to **Jim M.**

Belli diminutio—"A smaller stomach." Thanks to **Jim P.**

"The first prison I ever saw had in- scribed on it *Cease to do evil: learn to do well*; but as the inscription was on the outside, the prisoners could not read it. It should have been addressed to the self-righteous free spectator in the street, and should have run *All have sinned, and fallen short of the glory of God*." (**Ber- nard Shaw**, from his preface to *English Prisons under Local Government*, by **Sidney and Beatrice Webb**.)

"God Almighty,
in our clearest moments
when we know how we secure ourselves
by barricades of rages, postures, and
fevers;

Help us to know how hard it is to deceive others, And how easy it is for us to be- lieve the fiction we build. Amen." (**Rich- ard Wong**, *Prayers from an Island*. John Knox Press.)

The Living Church Development Program

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

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The Living Church

Letters to the Editor

GCSP

White Americans seem to be saying to black Americans: "We want your work but we don't want you." Black Americans seem to be saying to white Americans: "We want your money but we don't want you." Neither is a Christian attitude. The General Convention Special Program implies: "Power in America means dollar power. We must be sure that black people have a fair share of it." This is a good gesture, but it evades the main Christian issue. An institutional handout can too easily become a substitute for sacrificial long-term sharing of life through acquaintance and personal service, leading to partnership in worship and social action.

How is it that "evangelism" of American Negroes has been left largely to Baptist churches? Is it too late to reinforce, with salaried staffs and social-action program money, Episcopal churches in black communities? In the mission field in Africa, and the home mission field in black communities, the work of the church has been denied adequate funding, reducing it, in most neighborhoods of black and poor people, to a "survival" operation.

I, therefore, urge deputies to the Houston convention to vote for the continuance of the GCSP only when the Episcopal Church has addressed itself to funding adequately its parish and mission churches in inner-cities, and appeal to black and white churchmen to commit themselves in the service of Christ and his church amongst the poor and the black. Otherwise the GCSP appears to be an "apartheid" program, and a subterfuge to avoid the more costly sacrifice in sharing *life* as well as dollars. Our Lord gave his disciples the command "Go ye..." as well as "Give ye..."

(The Rev.) EDWARD WINCKLEY
Priest in Charge of

Eastern Grays Harbor Mission
Montesano, Wash.

Christian Balance

Canon Best's approach to Christian balance [TLC, Mar. 15] was disconcerting and whimsical. Evidently he is privy to activities of the Holy Spirit that others are denied, for he says that those opposed to the "conservative" point of view at the special convention acted contrary to the guidance of the Holy Spirit. He then polarizes us by contrasting "positive conservatism" to a "rampant liberalism," forcing us by these measures into one camp or the other.

In his reflections on cross-mending, Canon Best zeroed in on the vertical aspect of

The Cover

On this week's cover is pictured the Christian Pavilion at Expo '70, currently being held in Osaka, Japan. Its theme is "To Know and Serve Humanity." Designed by architect Akira Inadomi, the pavilion is a cooperative effort of Protestants, Anglicans, and Roman Catholics. (Photo from RNS)

Christian fellowship, relegating the horizontal to a minus sign and doing what can't be done—separating the two imperatives of the law of love. The real pathos of the broken arms of the cross is that this is always the point of fracture—man's seeming inability or unwillingness to become involved in the affairs of his brother other than through vicarious prayer and sterile almsgiving. I agree that worship is primary to man. Indeed, it is probably the sole reason for the existence of church structures. However, to hug God's worship and imagery like a security blanket is to avoid the demand of the Gospel. John 13:34 records the new commandment of Jesus to "love one another" (horizontal relationship) "even as I have loved you" (vertical relationship, God to man). It is true that the vertical is the origin and strength of the horizontal but it is the implementation of the horizontal that gives any true man-to-God vertical relationship. Jesus loves us and we love our brothers (with all the implications of genuine concern) in order to demonstrate our true and abiding relationship with Jesus. To haunt the sanctuary made by man is too often to avoid confronting God in the sanctuary of his world.

Canon Best's quest for Christian balance will find fulfillment only when the arms of fellowship indicate our understanding of the implications of God's love. To be "rooted and grounded in love" is the only way to start but it is certainly no place to stop.

NAME WITHHELD

COCU

By what I can only regard as a clever coup, the Episcopal Church appears programmed for destruction this fall when the General Convention will most probably implicate us in COCU. It is, as many have said, that those eight protestant churches have nothing to give us and we have everything to lose. They have neither sacraments nor orders as we know them. We are certainly a tiny triumph for them with our 3 million against their 23 million. In my opinion, it is foolish to talk of such a merger without the Church of Rome, the Church of Martin Luther, and the Orthodox Churches being also committed. It is high time for a lot of Anglicans, clergy and laity, to come to the defense of their church. If they don't, there won't be any.

(The Rev.) MICHAEL C. COBURN
Vicar of St. Boniface Church

Tinley Park, Ill.

I find COCU's proposal on the black bishop most interesting, however, they should follow it to its logical, contemporary conclusion: she should also be poor and under thirty.

NAME WITHHELD

As an official delegate from the Diocese of California to the General Convention in Houston next October, I will vote against the scheme for a protestant church union known as the Church of Christ Uniting.

The contemporary spirit of ecumenism is not that of organizational unity, but rather

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Canon Kennedy

The Rev. Canon Douglas W. Kennedy, Rector,
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a spirit of brotherly trust and freedom within the larger family of God. The Archbishop of Canterbury has recently said again that the goal of the ecumenical movement is not organizational unity but intercommunion — among Anglicans, Roman Catholics, Protestants, and Orthodox bodies — “Diversities of gifts, but the same Spirit,” as St. Paul wrote the sophisticated Corinthians.

The original proponent of the idea known as COCU, Dr. Eugene Carson Blake, no longer advocates a super church with a bureaucracy seeking to establish more securely the status and power of the institution. As an Anglican Christian I belong to a church reborn in the tension of the Reformation rivalry between Catholic and Puritan.

Never has the small Episcopal Church (just 3,000,000 members) faced such an exciting and important time as in the religious and social turbulence of the 1970's. The importance of “identity,” and personal relationship man-to-man and man-to-God, make the evangelistic and ecumenical efforts of highest importance. The erection of a new super establishment would thwart the work of the Christian Gospel in these exciting and dangerous times.

(The Rev.) DAVID HILL
Rector of All Saints' Church
Carmel, Calif.

In the projected “Church Uniting” the use of the creed is optional. It seems to me absolutely necessary that we face the fact that, therefore, the amalgamation is to have no creed.

What is the use of pretending to “get together” if we have nothing in common (except, perhaps, a vague desire to do good to people)?

(The Rev.) RODERIC PIERCE
Fairport, N. Y.

The Good News in 1970

To the Rev. Kenneth E. Clarke [TLC, Mar. 8] the issue in the Episcopal Church is that of a centralized, monolithic, hierarchical church vs. a free church with localized responsibility. I submit that there is another issue which must be made equally clear — proper stewardship of our resources, men, and talents, vs. undirected, undisciplined, wasteful use of the same. I further submit that there is a criterion by which both of these sets of issues must be judged: whether the mission Christ has set us — the tasks of celebration, illumination, witness, service, and evangelization — is being served.

I think most people are agreed that Fr. Clarke's article outlines rightly some of our problems within the family of PECUSA: 1, how to witness effectively in the area of racial and social justice; 2, how to deploy our manpower more effectively; 3, how to achieve some degree of consensus with regard to the nature and purpose of theological education and training; and 4, how to change outmoded diocesan boundaries.

In dealing with these problems the basic point is not whether we have been too bureaucratic or overcentralized. It is not even whether we have been proper stewards. It is whether, despite, or with the help of, these things, we have gotten the Good News to 1970's mankind. I am afraid we have not done so and I look for means to this end.

(The Rev.) JAMES L. LOWERY, JR.
Eastern Field Representative
The Association of Episcopal Clergy
Boston

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DEPARTMENTS

Around and About	2	Editorials	13
Booknotes	14	Letters	3
Books	14	News	5
Church Directory	16	News in Brief	11
Conventions	9	People and Places	15
Deaths	15	The Cover	3

FEATURES

A Tribute to a Pastor	12
Invocation (verse)	13

THE KALENDAR

May

31. Trinity I

June

- 2. Martyrs of Lyons
- 5. Boniface, Abp.M.
- 7. Trinity II
- 9. Columba, Ab.

