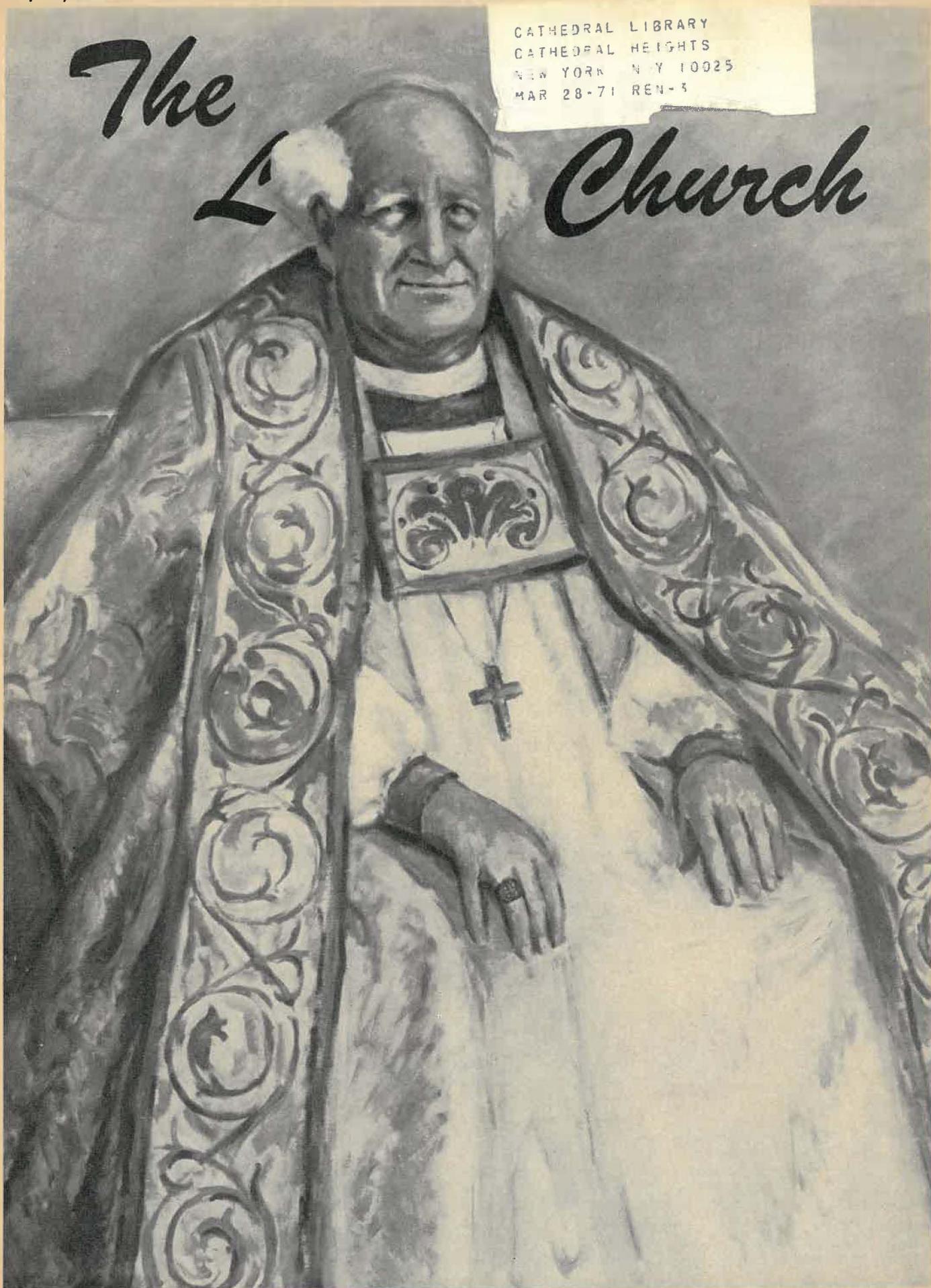


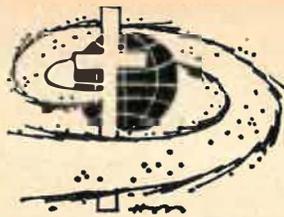
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The L Church