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The Living Church

May 31, 1970
Trinity I

For 91 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

Secretary Reinstated

The Presiding Bishop has announced the reinstatement of the Rev. Roberto Morales as executive secretary for Latin America in the office of the Deputy for Overseas Relations. Mr. Morales had been dismissed in a reduction of the Executive Council staff effective May 1 [TLC, May 24]. His dismissal had been protested by some members of the Executive Council, students of Union Seminary, and by members of the Puerto Rican community in New York City.

Spokesmen for the Puerto Rican and Spanish-speaking community in a meeting with the Presiding Bishop and the Rt. Rev. J. Brooke Mosley, Deputy for Overseas Relations, not only asked for the reinstatement of Mr. Morales, but requested that funds be provided for additional bilingual programs for the benefit of Spanish-speaking people. Another request was for bilingual — Spanish and English — personnel in all departments of the Executive Council.

ORGANIZATIONS

EORSA Makes Grants

Episcopalians and Others for Responsible Social Action (EORSA), which came into existence following the South Bend Convention in 1969 to provide an alternative to indirect support of BEDC voted by Special Convention II [TLC, Nov. 16], extended three grants to black businesses at a recent board meeting held at St. Mark's Church, Barrington Hills, Ill. Recipients of the grants were Life Services, Inc., of Chicago, the Wilson Trash Company of Washington, D.C., and the Mount Bayou Development Corporation of Mount Bayou, Miss. Grants were made on the basis of need, sound financial planning, promise for the company, and a record of non-violence in accomplishing the goals of the organization. In each instance EORSA will seek the approval of the bishop in whose diocese the recipients are located.

Life Services, Inc., is a not-for-profit kidney machine manufacturing company assisted by the Christian Action Ministry (CAM) of Chicago's west side. Among other programs which have distinguished the work of CAM are an employment center which places 100 people a week in jobs; a pre-college counseling program giving college assistance to 125 west-side

Chicago high school students each year; a housing program soon breaking ground on a joint community effort for 119 units of low- and moderate-income housing; the CAM Academy, a second-chance high school for 120 former dropouts; community services of legal assistance, consumer fraud aid, cooking and sewing classes, and a clerical training program; a youth program for 2,000 children in summer learning using the methods of the CAM Academy; and a year-round swimming and recreational program.

A grant of \$5,000 was made to Life Services, Inc., to assist in production of a revolutionary kidney machine now undergoing testing in a Chicago hospital. Distribution of the relatively inexpensive machine will mean that thousands of kidney patients, now unable to undergo treatment due to unavailability of present machines as well as high cost, will be able to be treated.

Lesser grants went to the Wilson Trash Company of Washington, D.C., and the Mount Bayou Development Corporation of Mississippi.

The trustees of EORSA include three Chicago area clergy: The Rev. J. V. Langmead Casserley, the Rev. Robert Howell, and the Rev. John R. Peterson. Among the 27 trustees are four bishops: The Rt. Rev. Albert H. Chambers of Springfield, the Rt. Rev. George Murray

of Alabama, the Rt. Rev. Charles Benenson of Western Michigan, and the Rt. Rev. Allen Brown of Albany.

NEW YORK

Bp. Moore Installed

The Rt. Rev. Paul Moore, Jr., former Suffragan Bishop of Washington, was installed as Bishop Coadjutor of New York in a service held in the Cathedral of St. John the Divine, New York City, May 9. Presiding at the formal installation was the Rt. Rev. Horace W. B. Donegan, diocesan. Bp. Donegan was also the celebrant of the Eucharist and preached. A number of bishops, lay leaders of the Diocese of New York, and others were in procession. Some 2,500 guests were invited to attend the ceremony.

Bp. Moore, a Marine Corps captain in WW II who received several medals for combat action, served the church first in a team ministry at Grace Church, Jersey City, then became dean of Christ Church Cathedral, Indianapolis, in 1957. He was elected Suffragan Bishop of Washington in 1963.

He has served on the national board of the NAACP Legal Defense Fund and as chairman of the Delta Ministry of the National Council of Churches, and is past president of the Washington Council



COFFEE HOUSE WORKSHOP

The Rev. Malcolm Boyd, a priest noted for his coffee house appearances, conducted a workshop discussion during the National Coffee House Conference in New York. The meeting was attended by 225 young people and adult sponsors from 93 coffee houses in 27 states, including 36 that are church sponsored. Photo from RNS.

of Churches. He is also Bishop Protector of the Order of St. Francis and a member of the Agenda Committee of the General Convention to be held in Houston.

EUTHANASIA

Famed Methodist Champions Mercy Killing

Current discussions over euthanasia received more "fuel for the fire" when Britain's famed Dr. Leslie Weatherhead, one of Methodism's outstanding figures, publicly claimed that he should have the right to die. "After all," he declared, "Christ chose to die ('No one taketh it from me. I lay it down of myself.') We also, on a humbler plane and with a different motive, should claim the right to die."

Dr. Weatherhead, now 76, an internationally-known preacher, emerged as a champion of euthanasia when he challenged a leading article in *The Times*, based on the latest unsuccessful attempt to have a bill providing for voluntary euthanasia introduced in the House of Commons. The attempt failed after bitter, widespread opposition by Roman Catholics.

The Times said there were extreme conditions in which euthanasia might be justified on purely utilitarian arguments, but they were by no means easy to recognize. It also contended that treatment that purposely induces death should be left "in the humane discretion of doctors acting within the time-honored ethical code of their profession" and not be put on the statute book.

Dr. Weatherhead promptly wrote to say that the writer of *The Times's* editorial seemed to have been "a person who has never watched the slow, prolonged agony of a patient suffering from an incurable disease and noted the mental suffering of those who love and can only look on." He added, "I have." He also wrote: "The town in which I live contains many who long to die and I feel our great-grandchildren will express astonishment that with such simple means in our hands we forced people to go on living—if that is a meaningful word—in a condition which if enforced on an animal would lead to a prosecution for cruelty. The Eskimos lead us here, for elderly invalids willingly go out into the icy solitudes and drop into a last sleep rather than burden their relatives and eat the children's bread.

"Those who condemn euthanasia on religious grounds seem to have lost their sense of logic," proclaimed Dr. Weatherhead. "They say, 'Leave it to God.' I would like to show them the parts of my garden that I have left to God. A friend of mine left a broken elbow to God and now he can't lift his arm. We are to cooperate with God by using all available human help and we are to use

our common sense. Man seeks to be the master of birth. He must just as sensibly seek to be master of death.

"I would willingly give a patient Holy Communion and then remain while a doctor took measures to allow the patient to slip into the next phase of being while some degree of dignity remained," he said. "If it seems hard to put the responsibility on a doctor why should not a patient be allowed to take a pill to end his sufferings?" the theologian asked.

"Much is made of the danger of the living plotting to get at the money the dead leave behind them. I am not rich but if I had an incurable illness I would not mind who got my money. Let them argue it out among themselves and let me pass—since I believe passionately in the survival of personality—to a phase of being in which money counts for nothing but where the misery of incurable illness has passed away."

Challenging the Methodist was the Rev. David Barnes, an Anglican priest from Crayford, southeast London. He said it is true that Christ chose to die, "but it was not to end his own sufferings or to spare him the indignity of old age. And it is worth noting that on the Cross, he refused the drugged wine offered to alleviate his agony—he preferred to endure the pain until he could cry in triumph 'It is finished.' If this world is indeed a 'vale of soul making' we assume a very grave responsibility if we decide when our souls have been sufficiently made," Mr. Barnes said.

Parliament vs. Euthanasia

"Voluntary" euthanasia was shouted down by a chorus of "no, no, no" as members of Parliament rejected Dr. Hugh Gray's measure that would have allowed a person to exercise his own choice of life or death. Normally Parliament votes down quite formally, no matter what issue is before it. In this case, however, members apparently didn't think it necessary to spend the time on the vote. One critic noted the scope of the opposition and claimed the politics of survival may have been a factor.

Dr. Gray, a Labor Party member, offered the fourth bill on mercy killing to be presented to Parliament. Its predecessors sustained similar defeat. In arguing for his measure, Dr. Gray said that individuals, through a voluntary declaration, should be able to choose whether they wish to die or live. "If I am involved in a motor accident on my way to the House (of Commons) and I suffer irreparable brain damage, I wish to be eased gently out of life," he said. "Call it suicide by proxy, if you like—it is a choice which, as an adult, I should be able to make."

Norman St. John-Stevan, Conservative Party member and a Roman Catholic writer and broadcaster, disagreed. He said the bill would allow one person to kill

another, albeit at the other's request. "I believe it is ultimately God, not man, who is the dispenser of human life. In the last analysis, we are the created, not the Creator."

CENTRAL AFRICA

Prelate Denounces Rulers

The Bishop of Zambia has denounced the rulers of South Africa and Rhodesia as guilty of a "great lie" when they claim to be upholding Christian standards.

Addressing the 11th Anglican Synod held in Lusaka, Zambia, the Most Rev. Oliver Green-Wilkinson, who is also Archbishop of Central Africa, charged that "the rulers in Pretoria and Salisbury claimed falsely to be maintaining Christian standards. We must miss no opportunity to show the falsity of that great lie," he said. He also warned that "if this fundamental deception were allowed to pass unchallenged, there is every reason to fear that Africa, north of the Zambesi frontier, would, in disgust, turn to atheism and away from Christianity that was allied to the maintenance of high living standards for the minorities who now rule in southern Africa."

The prelate stressed that the greatest danger to Christianity in the 20th century is that "it should be identified with minority rule in the southern part of Africa." This minority rule, he said, "relies on oppression and force to maintain a standard of living for the minority who alone have political power."

Among those attending the synod was the Rt. Rev. Kenneth J. F. Skelton, Bishop of Matabeleland, outspoken critic of the Ian Smith regime in Rhodesia. Pres. Kenneth D. Kaunda of Zambia sent a message of best wishes to the synod, expressing the hope that its deliberations would "contribute to the world's understanding."

CONSCIENTIOUS OBJECTORS

Number Increases in Non-Pacifist Churches

A significant jump in the number of conscientious objectors from religious traditions not teaching total pacifism has been recorded by a private agency in Washington, D.C., known as the National Interreligious Service Board for Conscientious Objectors (NISBCO).

In the past, most objectors to war have come from historic peace churches—Mennonite, Brethren, and Quaker, with about two-thirds of them being Mennonites. The recent NISBCO statistics do not cover Jehovah's Witnesses, who also are pacifist but who often refused to accept alternative CO service as prescribed by current draft laws. Witnesses comprise the largest single group jailed for draft violations. Roman Catholic ob-

jectors have increased seven-fold since 1952, NISBCO figures show. This figure is arrived at by counting the number of responses per capita of the church membership to the NISBCO poll.

NISBCO reports more young men now register as COs with local draft boards than at any time in history, although no across-the-board total is available. Other religious groups registering substantial gains in their numbers of COs were the Methodists, Unitarians, Jews, Baptists, Episcopalians, Lutherans, and United Church of Christ.

NEW ZEALAND

Synod Authorizes Remarriage After Divorce

The Synod of New Zealand has authorized remarriage of divorced persons with "full church ceremony." However, the synod stressed that remarriage would be permitted "only where there are good and sufficient reasons to believe that any divorced person intending marriage sincerely regrets that the promises made in the previous marriage were not kept."

Another condition set by the synod holds that both parties to the new marriage "must have the avowed intention" to abide by a lifelong commitment to each other.

The synod also ruled that application by divorced persons for new marriages must be made to the local bishop.

LUTHERANS

Journal Skeptical of COCU Success

The official publication of the North Carolina Synod of the Lutheran Church in America has expressed skepticism of the success of the Consultation on Church Union (COCU).

"There have been many sporadic efforts to effect some sort of 'unity' or 'union' in the Christian Church," *The North Carolina Lutheran* said in an editorial, "with reasons ranging from genuine distress at the unlovely strife among the churches across the spectrum to 'economy' and 'being able to speak to government with one voice'."

The editorial went on to say: "It is almost certain that most of the principals in this movement are sincere and dedicated to the goal of church union for noble reasons. There is suspicion that not all of their supporters are. There has been a tremendous task of finding common ground for doctrine, practice, and administration. There is suspicion that this seeking has come to a 'lowest common denominator' sometimes, with agreement for the sake of agreement rather than unity of principle. Instinctively one wishes them well, for sincere Christians cannot but weep at the spectacle of strife

among Christians. At the same time much skepticism is entertained when several areas are considered: ordination and the nature of the ministry, the form of worship, and the ownership of property. . . ."

The editorial asked: "Can Presbyterians abide a bishop, can Episcopalians get along with a form of local determination that erstwhile Congregationalists desire, can those accustomed to a free form of worship cope successfully with a liturgy? The results will be interesting to Lutherans who have been unable to achieve such results, even when there is a common history, identical books of doctrine, and near identical forms of worship. Just now, when much has been accomplished in inter-Lutheran cooperation, there are fears that reactionaries are riding rampant in our sister body, the Lutheran Church-Missouri Synod, seeking to undo the measures of unity thus far attained. Several important officers and functionaries have resigned or failed to have their employment renewed. Yet, to use the thoughts of a European Roman Catholic official, the true unity of the church exists in disparity. If we are 'one in the spirit,' then we 'are one in the Lord'."

SEMINARIES

"Academic Scholarship Important to Church"

In his last sermon at Union Theological Seminary as president, Dr. John C. Bennett emphasized the importance of academic scholarship in the life of the church.

The Christian faith, he said, is based on the revelation of God through particu-

lar historical events that require careful study for their proper understanding. Theology would be simpler if it consisted of truths found in common experience, he said. Christian theology, however, is a response to the revelation in Christ, he said, and the "work of scholars enables what happened in the past to live again so we can know to what we respond. Contemporary experience provides new eyes for seeing and asks new questions," Dr. Bennett said, "but it is no substitute for endless digging into what has been given. . . . The interaction between the past and the present is the heart of our preparation for service in the church. The past cannot come alive without scholarship."

Well known for his controversial stands on social issues, Dr. Bennett said he hoped Union would continue to be a center of forces contributing to radical change in church and society. He also contended that a seminary differs from a university because of the special commitment of the church. "But it is a mistake to say learning belongs to the university, and only piety and practice to the church."

In the introduction to his sermon, entitled "The Gospel and Academic Theology," Union's president since 1963 suggested that he was "rowing against the stream" in his emphasis on academic scholarship. Many students at the interdenominational seminary have complained that too much attention is given to traditional scholarly disciplines and not enough to matters of immediate social relevance. The most helpless people in 1980, he said, will be those who learned only the techniques suitable for 1970. "We become prisoners of our time and of our slogans without a knowledge of the past."

Dr. Bennett acknowledged that academic theology holds some dangers, "but we cannot avoid the risk of emphasis on learning. There are only two escapes from thorough, deep study: either become authoritarian with ready-made answers or drift with the new from period to period," he said. "Theological schools should equip their students to avoid both of those false ways," Dr. Bennett concluded, "and help them find the way of freedom that is made possible by knowledge."

Woodstock, Union Name Joint Professorship

The Rev. Raymond E. Brown, S.J., is the first faculty member appointed jointly by Union Theological Seminary and Woodstock College, New York City. The joint professorship will begin July 1971.

Woodstock College is in the process of moving its program from Woodstock, Md., to New York City, and is in working cooperation with Union, reported to be the largest protestant (interdenominational) seminary in the United States. Woodstock



CLASSMATES CONFER

The Very Rev. Thomas W. Gibbs, dean of All Saints Cathedral, Charlotte Amalie, St. Thomas Island, V.I., (l) was host to a fellow Amherst alumnus, the Rev. John H. Albrecht, rector of St. John's Church, Royal Oak, Mich. Mr. Albrecht is a member of the board of directors of St. John's Bay State Associates, a corporation which plans to build 90 condominiums on St. John's Island, USVI.

is the oldest Jesuit seminary in the country. Funds for Union's share in the joint post will be provided by the Auburn Program, a Union affiliate continuing a Presbyterian seminary.

In 1963, Fr. Brown addressed a Faith and Order Conference of the World Council of Churches and was among the first of his church to be named to membership on the commission in 1968. The priest is a participant in the U.S. Roman Catholic-Lutheran dialogues begun in 1965. He is also a consultant to the Vatican Secretariat for Promoting Christian Unity and was an observer-delegate to the Fourth Assembly of the WCC in 1968.

COLLEGES

Essays Honor Dr. May

Sixteen essays by church scholars from five countries form a *festschrift* (honorary essays) collected to mark the retirement of Dr. Herbert G. May, one of the nation's preeminent professors of Old Testament. Dr. May will retire in July after a 36 year affiliation with Oberlin College, Ohio, and its former Graduate School of Religion. Since the seminary's merger with Vanderbilt University's theological school in 1966, Dr. May has taught in the Oberlin undergraduate school as well as at the Nashville-based university.

The volume of essays was presented during the Haskell Lectures. Scholars from Canada, Scotland, and the United States attended the tribute to Dr. May and his work. Included in the *festschrift* is a bibliography of Dr. May's more than 200 publications. The volume was edited by Dr. H. Thomas Frank of Oberlin and Dr. William L. Reed of Texas Christian University.