— With the Editor —

A reader who shares our admiration for Bp. **Robert B. Gooden**, retired Suffragan Bishop of Los Angeles, writes to tell us that our venerable friend has, among his many distinctions, these two: He is the oldest living bishop in the Anglican Communion, being now in his 96th year, and he is the grandson of Bp. **Reginald Heber**, author of some of our best hymns: "Brightest and best of the sons of the morning," "Holy, holy, holy, Lord God Almighty," "Hosanna to the living Word," and "The Son of God goes forth to war"; and others.

One does not have to believe in "blood" to believe in the power of a great family tradition, like that of the Gooden clan.

While looking into **Eric Routley's Hymns and the Faith** to see what that authoritative hymnologist has to say about Reginald Heber's hymns, I was arrested by this statement:

"It is at least possible to suppose that men sang before they spoke. The nightingale has never learned to speak, but it can sing; and the biological origin of song is a well-being, a happiness which cannot be contained in silent peace, and must emerge in some form of noise. When a man is happy he always wants to put his happiness outside himself so that he can look at it and share it with his neighbor. Music is his primitive way of doing that—of putting himself outside himself, or, to use a stale modern phrase, of expressing himself." (*op. cit.* 2. Seabury.)

It's something to think and wonder about, anyway: Paradisal man singing to his spouse and to his God rather than talking—the Fall entailing a lapse from song into speech and then from poetry into prose.

I disagree that the language of our worship should be the language of the "real workaday world we have to live in"; it should be as much as we can make it the language of heaven, which is sung rather than spoken. If you demand to know whence I got this information, I refer you to the Revelation of St. John the Divine, *passim*.

We have been having some discussion of Episcopal churches equipped with immersion tanks. Fr. **John H. Townsend** of Kerrville, Texas, reminds us that the oldest Christian church building is now in a museum in New Haven but was originally at Dura-Europos on the Euphrates. It dates from the third century. It has an immersion tank; and since all Christians

were episcopalians in those days it was an episcopal church. This—I hope—wraps it all up: the oldest episcopal church with an immersion tank is in New Haven, Conn., and it is also the oldest church in the world.

Christian (and other) moralists must face a question they never really had to face before, now that the practice of transplanting hearts and other vital organs is becoming established. When is a person dead—really dead? I put this question to a medical friend who referred me to Dr. **Frank Glenn** of New York Hospital-Cornell Medical Center. What I wanted is a definition of death. Most of us have assumed that one is dead when his heart stops beating, that this is the simple end of the matter. Dr. Glenn, a surgical authority, replies:

"The definition of death based on the cessation of the heart beat is and has been for some time questioned, and by some discarded. This has come about since cardiac resuscitation has become commonplace. When the brain is deprived of its supply of oxygen to the extent that its function is lost and is not retrievable, the individual is, in my opinion, dead. The heart may continue to contract and maintain a circulation that enables many organs and tissues to function. Urine may be excreted by the kidneys, bile may be produced in the liver, and food contained within the intestine may be further digested. Because the brain function may be restored after the circulation carrying oxygen to it has been occluded or stopped for up to as long as 7-8 minutes, I strongly favor the absence of electroencephalographic activity as the preferred criterion for defining death."

In sum: By this definition the person can be dead, but the heart and some other organs still viable and therefore useful for transplantation.

Here are two very seminal thoughts that need to be brought together. One is a famous saying by **Alfred North Whitehead** (in *Religion in the Making*, 1926): "Religion is what the individual does with his own solitariness." The other is by **Jesamyn West** (in *Love Is Not What You Think*, 1959): The great ones of the earth have been those who have struggled to share their solitude. The sign of their success has lain in the conviction of others that they were less solitary because of these struggles. The way of this sharing has been love."