Dr. May, who went to Oberlin in 1934, has written 10 books on biblical scholarship, was instrumental in arranging Roman Catholic acceptance of the Revised Standard Version of the Bible, and is past president of the Society of Biblical Literature.

CHURCH STATISTICS

Construction Reduced

The amount of money spent on general church and synagogue construction in the U.S. has been steadily decreasing during the past five years, according to statistics gathered by the U.S. Department of Commerce. After an all-time high of \$1,207,000,000 in 1965, the total decreased to \$951,000,000 in 1969, and in 1970, it is expected to drop to about \$900 million.

Mr. Aaron Sabghir, director of the construction and building materials division, Business and Defense Services Administration in the Commerce Department, noted that construction costs have risen during the five year period. Thus the fig-

ure of \$951 million for 1969 includes heavy inflation costs. From 1965 through the end of 1969, costs of building construction have increased by about 30%, he said, so that in physical volume or "brick and mortar" terms, the value of construction is about one-third less.

He suggested that among factors in the downward trend of construction for religious purposes is the difficult competition for loan funds. Also with money being "very expensive" the tendency has been to postpone church construction in hope that the interest rate will go down. Religious groups, he said, have experienced difficulty getting loan commitments, with banks "sitting on the application longer than usual." Banks have tended to service their "profit-paying customers first," he said.

Mr. Sabghir said that while non-residential construction as a whole did better than residential construction in 1969 as compared with the previous year, generally speaking religious non-residential construction did much poorer in 1969 than business non-residential construction as a whole.

The Department of Commerce's definition of "religious construction" includes the following: "buildings and structures intended for use primarily for religious services and functions, namely, churches, synagogues, funeral parlors, mausoleums, crematoriums, buildings, and structures intended primarily to house and train religious personnel, including convents, monasteries and theological seminaries." While funeral parlors, mausoleums, and crematoriums comprise a very small part of the construction undertaken by church-there are enough to justify their inclusion.

JERUSALEM ARCHBISHOPRIC

Anglican Church Given Official Status

The Israeli government has decided to grant "The Evangelical Episcopal Church in Israel" official status as a recognized community, thus responding to a request of the Most Rev. George Appleton, Archbishop in Jerusalem.

Abp. Appleton's predecessor, Dr. Angus Campbell MacInnes, applied some years ago but at that time legal difficulties between the Anglican Church, mostly British, and its autonomous Arab Evangelical branch, had impeded recognition, now overcome by the agreement on a joint body.

The development marks the first time that Israel has added to the recognized Christian communities—noted during the British mandate namely, Eastern Orthodox, Latin Catholic, Gregorian, Armenian, Syrian, and Chaldean Catholic, and the Greek Catholic and Maronite and Syrian Orthodox communities. Indeed, the British mandate government refrained from adding to Ottoman-recognized com-

munities and did not even recognize Anglicans, leaning over backwards out of fear that it might be charged with favoritism towards the established Church of England. (Arab Jordan recognized the "Evangelical Episcopal Church" in 1957.)

Before the Israeli government is a similar application by the Coptic Orthodox Church. Several protestant bodies formed an "umbrella" organization some time ago—the United Protestant Community in Israel—and applied for recognition. To date, it has received no response from the Israeli government.

PRESBYTERIANS

Churchman Sees Protestant Upturn

An upturn is beginning for "mainline" protestant bodies but worse days lie ahead for the Roman Catholic Church, according to James A. Gittings of Philadelphia, associate editor of *Presbyterian Life*.

During a swing around the country, Dr. Gittings said while in Portland, that Protestants hit bottom six or eight months ago; both extremes in mainline protestant bodies have practically walked out of the churches and the loss of thousands of members has become a "winnowing out." Members who remain are more tolerant, more homogeneous, and more willing to work together, he said.

He also stated that many ministers are "striking a new note, declaring that being Christian should be fun." People are "responding to this, and the attitude is spreading through the church." Among Presbyterians, at least, giving per member has "outstripped inflation." He claims that young people are showing more interest in religion, but not necessarily Christianity. "We have martyrs today," he said, "who get boxed in and suffer for their faith, like the martyrs of hundreds of years ago. They are accused of the same kind of thing—messing up the economy and being out of step with national goals."

As for the Roman Catholic Church, he said, "trouble hasn't peaked for it yet. Conservative leadership is strongly entrenched."

NEWS FEATURE

Louisiana Churchman Views Rhodesia

The pulling out of the consulate-general's office of the United States, from Rhodesia is having far-reaching effects on some 900 missionaries in that nation, according to Nathan Bolton, publisher of the *Bastrop Daily Enterprise*, Bastrop, La. Bolton is also an active member of Christ Church in Bastrop.

Bolton led a group of 40 newspaper men and women on a fact-finding study mission to South Africa and Rhodesia and the group conferred with Prime Minister Ian Smith on the day that Rhodesia

CONVENTIONS

Oklahoma

At the 33d annual convention of the Diocese of Oklahoma several petitions were presented asking the coming General Convention to:

(✓) Withdraw the Episcopal Church from the National Council of Churches and the World Council of Churches—vote 125-99;

(✓) Refrain from departing from the 19th-century Chicago-Lambeth Quadrilateral as basis of any church union;

(✓) Observe strictly the criteria for the GCSP;

(✓) Segregate funds for the national church into (1) administrative, (2) missionary activities, and (3) special programs beyond the Episcopal Church.

The Oklahoma delegates, meeting in Lawton, passed on first reading a constitutional change which would allow the Diocese of Oklahoma to withdraw from the Protestant Episcopal Church of America if union with other churches would require dropping any essentials of faith or order.

On other matters, delegates:

(✓) Gave women the constitutional right to become delegates to conventions;

(✓) Instructed the committee on constitution and canons to make provisions for the age limit for voting at parish meetings to be dropped from 21 to 17, but refused to make the same recommendation for such youth to serve on vestries and as convention delegates;

(✓) Refused to repudiate or to support the House of Bishops in their asking the government for amnesty for servicemen who do not accept Vietnam as a "just" war;

(✓) Voted down a resolution that would have eliminated increased proportionate giving for the church's mission beyond Oklahoma—115-80;

(✓) Adopted a \$300,000 diocesan budget and a \$90,411 national church quota.

A call for disapproval of giving \$200,000 to the National Committee of Black Churchmen lost in the clerical order and received approval in the lay order. A layman had called for a vote by orders.

In two other actions concerning General Convention matters, Oklahoma rejected a resolution calling for representation at Houston of blacks, Indians, and youth. And in separate action, convention

was proclaimed a Republic. Bolton and his group conferred with American missionaries in Rhodesia and that was prior to the closing of the United States consulate, and they were informed that it probably would be necessary for all 900 to leave the country, after years of working with the black natives, because there would be no one to whom they could go to obtain permits to approve shipment from the United States to Rhodesia of hospital, medical, and mission supplies, nor even money and food. Among those with whom the group talked were Mr. and Mrs. Ray Bell, Southern Baptist missionaries from Bastrop, La. The Bells are stationed some miles out from Gatooma; he is in charge of a hospital and she works there also, and they both serve in missionary work. The Bells explained that since the U.S. does not recognize Rhodesia and has placed "sanctions" on shipment in and out of the country that it has been necessary for them to obtain special permits from the consulate in order to obtain a shipment. Now, with no consulate, there is no way in which approval may be obtained.

Mrs. Dalton Davis of Bastrop, La., mother of Mrs. Bell, also told Bolton that packages are sometimes opened and damaged in shipments made from her daughter to the mother in the States, presumably opened by U.S. authorities, and on one occasion a check mailed home was missing from a letter sent by Mrs. Bell.

The Bells are planning to return to Bastrop, Mrs. Davis said, but at present they have not been able to find a way to get out of Rhodesia, since there is no consulate and no representative of the U.S. in Rhodesia now to give them a visa and other papers necessary for their return. Moreover, Americans cannot obtain visas to go to Rhodesia but Americans do go in and have no problems when they are in that country. The Bells are thinking of going to South Africa, obtaining the necessary papers there, because the U.S. does recognize South Africa. The Bells said that with no American consulate or any U.S. representatives in Rhodesia, they would be unable to get any help or protection if they were robbed or harmed. However, Salisbury, the capital, appears to have no racial problems, or unrest, Bolton said, and it is quiet and orderly, much safer than being in New York City.