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THE KALENDAR

July

19. Trinity VII
22. St. Mary Magdalene
24. Thomas à Kempis, P.
25. St. James, Ap.
26. Trinity IX

The Parents of the Blessed Virgin Mary

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

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Letters to the Editor

Clergy Placement

Being uneasy with the current attempt to computerize clergy placement, I referred the matter to my filing cabinet. With the calm confidence of Mark Twain's Christian with four aces, I pulled out the folder marked "cybernetics." Information contained in this folder gives me the jitters. I share it with you.

I'm sure that Norman Cousins won't mind if I extract a paragraph or so from one of the issues of the *Saturday Review* in April of 1961, carried under *The Research Frontier*. The writer is Richard Bellman, a senior member of the mathematics department of the Rand Corporation. I assume these are credentials enough. Dr. Bellman writes:

"... Let us consider a very simple type of decision process confronting an executive, or a foreman, or anyone who manages a group of people. Suppose he is required to assign ten different men to ten different jobs. In attempting to determine the most efficient allocation of men to tasks, he would try enumerating all possible assignments. Since the first man can be assigned to any of ten different jobs, the second to any of the nine remaining jobs, and so on, it is easy to see that the total number of possible assignments is $10 \times 9 \times 8 \times 7 \times 6 \dots \times 5 \times 4 \times 3 \times 2 = 3,628,000$. We see then that one alternative has been chosen from a total of 3,628,000. This number is not particularly small, but it is also not uncomfortably large. An electronic computer can easily be directed to examine all alternatives and choose an optimal assignment. If the problem is enlarged in an apparently inessential way to require that twenty men be assigned to twenty jobs, the total number of different ways in which the assignment can be made is now $20 \times 19 \times 18 \dots$ etc. This is a large number. Had we an imaginary computer which could examine one million cases per second, over 500,000 years would be required to complete the enumeration of all possibilities in this simple assignment problem!"

A little bird sitting on my shoulder insists that the Holy Spirit might do things

The Cover

Pictured is a recently painted official portrait of the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, by Guy Roddon, which has caused a stir in London art circles. The oil painting was on public display in the National Portrait Gallery until recently, when it was moved to Lambeth Palace where it will hang alongside portraits of former Archbishops of Canterbury. "There," said *The London Daily Telegraph*, "it will serve as a painful reminder of our age, for as a work of art it is negligible." Despite criticism in the press and a mixed reaction by the public, the archbishop is described as "extremely pleased with the portrait." (Photo from RNS)

a little more quickly and wouldn't require extra floor space at national headquarters. Perhaps it is hopeless.

My "day-book" is open on my desk and quite by accident it turns a tiny prayer: "Lord, we beseech thee that thou wilt guide us aright, for we are very determined."

(The Rev.) SHERMAN S. NEWTON
Rector of the Church of the Holy Nativity
Chicago

The Rev. Kenneth Clarke's *Bucking the Trend* [TLC, Mar. 8] contains a number of reflections about conditions and developments in the church in our day with which I agree and which ought to be aired. It is particularly regrettable, therefore, that he distorted, unintentionally I trust, the proposals of the Joint Commission on Deployment which were clearly stated in our report to the South Bend convention.

For example, he charged that "clergy placement (will be) turned over to a group of management consultants," whereas *nothing* of the sort is even contemplated. Placement of the clergy is to be done entirely through a partnership between a local bishop and a local vestry—the very "local responsibility" for which he pleads. The only role for a national Clergy Deployment Office is to provide accurate, up-to-date data on those clergy whom a local bishop and local vestry wish to consider for election. The CDO will also act as a "consultant resource" for bishops with special deployment problems but in no way will usurp their authority, thus helping "bishops fulfill their pastoral responsibilities"—another thing he advocates.

He charges that the clergy testing procedures being tried in Ohio, Southern Ohio, and Pennsylvania are to be adopted by the national CDO—a statement that is absolutely false. The tri-diocese project has been experimenting with ways to record "soft-data" (e.g., evaluative data) about men whereas the national file will include only "hard data" (e.g., factual data). Evaluations of clergy performance are to be undertaken in the local diocese and are confidential between the man and his own bishop.