The missionaries with whom the newspaper people talked said they were frankly worried—and that was before the consulate was taken out—that all their many years of effort would go down the drain. And they said that it would be the blacks of Rhodesia who would be harmed, not the whites. Sanctions, prior to the pulling out of the consulate, had done considerable harm to the black tribesmen, the group was informed. Rhodesia graduates only about 20 physicians a year. Prior

Continued on page 10

refused to instruct their deputies as to how they should vote on a particular issue (129-54) and also refused to ask for the resignation of General Convention deputies who had been elected at a previous diocesan convention.

The 1971 convention will be held in Tulsa, at the invitation of the Episcopal Church Council of Greater Tulsa.

Nevada

At its 62nd convocation, the Missionary District of Nevada:

(✓) Lowered the voting age for convocation delegates and the required age of persons for vestries from 21 to 18;

(✓) Voted to send no special representatives from Nevada to the 1970 General Convention;

(✓) Passed a resolution viewing "with grave concern any effort by the General Convention of this church to commit us to such a plan of union as the Consultation on Church Union envisions";

(✓) Tabled a resolution censuring the leadership of the national church for "overemphasis . . . in the area of social action."

In his address, the Rt. Rev. William G. Wright noted that the national church's financial aid to Nevada has been reduced by \$32,096 in the last three years, to \$15,596 in 1970. He said: "This is due to the fact that monies sent to New York from the dioceses and districts is \$3,000,000 less than was anticipated at the last General Convention. The reduction in 1968 was compensated for by combining congregations and certain economies in the district office and by some congregations paying more on quota. We have already made some cuts in the 1970 district budget, all of which have been short of closing churches and reducing staff again as we did in 1968, and we might just possibly make it through the year; and if we do it will (so far) be due to our clergy and lay vicars (23) and three district officers who have pledged half their tithes to the Staff Mission Fund. The pledges from these 26 persons amount to \$7,500 which might lead us to suspect that there might be others in the district who might like to increase their support of the church at this critical time. Our total budget in the last three years has gone down from \$131,823 to \$113,843 and the payments from our parishes and missions went down from \$58,568 in 1968 to \$54,039 in 1969."

The bishop said that it is "an affront to the whole people of God to consider for a moment withdrawing the Gospel from part of our people just because they happen to worship in a group containing small numbers," and urged the people "to care more, give more, and pray more."



to the sanctions many doctors came to Rhodesia from other nations, but the numbers, so badly needed, have diminished to almost nothing.

Regarding an unchristian "attitude" of white Rhodesians, Bolton said that he saw much evidence of whites and blacks working together. There is no *apartheid* like what the group saw in South Africa. It is a "multi-racial" nation. Blacks were seen eating in the restaurants with whites, in the hotels, and mixing freely in the streets. There are no "separate lines" to rest rooms and other facilities. There is separation of the races in the lower grades and in housing areas (as there is in the United States oftentimes), but both races are attending the universities. There are some 35 major tribes and languages in Rhodesia with different customs, religions, dress, etc., so it appears a major task to attempt to have a one-man-one-vote as the American government favors. A woman has no rights among the tribesmen. She is a "chattel" whom her father sells to a husband for five head of cattle, and the husband may have, and often does have, a half-dozen or more wives. Also, the Rhodesian government is doing a marvelous job, together with the missionaries, in attempting to educate these four or five million black tribesmen, and mostly at the expense of some 300,000 whites. There are many men who have to learn even how to use a shovel when they start working for a white man. Most of these 4 or 5 million blacks have moved into Rhodesia from the north because of better economic conditions. They started coming to Rhodesia about the time the whites arrived so there are no "priorities."

Churchmen of various communions have recently expressed concern about the effect the introduction of the Land Tenure Act will have on the use of land owned or occupied by missions. The Minister of Lands, Philip van Heerden, answered that "there is no special classification of mission land as there was in the Land Apportionment Act. It has been re-apportioned and included in either the European Area or the Africa Area, depending on the situation. The Land Apportionment Act gave rights of occupation to African tenants on mission land in the European Area. The reason for granting the government such wide powers is to enable it to clear up islands of African occupation which lie within European areas but which are quite unrelated to the actual work of the mission." The government is attempting to safeguard native African lands from being taken over by Europeans.

The withdrawal of the U.S. consulate coincides with communist attempts to invade this area, in spite of Secretary of State Rogers' statement about the "non-existence of communist influences in Central Africa." Following the closure the Russians opened up an embassy in neighboring Botswana, and according to

reports received from Lusaka, Zambia, next door to Rhodesia, the Red Chinese are constructing three new powerful radio transmitting stations at Mumbwa, about 11 miles north of Lusaka.

There is an economic angle to the "sanctions" imposed by the United Nations and the U.S., and that affects the blacks whom it is supposed to help. The blacks are the first to lose their jobs in an economic recession. The sanctions have not stopped Rhodesia's tremendous economic growth but they have slowed it to some extent. Blacks lose their jobs when Rhodesia cannot export its tobacco and its chrome which America is now buying from Russia at 50 per cent more cost to American citizens from what we formerly paid western-oriented Rhodesia. And these firms are owned by Americans. Petalite, a lithium mineral used in the manufacture of spacecraft antenna, windows, and lenses, of which Rhodesia is the world's largest commercial exporter, also has been banned. The giant Corning Glass Works has made it clear to the U.S. government that unless imports of petalite are permitted very soon, 4,000 of its 18,000 employees in the U.S. will have to be laid off. And of course, America has lost all its good export market in Rhodesia, which is being taken over by Japan, Germany, France, and other nations who do not hesitate to trade with Rhodesia.

And while the "emerging nations" of Africa cry about discrimination against blacks in Rhodesia and South Africa, at least 11 or 12 of these black-ruled nations do not permit whites to vote, own land, or have any say in their government. And in numerous instances the whites have been run out. Little mention is made of this "race discrimination" against whites, Bolton said.

MICHIGAN

Clergy Academy Probes Salaries, Standards

What should a clergyman's salary be? What professional standards should be followed? Who sets them? These were among the questions probed at the first national meeting of the Academy of Parish Clergy, Inc., in Detroit. One hundred clergymen of both catholic and protestant bodies attended. The academy, launched in 1968 with a grant from the Lily Foundation, is dedicated to maintaining the professional standards of ministers.

The Rev. Gerald O'Grady, rector of Christ Church (Episcopal), Bloomfield Hills, Mich., noted that the 250,000 clergymen in the U.S. are the only professional group without their own association to set standards and improve competence. The academy wants to alleviate that condition.

A variety of answers were given to the question of ministers' salaries. Most acad-

emy members declined to specify a definite amount. Others cited sums ranging from \$10,000 to \$30,000. The Rev. Edward R. Sims of Potomac Church (Episcopal) in Washington, D.C., said: "Some are worth less than \$10,000; some are worth more than \$30,000. How do you determine an individual's special worth? We are still struggling to discover the answer."

CHURCH AND POLITICS

"Church Must Embrace Conflict"

"What we need is church people who don't get ulcers over conflict," Dr. Cynthia Wedel, an Episcopalian who is president of the National Council of Churches, told a national seminar on legislation in Washington. "We need people who know what they believe and why, and don't get upset when challenged," she said at the seminar sponsored by Church Women United.

Dr. Wedel criticized the common feeling in churches that there must be harmony and peace among members at any price. Internal tension is a sign that the institution is alive and effective, she said. "The problem is learning how to handle conflict and violence constructively and not let it 'shape us,'" she added. In an interview Mrs. Wedel said she had the feeling "that if church people don't learn to operate in the political process" the legislative system will eventually be swallowed up by "selfish interest groups."

ECUMENICAL RELATIONS

Anglican-Roman Dialogue Enters New Phase

A complete network providing for official nationwide conversations between the Church of England and the Roman Catholic Church of England and Wales is expected to begin operations soon. The announcement was made in London following the first joint meeting of a new group representing both churches.

The committee, which has no formal title as yet, is comprised of members of the Roman Catholic Ecumenical Commission and the Archbishop of Canterbury's Commission for Roman Catholic Relations. Anglican and Roman bishops, other clergy, and laity (men and women) came from all parts of Britain for the first session held in the library of the Roman Catholic Westminster Cathedral. The conference was consultative and private but an official statement endorsed by both churches explained that the aim of the body is to promote conversations between the two churches at both national and regional levels.

During the conference, discussions were led by the Rt. Rev. William Chadwick, Suffragan Bishop of Barking, East

London, and the Most Rev. Thomas Holland, Roman Catholic Bishop of Salford. They also led prayers together in the cathedral's Lady Chapel.