To suggest that through a computer you can match a particular man with a particular job is folly. To suggest that the JCDC would propose it is distortion. The most a computer can do is to identify men who possess the skills which are desired for a particular job. From that point on the subjective judgment of the local bishop and vestry must move to make the choice between a variety of candidates.

Our proposals enhance rather than hinder his goals of "freedom and local responsibility" as well as the encouragement of "bishops to truly exercise their ministries."

(The Rt. Rev.) JOHN H. BURT, D.D.
The Bishop of Ohio
Cleveland

Mr. Pierce Replies

I am surprised that my letter [TLC, May 17] which contained the statement, "This is not to say that there should be no chaplains in the Armed Forces . . .," should produce

an editorial response entitled "Should Service Chaplains Exist?" [TLC, May 17] The pros and cons of service chaplains were not the point of my letter, but rather the phoniness of the church's stand against violence.

Written into General Convention Special Program eligibility requirements is a provision that bans grants to groups who espouse or use violence. Presumably this restriction is there because we as a church recognize that violence as a means to an end is self-defeating. It might be even partially based on our understanding of the Gospel as it relates to the use of violence. However, the church seems to be in the racist position of condemning black violence and blessing white violence: The rhetoric of the Black Manifesto is bad; the rhetoric of our white President announcing our invasion of Cambodia is all right. We cannot give money to groups who employ violence as a tactic; we can give money to army chaplains who give spiritual authority to white violence. In short, the church doesn't oppose violence, but rather black or minority violence. To me, this seems inconsistent. Why are violent tactics by black people wrong, while they are acceptable as perpetrated by whites by and large?

I certainly believe that service chaplains should exist, your interpretation of my letter notwithstanding. Any man who is involved in killing God's children certainly needs to hear the Gospel of Jesus Christ and His message of love and reconciliation. If anything, we need more and better trained service chaplains. I will leave it to your readers to decide if the United States Army is non-violent or not. The events at Songmy, for example, would suggest that it is not.

On another point, I *do* object to the printing and distribution of the Armed Forces Prayer Book, but *only* for this reason: the national church has steadfastly refused to perform a similar service for the conscientious objector. General Convention in 1967 "recognized the propriety" of the conscientious objector position. Why not a Prayer Book for them?

Finally, you stated that "counseling means finding some way of evading military duty." I am wondering if that is what the 1967 General Convention meant when it said: "Resolved, that the several dioceses and the staff of the Executive Council be urged to provide counsel and legal advice to those members of our church who have problems of conscience with regard to the prospect of the military draft, cooperating with and assisting wherever possible other community agencies engaged in this counseling service."

NATHANIEL W. PIERCE
Co-Director
The Episcopal Peace Fellowship
New York City

Verbal Overkill

Your comments [TLC, May 10] regarding the use of extravagant language by such worthies as Eleanor Roosevelt, Daniel Berrigan, and Harvey Cox, struck a responsive note. I have observed such a very strong tendency to produce credibility or persuasion by the use of superlative phrases as a substitute for rational discourse. This is well described by the term "verbal overkill." Perhaps the advertising industry is responsible in part, with its "super-colossal, absolutely greatest, most wonderful" adjectives to describe its products. Positive or negative re-

actions are commonly indicated by people saying they "love" or "hate" the object in question. The result, I feel, is greatly impaired communication and exchange of meaning between persons, with the listener not really understanding the speaker, and the speaker often not at all aware of what he has said after he has said it. While we are attempting other corrections, let us not forget to avoid verbal overkill in our conversation and writing.

EDWARD A. DOWNS, M.D.

Lubbock, Texas

Episcopal Immersion Tanks

There are two Episcopal churches in the Diocese of Virginia which have immersion tanks—St. Andrew's, Richmond, and Grace Church, The Plains. And there well may be others that I know not of. So Holy Cross Church in Castañer, P.R. [TLC, May 31] is not the first.