The joint statement did say that the group had heard the Most Rev. Basil C. Butler, Auxiliary Bishop of Westminster, outline the implications of union between the two churches. The bishop recently created considerable discussion by suggesting, on a personal basis, that the two churches might coexist, each with its own rite and its own patriarch but both recognizing the primacy of the pope.

The group also discussed the pastoral care of couples linked in mixed marriages and details of this year's 800th anniversary of the martyrdom of Thomas à Becket and the cause for the canonization of the 40 English and Welsh martyrs in Rome. Again, the statement did not disclose details but both events have been and are the subject of some controversy.

ENGLAND

Welfare State Sterilization Guaranteed

Bitter Roman Catholic opposition is considered certain to follow a government announcement that male sterilization will be made available under the country's free National Health Service—part of the so-called Welfare State.

The announcement was made in the House of Commons by Social Services Minister Richard Crossman, who said the ruling Labor Government accepted that the sterilization operation known as vasectomy might be performed on a husband in the interests of health of either husband or wife, with their consent. Previously, doctors had performed the operation under free state facilities only when the man's medical condition was a factor.

The decision came only a few weeks after the populous, working-class East London Borough of Hackney officially approved a proposal to make vasectomy available free of charge to men in "highly selective" cases, such as husbands in poor financial circumstances already having large families in seriously overcrowded conditions.

Cost of the operation, estimated at \$36, would be borne out of the "rates," locally imposed taxes distinct from the national taxes which pay for the National Health Service. The Hackney Council's decision—the first of its kind by any municipal authority—was strongly opposed by Roman Catholic churchmen who charged that vasectomy was mutilation, like abortion and birth control. But they lost the fight.

The Family Planning Association, which will carry out sterilization operations in Hackney, announced it was circularizing other municipal councils throughout the country, urging them to follow suit.

NEWS in BRIEF

■ The Martin Luther King Lecture Series sponsored by the Wesley Theological Seminary was inaugurated by his widow, Mrs. Coretta King, when she spoke to an audience in Metropolitan Methodist Church, Washington, D.C. Her subject was "The Legacy of Martin Luther King: The Church in Action." The lectureship was established soon after his death by students and faculty of the seminary to offer a Christian perspective of the issues about which he spoke and wrote. The annual lecture will be given by a distinguished scholar or representative of the causes for which Dr. King lived and died.

■ Viscountess Astor, a former fashion model and widow of the third Viscount Astor, became Britain's latest Anglican convert to Roman Catholicism at a ceremony in the Farm Street Jesuit Church in Mayfair, London. Active for many years in ecumenical affairs, she said that important influencing factors on her decision to convert to Roman Catholicism were the Virgin Mary and Teilhard de Chardin, the late Jesuit whose works she had studied.

■ Several West German protestant leaders were among signers of a Vietnam Manifesto issued in Frankfurt to protest "U.S. aggression and genocide" in the Southeast Asian war. The statement appealed to West Germans to support anti-war opposition in America by forcing the Bonn government to dissociate from U.S. policy. Churchmen included Pastor Martin Niemoeller; Dr. Heinz Kloppenburg, a Niemoeller colleague; Pastor Heinrich Albertz; and Prof. Helmut Gollwitzer. Critics of these men often allege that their anti-sentiments on the war are used by Eastern Zone propagandists to bolster the communist "peace" campaign.

■ The Bishop of Michigan has asked for the election of a coadjutor to succeed him when he retires. The Rt. Rev. Richard S. Emrich, now 60, has no definite thoughts of retiring but is "preparing for orderly succession." Among reasons for his request, Bp. Emrich said that he had already lost three suffragans through elections and transfers as diocesans of other jurisdictions, and the present suffragan bishop, the Rt. Rev. Archie H. Crowley, will retire in June. The diocesan standing committee has approved Bp. Emrich's request and the diocesan convention will be asked to call a convention in the spring of '71 to elect a coadjutor.

■ The Archbishop of Canterbury and the Bishop of Rochester called on the parishioners of their dioceses to give one day's take-home pay to help the world's underprivileged. They suggested that this would

be done during Christian Aid Week and they called on all Christians to give a lead to the rest of the country in personal commitment to overseas aid.

■ The parish church of Iffley in Oxfordshire, England, is celebrating its 8th centennial this year, with many of the festivities centered in the month of May—concerts, drama medieval, special services, a carnival, and a lecture on Romanesque architecture.

■ A Baptist newspaper, *Rozsievias*, has resumed publication in Prague after a 17-year suspension by the Czechoslovak government. The paper, published under the auspices of the Baptist Union of Czechoslovakia, will contain articles in both Czech and Slovak languages. At present there are 4,200 Baptists in that country with 26 churches and 100 preaching stations.

■ The Rev. Thomas B. Allen, 49, former rector of St. Luke's Church, Bethesda, Md., is the fifth Democrat to announce for the seat held by U.S. Rep. Gerald Gude, a Republican. Active in civil rights and anti-poverty campaigns, Fr. Allen left St. Luke's in 1966 to devote full time to the civil rights cause, and has been active with the Alliance for Democratic Reform, composed mainly of former supporters of the late Robert Kennedy and of Eugene McCarthy.

■ Anglicans have elected the Ven. William Robinson, 53, as Bishop of Ottawa on the fourth ballot. He succeeds the late Rt. Rev. Ernest Reed. Archdeacon Robinson was rector of St. John's Church in Ottawa, 1955-62.

■ Holy Cross Church in Castañer, P.R., may be the first Episcopal church in the world to equip itself with an immersion tank for baptizing persons who wish to be baptized by immersion. The parish is completing a new building. Its permanent baptistry is 3 by 6 feet, and four feet deep. This was first used on Easter Day when four young people were baptized by immersion.

■ The American Bible Society (ABS) will establish the Dwight D. Eisenhower Memorial Bible Fund as a tribute to the former President for his role in promoting religious faith in America. ABS officials said that soon after Eisenhower's death in 1969 the society began to receive a "spontaneous outpouring . . . of unsolicited gifts in memory of this beloved soldier-statesman." The Bible Fund was envisioned as an appropriate means of distributing "scriptures in his memory to the Armed Forces, to the areas of the world dear to Gen. Eisenhower, and to spiritually hungry people everywhere."

A Tribute to a Pastor

S. Michael Yasutake

THE Rev. Daisuke Kitagawa, D.D., (known to many as Fr. Dai), 59, died, on Good Friday, Mar. 27, in Geneva, where he was with the division of world mission and evangelism of the World Council of Churches. A world traveler, lecturer, author, and priest of the Episcopal Church, he had served previously as the executive secretary of the college and university division and also as a head of the inter-racial work for the Executive Council of the church.

As a tribute to his varied and many contributions to the cause of human relations, I make some comments concerning his book, *Issei and Nisei: The Internment Years* (Seabury Press), which I consider to be one of the important, authentic source books on the evacuation of Japanese people in the United States during World War II. Fr. Kitagawa told me at one time that he wrote this book mostly out of memory. It is apparent that his memory is vivid and live after these years, and the events which he described were undoubtedly deeply impressed in him as he went about ministering to the Japanese people among whom he lived for several years just before and during the war years in this country.

Several books have been written on experiences on the enforced incarceration of the Japanese people in the United States without due process during the Second World War. There will never be enough books on this inhumane treatment of a segment of the American population, for the stories are as varied as the variety of people, some 110,000 men, women, and children in all, who were uprooted forcibly from their homes. A unique contribution to this list of writings on the American experience of concentration camp is this book by Fr. Kitagawa. It is unique as a source book because it is a first-hand account of the author's experience with the people victimized by evacuation. The author himself was one of the victims. Although the book is not an autobiography, "it is autobiographical," as Fr. Dai claims. The descriptions and interpretations of the experiences of a people under stress are perceptively presented by a Christian pastor who had profound feelings for the people he was serving.

As a cosmopolitan Japanese brought up and educated in Japan, and a man who had a good grasp of the cultures both in Japan and in America, Daisuke Kitagawa gives his writing certain insights which probably cannot be found in other books

The Rev. S. Michael Yasutake is executive secretary of the division of college work for Province V, and makes his home in Evanston, Ill.

of this kind. Among his observations of the older Japanese (the *Issei*), the original Japanese immigrants who came to the United States at the turn of this century, is that they were culturally isolated and ingrown in America. Due mostly to severe discrimination practiced on them by the majority of American people, the Japanese could hardly be otherwise. After many years of life in this country, therefore, socially and emotionally the *Issei* looked nostalgically to Japan, but the Japan that they professed to love was no longer in existence. For Japan itself, since these immigrants had left, had been "modernized" and westernized. Therefore, by the time the war broke out, these Japanese people were not participating in the ongoing life of either America or Japan.