(The Rev.) FRANCIS WM. TYNDALL
Administrator and Chaplain
The Church Home

Chicago

St. Augustine's College Chapel in Raleigh, N.C., equipped itself with an immersion tank about 50 years ago when that gem of a stone church was erected by students and faculty of the church-supported Episcopal college, under the masterful direction of the Rt. Rev. Henry Beard Delany, Suffragan Bishop of North Carolina from 1918 to 1928.

CHARLES E. THOMAS

Greenville, S.C.

But no, Holy Cross Church in Castañer, P.R. is not the first Episcopal church to be equipped with an immersion tank [TLC, May 31]. I can remember quite clearly the tank in Christ Church, Nashville, Tenn. While my father, the Rev. William T. Manning, was rector of Christ Church (1898-1903), he baptized a number of people in that tank. I was a small child at the time, but as I recall it, requests for this form of baptism fell off sharply, and finally ceased altogether, after it was found that the rector held firmly to immersing each person not once but three times!

But why that tank had been built into the floor of the church, why some of those people in Nashville wished to be baptized in that way, I do not know.

FRANCES MANNING

Mount Desert, Me.

To the very many readers who have set us straight on this matter, thanks. We will try harder. Ed.

TLC, May 17

Robert Lancaster [TLC, May 17] asks many pertinent questions as to what constitutes a Christian. Does a Christian support school integration and equal housing? Are war atrocities justifiable? Does experience teach us anything? Can we support the establishment and be Christians? Are Christians two-faced about morals? Is it true Middle Americans want to impose their code by force on other people?

Where did Mr. Lancaster get the idea that being a Christian and a sinner are incompatible? Unless I misread his questions it suggests he may be a militant who is more interested in imposing his ideas on others

than desiring to improve the welfare of man. Surely he is exasperated and impatient; certainly he is pious; actually he is a social activist. Perhaps he should learn that trouble infects people who go around stirring it up, and that trouble avoided is often trouble destroyed. Also, that the establishment worked to become established and stay there, while the social activist merely wants his share of what has been established without earning it. He may want it in a different manner but preferably after a lot of fuss, but then without any fuss.

If a close reading indicates that Dr. Morris's article did not ask any questions, why did Mr. Lancaster supply the answers?

LEONARD O. HARTMANN

Evanston, Ill.

Dominus Teacup

Your contributor to "Around and About" of May 3 has her Anglicized Latin mixed up. It is an ancient evangelical making a retreat in a monastery for the first time: where else but in England, for at the greeting *Dominus tecum* he read *Dominus' teacup* and replied, "O just put it down on the mat: I'll get it myself in a minute."

(The Rev.) ROBERT F. SWEETSER
Associate Rector of St. Paul's Church
Norwalk, Conn.

The "Special List"

Some of your readers may be interested in the fact that the Special General Convention of 1969 expanded Canon 63, Section 2, directing removal by deposition of those priests who have been on the list of the Secretary of the House of Bishops for 10 years and who have not been restored to a diocesan clergy roll.

There are now 53 priests who are in the category of mandatory deposition unless restored at once to a diocesan clergy roll. Before submitting the names to the Presiding Bishop, I would hope that some might enter again into a diocesan relationship, thus avoiding disciplinary action.

(The Rt. Rev.) SCOTT FIELD BAILEY, D.D.
Suffragan Bishop of Texas and
Secretary of the House of Bishops
Houston

The Great Commission

May I say a prompt *Amen* to the letter from the Rev. James L. Lowery Jr. [TLC, May 31]?

The basic issue before all the churches is the one we face directly from our Lord himself, "Go ye into all the world and preach the Gospel to every creature." Our ministry is to all mankind. As Fr. Lowery says, the question then raises itself as to whether we are bending all resources—manpower, money, buildings, programs—to this end? COCU to my mind is not a question of centralization and bureaucratization, but rather an instrumentality as we seek to discharge our basic obligation. We are not doing it very well.

(The Rev.) ROBERT E. MERRY
Director of Diocesan Services
The Diocese of Pittsburgh
Pittsburgh

Miscellany

A few comments on some subjects that have appeared in TLC lately:

Re. COCU: "A Plan of Union for the

Church of Christ Uniting for Study and Response" [Mar. 15]: That's the title of the plan of union. The key words are "study" and "response." *No one* is being asked to vote on this. Only are we asked to study it and respond to it with specifics. I was at Kansas City when the plan was made public and the above sentence was very much the center of the presentation. This plan will be totally reviewed in 1972 and then more ideas will come out.

Re. "Selling 815" [Apr. 5]: Some years ago this was discussed between Bp. Corrigan and Dr. W. W. Lumpkin, late priest of this church. Bp. Corrigan pointed out that one reason that they could not move out of New York City was the amount of money that the church would lose from endowments that came from wills that specifically stated "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the City of New York, State of New York," or words of similar effect. This left all of us hearers a little surprised that the courts would take such a narrow view but that was what we were told then.

Re. The matter of "Precedence" [June 6]: No matter how learned Dr. Norris's research was I must disagree. When Lesser Feasts and Fasts was issued, there is in my memory a clear recollection that under no circumstances was a LFF day to interfere with the Prayer Book holy day that had to be translated would supplant a LFF day so that the Prayer Book day would fall at once. Thus, to translate St. Paul's Day from Sunday by the Table of Precedence it would fall on Monday and the LFF day for the 26th would be dropped.

(The Rev.) THOMAS F. HUDSON
Rector of the Church of the Good Shepherd
York, S.C.

The NYC Violence

In your report from New York [TLC, June 7] on the clash between students and construction workers, your correspondent says the students were non-violent. All they did was to shout continuous obscenities, put a red flag in the arms of the statue of George Washington on the steps of the Sub-treasury building, and desecrate the American flag.

It was the two latter actions that aroused the construction workers. Your correspondent fails to state that the next day the construction workers paraded peacefully up Broadway amid a shower of ticker tape, and following that 150,000 of them paraded with no violence of any kind.

Apparently the construction workers are peaceful by nature but it is not advisable to spit on the American flag when they are around.

THOMAS M. PETERS
Morristown, N.J.

Mr. Peters makes a sound point. Violence isn't always physical. Ed.

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The Living Church

The Living Church

July 19, 1970
Trinity VIII

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CHURCH AND STATE

"Peace Mass" Attempts Bring Arrests

Ninety-three persons were arrested at the Pentagon during a week of attempts by the Episcopal Peace Fellowship to hold a "Peace Mass" in a concourse of the military headquarters. Charges were later dropped against 21 persons who were under 18 years of age.

On the first of five attempts to hold the service, the leader was the Rev. Malcolm Boyd; the second day, the Rev. William Wendt; the third day, six college chaplains who are members of the Episcopal Society for Ministry in Higher Education; the fourth day, a group from a conference sponsored by Province III (Province of Washington); and on the fifth day, "a participating group." [For an earlier story on EPF arrests see TLC July 12.]

At the end of the week of unfinished services, Nathaniel Pierce, a co-director of the EPF, said he felt that the anti-war protesters had "demonstrated the ridiculousness of the law" ("loud and unusual noises" and "obstructing corridors") under which they were arrested, and had communicated their theology. Robert Haskell, the other co-director, was disappointed at the number taking part. "I had hoped that by the end of the week, hundreds of Christians would have felt compelled to participate," he said.

MISSOURI

Convention Elects Additional Representatives

The members of the convention of the Diocese of Missouri voted overwhelmingly in favor of sending three additional representatives to the 63rd General Convention in Houston in October. The vote was taken during meetings held in seven geographical areas of the diocese.

Members, lay delegates, of the diocesan convention in Missouri are now elected for terms of three years and thus may be called into session at any time. They will meet annually in one place to conduct the business of the diocese, and at least three times each year in convocations to do area-wide business and such items of diocesan business as may be referred by the office of the bishop.

Most recently the seven convocations met for the purpose of discussing goals of the diocese and were asked at the same

time to give serious consideration to the matter of sending additional representatives to Houston. Despite the warning that the representatives might not be admitted, and that the General Convention may not agree to follow the recommended agenda, the Missouri lay delegates and clergy voted almost unanimously to send the three persons.