But the Japanese in America, Kitagawa writes, "was exclusively preoccupied with the cold business of making a living and raising his family" (p. 14). The *Issei* did have a deep longing to become Americans, but they were prevented in this. They therefore desired this for their offspring (the *Nisei*). However, here too the highly discriminative pattern in American society prevented their *Nisei* children from being treated as equals with their fellow Caucasian Americans. Soon after Pearl Harbor, the whole Japanese population on the West Coast was herded like cattle and shipped inland to several concentration camps. There was hardly a protest of any consequence among the American people.

As a pastor, Fr. Dai treats sympathetically, without being judgmental, the intergroup tensions and interpersonal difficulties that arose in the lives of these victims in the concentration camps. During his ministry in Tule Lake Camp, Calif., some of the *Kibei*, (young people born in America but educated in Japan, who had come back to this country) who spoke Japanese and tended to be aggressively "pro-Japanese" (at least some of them), earned the displeasure of the *Nisei* (most of whom did not speak Japanese and tended to be "anti-Japanese") as well as of the *Issei*. The older Japanese *Issei* (many of whom were in their middle or late 50s) could not appreciate the social difficulties faced by these younger Japanese *Kibei* who spoke modern Japanese. Fr. Dai refers to the predicament of the *Kibei*, who were the ingrown group within a persecuted group, with rare compassion and understanding that I have not observed in other writings.

Fr. Kitagawa is an intensely honest man, which shows through in his writings in various places. For example, during the height of war-hysteria on the West



Coast at the beginning of 1942, the notorious Tolan Committee was engaged in so-called hearings as a prelude to mass evacuation. As might be expected, it was like a lynching party by the congressmen who were out to outdo each other in attacking anyone who dared sound disloyal by standing up for the Japanese. In looking back to the public hearing, Kitagawa regrets that he did not testify at the time. Although he was only on a temporary visitor's visa and not an American citizen, still he felt that he ought to have stood up at that moment to speak up for the Japanese in this country. Kitagawa writes: "I was a coward, for I did not dare express what I was convinced was the truth because of all sorts of secondary considerations."

To those outside the Japanese communities in the war days after Pearl Harbor (and even before), the Japanese seemed homogeneous, clannish, and self-sufficient. This could seem so only to outsiders. For all the complexities and ambiguities of human beings when faced with severe pressure imposed by the viciously prejudiced populace were showing in the lives of the Japanese in this country. The incarceration and oppression of a people (their citizenship status would be irrelevant at this point, since people are human beings first before they are citizens or non-citizens) were not the illegal act of a minority of demented Americans. The act of oppression was the official policy of the U.S. government. Fr. Dai gently reminds us of that.

The Japanese were, foremost, human beings entitled to basic human decency by a government professing to this right for all humanity. The fact that this was deliberately and officially denied is evidence of hard tasks that lie ahead for those who seek better human understanding. Fr. Dai's undying testimonial in this source book is a lasting memorial to his life dedicated to improving understanding between national and culturally diverse people around the world.

EDITORIALS

"Elected Monarchs"

AMERICAN presidents have become "elected monarchs," thinks Dr. Reinhold Niebuhr: too big for their breeches and too powerful, especially in foreign policy, for the nation's good. He argues (in *Christianity and Crisis*, Apr. 13) that the modern increase in presidential authority has paved the way for the war in Vietnam, which he calls an attempt to "satisfy our pride of power and of virtue."

Dr. Niebuhr has never been one to give this nation and its government much benefit of the doubt when its moral motivation is under consideration, so his view of Vietnam is not surprising. However, we will not dispute that point with him or with any other fellow mortal since only God can read the heart of a man or a nation. Nor will we dispute his assertion that American presidents have become "elected monarchs."

We do, however, appeal to the record. This trend toward a quasi-almighty chief executive in American government began with the inauguration of Franklin D. Roosevelt on Mar. 4, 1933. He was determined to be what was called a "strong" president, which meant to him and to his supporters a president who dominated the American government over the legislative and judicial branches. From that moment onward, the power of the chief executive has been increased by the efforts of people who have assumed that such a magnification of the presidency best serves a democracy. Dr. Niebuhr has been among the crusaders for this development, as have most religious and political liberals. The older, traditional American liberalism, much of which is written into the U.S. Constitution and plowed into American history, was very much against the idea of an "elected monarch." Present-day liberals have asked and agitated for this development which Dr. Niebuhr (with doubtless many others) now deplors. It is a mess of their own making. Many who have not helped to make it will gladly help them to un-make it, if only somebody can show how it can be done. We agree with Dr. Niebuhr that this is a grave misdevelopment in American government.

Rhodesian Quandary

THIS is a world that is not only all mixed up morally but all-mixing-up morally when one wants to change some things for the better. For instance, in Rhodesia: The United States has withdrawn its consulate-general's office from that country as a form of protest against the racial laws and policies of the Rhodesian government. The intention is praiseworthy, assuming that the intention is simply and solely to express this nation's abhorrence of legalized racism anywhere in the world. But the consequences? Elsewhere in this issue, on page 8, we publish a news report on Rhodesia by an American churchman and journalist, Nathan Bolton. Mr. Bolton gives his impressions of the Rhodesian society in general, and of the effect of the American government's protesting action in particular.

Read Mr. Bolton's report and then ask yourself what

you think the United States government ought to do about Rhodesia. You may come up with an answer strong and clear enough to be of use to your government, in which case pass it along to Mr. Nixon—and be sure to mention that you got your inspiration while reading *THE LIVING CHURCH*.

Seriously, for once in our editorial career we are not at all sure that we know the answer to this one, but we are quite sure that the disestablishment of diplomatic relations with countries like Rhodesia on the right or Red China on the left does not have the salutary effect that many Americans expect of it. The problems of Red China and Rhodesia from the American point of view are very different ones, but the difficulties resulting from lack of diplomatic relations are much the same.

Mr. Bolton notes that the Communists are actively interested in the area, with both Russians and Chinese setting up various kinds of economic and political shop. American withdrawal from the area means inevitably a surrender of the region to the Communists as a sphere of influence. Whether this is in the best interests of the peoples of that region or of the United States is at least a debatable question.

If the powerful United States of America maintains formal ties of mutual recognition with a country whose laws and institutions are offensive to the American conscience, it can tell the offending nation how it feels about it, in ways that have crunch in them. But if the U.S. simply pulls out, cuts off the connection, and proclaims to the world that it is shunning evil companions, it also proclaims to the Communists that the country is theirs for the taking. (Of course that isn't the intention, but it is a strongly possible effect.)

We find ourselves inclining slightly to the view that it is better in such cases to stay in than to pull out, since by staying in you still have an in. Sorry we can't be more dogmatic; but maybe you like the change.

Invocation

O CHRIST of the manger-stall:
—of the temple's spell:
—of the carpenter's bench:
—of the Jordan's call:
—of the wilderness bleak:
—of the selfless ministry:
—of the mount, transfigured:
—of the upper room:
—of the garden's agony:
—of the judgment hall:
—of the *via dolorosa*:
—of the cruel cross:
—of the crown of thorns:
—of the empty tomb:
—of the risen life:

O CHRIST of the every day, grant that we may follow thee.

Eric O. Robarhan

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Book Reviews

MIRACLES IN DISPUTE. By Ernst and Marie Luise Keller. Trans. by Margaret Kohl. Fortress Press. Pp. 256. \$4.95.

Miracles in Dispute has considerable merit, especially on the historical side (as to the origins of the present anti-miraculous views and temper) but does not realize that to uphold the miracles of Jesus is not to uphold the uncaused (as Cyprian says, in language often quoted, miracles are opposed not to the order of nature, but to the order of nature as *known by us*). The uniqueness of Christ and his lordship over creation is testified to by personal, but not exclusively scientific, reasons. We are today aware of the abstract and artificial character of scientific hypotheses in general. And after all, the question of an occasional miracle is a philosophic, not a scientific question. It is not invidious to remark that Ernst and Marie Keller display no special competence in the philosophic field. The utter sinlessness of Christ—probably not accepted by the authors—is as much opposed to general experience and “science” as the miraculous. There is no necessary conflict between our Lord’s refusing to roll up his sleeves and perform a miracle to *create* faith (p. 226) and his miracles *confirming* faith.

The resurrection of Jesus is the miracle upon which Christianity is founded. The rejection of the miraculous by the authors probably involves the rejection of the Resurrection, and their language seems to imply this (e.g., p. 189). We must remember that our Lord considers that his miracles bear witness to him, and he lays great weight upon them—unlike the authors. The miracles (signs) proclaim that the power of God is at work in God’s Son. The same point of view is, of course, held by the Evangelists and by the New Testament writers in general. The authors bear witness that Peter’s first sermon works against them, and advance the suggestion (never satisfactorily answered) that Jesus was perhaps inconsistent (p. 227).

Nor do miracles contradict the order or the unity of nature. God is the creator the lord of nature, not its slave. It is in this sense, rather than that implied by the authors, that a Christian understands the language of creation (p. 250).

Jesus Christ preached the “sermon on the mount” and we are told that “the crucifixion is the answer which the world gave to the man who preached these things” (p. 189). But the New Testament tells us that Jesus was put to death for “blasphemy,” not because he preached nice things or ever taught opinions contrary to the authorities. The authors rightly point out that no abandonment of

reason was demanded by Jesus or by the ancient leaders of Israel. They might have added that most of the Eastern Fathers agree with them.

After speaking of the Crucifixion, the writers say that “death cannot touch the truth of his preaching” (p. 189). This is obvious. What is not obvious but fundamental in the New Testament and in life, is the miracle of his resurrection—a miracle wrought by God himself, however much the writers may think he ought not to have intervened, or intervened in this way.

(The Rev.) WILLIAM H. DUNPHY, Ph.D.
Retired priest of the Diocese of Pennsylvania

APPRECIATING COSTUME. By Lucy Barton. Walter H. Baker Co. Pp. 124.

Parishes, church schools, and other church-related organizations generally sponsor a play or pageant from time to time, and some form of costumes are inevitably used. Persons responsible for planning such performances will certainly find *Appreciating Costume* very helpful. Costumes may be made professionally or rented, or be home-made, or may consist of ordinary modern clothing, but in every case there are certain effects which can be achieved if costumes are selected and handled in a thoughtful and sensitive manner. The right costume helps the actor perform better and helps the audience understand and enjoy the play better.

Lucy Barton has long been recognized as a leading authority on theatrical costume, and she writes as a highly-experienced professional. At the same time, she expresses herself clearly and in an interesting fashion, with pleasant touches of humor, and many references to history, literature, and painting. For the regular theatre-goer, there is much fascinating new information here. How interesting different aspects of life become when seen through the eyes of such a many-sided and perceptive personality!

(The Rev.) H. BOONE PORTER, JR., D.Phil.
General Theological Seminary

Booknotes

By Karl G. Layer

TELLS, TOMBS, AND TREASURE: A Pictorial Guide to Biblical Archeology. By Robert T. Boyd. Baker Book House. Pp. 222. \$7.95. This is a well-written, easily-understandable book designed to give a survey of the archeological findings which parallel the history of man as related in the scriptures. The narrative—beginning with Genesis and going through the first Christian century—is accompanied by over 300 photographs and artifacts, buildings, carvings, manuscripts, historical sites, and excavations.

PEOPLE and places

Retirement and Addresses

The Rev. Joseph B. Bernardin, Th.D., vicar of St. Francis of Assisi, Lake Placid, Fla., since 1965, retired June 1. Address: Box 292, Williamsburg, Va. 23185.

The Rev. Edward J. Bubb, retired Jan. 31. He served for a number of years as correspondent of the Diocese of South Florida for THE LIVING CHURCH. Address: 5613 NW 50th Ave., Ft. Lauderdale, Fla. 33313.

The Rev. Elmer M. Lofstrom, former rector of St. John the Baptist, Seattle, Wash., retired Dec. 31, 1969. Address: 8627 46th Ave. SW, Seattle, Wash. 98116.

The Rev. Norman Pittenger, STD, has retired from his post on the divinity faculty of Cambridge University, England. Address after June 10: Via Rasella 6 (interno 6), 00187, Rome, Italy.

New Addresses

The Rev. Randolph F. Blackford, retired, Bishop Gray Inn, Box 38, Davenport, Fla. 33837.

The Rt. Rev. Charles F. Boynton, retired, Trinity House, Apt. 29F, 100 W. 92d St., New York, N.Y. 10025.

The Rt. Rev. F. P. Goddard, 615 Perry St., Marlin, Texas 76661.

The Rev. William Hays, retired, Cathedral Town House, 501 N. Ocean St., Jacksonville, Fla. 32202.

Living Church Correspondents

Western North Carolina—The Rev. H. Alexander Viola, Box 5291, Asheville, N.C. 28803.

Schools and Universities

St. James School, Faribault, Minn.—The Crossbow, student newspaper of St. James School, in its second year of publication, has been awarded 1st place rating in the Columbia Scholastic Press Association's 46th annual contest for student papers and magazines with over 1,800 entries having been submitted. John Russell, '70 of Appleton, Wis., is editor in chief of the highly-rated paper which received 915 out of a possible 1,000 point rating system.

St. Mary's in the Mountains, Littleton, N.H.—Donald Hagerman, headmaster of Holderness School, will serve as acting headmaster of St. Mary's while continuing to serve as head of Holderness. There has been a long-standing relationship between the two schools and they have parallel traditions. An assistant to Mr. Hagerman will be in residence at St. Mary's at all times. Present headmaster, John C. McIlwaine has announced his resignation effective July 1.

Bucknell University, Leesburg, Pa.—The Rev. James Gardner, lecturer in the department of religion at Bucknell, has been named chaplain of the university. He is also a doctoral candidate at the University of Pennsylvania.

Communications

Diocese of California—Because of financial cutbacks there has been no communications officer since mid-March. Canon Howard Freeman had served in that capacity as well as executive assistant to the Bishop of California for some time. Such assignments are now added to the duties of the Rev. Canon John Gallagher, diocesan director of urban ministries.

Restoration

The Bishop of Connecticut acting under the provisions of Canon 65, Section 2, all conditions having been duly and satisfactorily complied with, remitted and terminated the Sentence of Deposition pronounced on Merritt Kimberly Sawyer, December 17, 1958, and restored him to the Order of the Priesthood as of April 24, 1970.

Deposition

On April 9, the Bishop of Connecticut acting in accordance with the provisions of Canon 64, Section 3 (d), and in the presence of several diocesan clergy, accepted and acted upon the request for deposition from the ministry of this Church and waiver of trial made in writing by Curtis Wallace Hanners, Jr.

DEATHS

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

John C. Allen, 86, communicant of the Church of the Holy Cross, Shreveport, La., and a former vestryman of that parish and of St. Thomas' Church, Washington, D.C., died Apr. 8, in Shreveport.

A graduate of George Washington University, he was instrumental in the establishment of youth and college work in the Diocese of Washington. He is survived by one brother. A memorial service was held in his parish church, and interment was in Greenwood Cemetery, Shreveport.

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WANTED, organist-choir-director for parish in area of Washington, D.C. Would consider priest or organist. Devotion to the Church and spiritual maturity first qualification. Reply. Box T-726.*

May 31, 1970

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RECTORSHIP or chaplaincy; references: Bishops Gibson, Craine, Temple, Stuart—Father Pulliam, 313 Cedar 5-3605.

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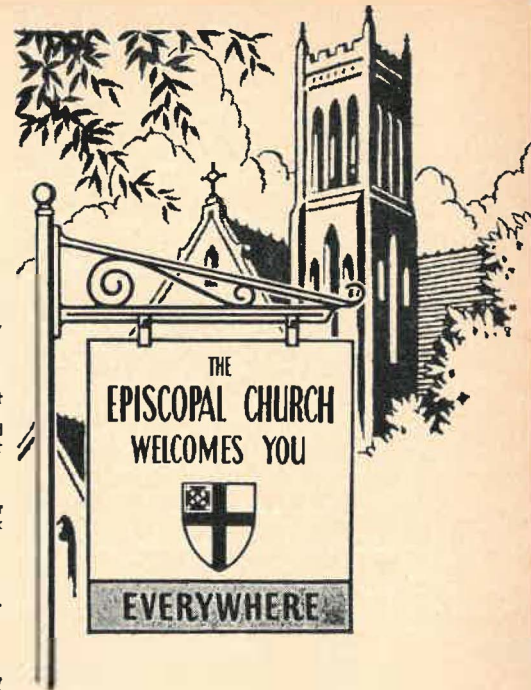
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
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ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

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Wed Noon, Thurs 10; EP 5:30

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Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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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 Delmar Blvd.
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 Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-
days, MP); Daily MP & Mass 8:30 (ex Mon &
Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N.Y.

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

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

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

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

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 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. Alan B.
MacKillop; (the Rev. B. G. Crouch
Sun Masses 8,9 (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. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

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

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

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

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; Dolly,
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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat. 1-2, 4:30-5:30

RICHMOND, VA.

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

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