Elected were: The Rev. Richard Tombaugh, director of the Experimental Campus Ministry, St. Louis; David Ash, student in the University of Missouri, Columbia; and Dr. Lorenzo Greene, Professor in Lincoln University, Jefferson City, and an authority on Negro history.

PROVINCES

IV Supports GCSP

The 175 delegates to the Province IV synod that met at Kanuga Conference Center resolved to ask General Convention to allocate "at least 50% of the amount available for GCSP grants" to ecumenical projects locally initiated under diocesan sponsorship, funded with local monies on a matching basis, and providing for the cooperative involvement of local Episcopalians with the poor and oppressed whom the program seeks to serve.

The resolution's preamble states that the GCSP "has not reached its full potential" because of the absence of local involvement of Episcopalians. The resolution affirms the principle of self-determination with the poor and powerless having "at least equal voice" in decision making about projects. Up to \$1,000 may be used from the synod's treasury to seek support for this resolution from other segments of the church between now and General Convention.

Kanuga delegates noted that the program could be widened as much as 50% by means of the added local financial backing and that their intent is to "affirm the positive content of GCSP" in a way that would merit support from the church at large.

Houston Agenda Committee co-chairmen, Mr. Oscar Carr and Mrs. A. Travers Ewell, appeared before the synod to "shed light" on their committee's work, stating that the inquiry mailed to all segments of the church asked for—among other matters—not a poll on whether or not additional representatives should be invited to Houston but rather for suggestions about "the use of" such representatives.

During the discussion of racism, the

black delegates shared their personal views and feelings with their fellow Episcopalians and replied to questions. A proposal was debated over whether the province should engage a part or full-time administrative assistant for program, who, since the majority of program activities would be concerned with help for the dispossessed, should be a black person. The resolution would have made this administrator available as a resource person to individuals, parishes, dioceses, and areas in the province, as well as to members and staff of the Executive Council. However, synod decided to fund the consultative services already at hand via ACTS—the Memphis based Association for Christian Training and Service. Of the five ACTS people located throughout the southeast, two are black persons. \$1,700 was designated for this support for the coming year.

Synod discussed informally the possibility being mentioned of moving the national church headquarters out of New York City. The Rt. Rev. E. Hamilton West, Bishop of Florida, said he had sent an official invitation to the Presiding Bishop to relocate staff offices in Jacksonville.

The Bishop of Mississippi, the Rt. Rev. John M. Allin, endorsed an alternative location — Roanridge, in the "country's heartland," 15 minutes' drive from the new international airport now being constructed in Kansas. Commending this relocation plan, Bp. Allin stated that it has great potential, "providing we don't indulge in that great Episcopal pastime of letting the first obstacle stop us."

ORGANIZATIONS

WFC Meets

Optimism that freedom from hunger can be achieved in this century if man makes use of the technology available to him with wisdom, compassion, and a sense of urgency, marked the opening of the second World Food Congress in the Hague.

U Thant, secretary general of the United Nations, told 1,200 participants from more than 100 countries that until recently agriculture has lagged behind the accelerated scientific advances of the past 25 years. Now, he said, food production may be on the verge of a breakthrough because of recent discoveries of high-yielding varieties of cereals through new genetic research. But U Thant warned that progress must be made toward jus-

tice and human solidarity which have "seriously lagged behind scientific and technical progress."

Pessimists, according to the U.N. official, still believe it inconceivable that a change in human behavior would end national, racial, and ideological antagonisms and replace them with cooperation and the common pursuit of peace, justice, and progress . . . but . . . nations must either coalesce or perish, "cooperation is the only answer," he said.

Queen Juliana of the Netherlands opened the congress with a plea for worldwide teamwork and cooperation, declaring that "love for one's neighbor and self preservation go hand in hand . . . idealism and realism are here identical." She paid special tribute to 200 young people participating in the congress. "The younger generation of all countries represented here are critical as well as dynamic. May they carry their full share and in time take their places in this crusade for the preservation of each and all." Earlier she had looked in the direction of a noisy but orderly group of young protesters as she entered the Netherlands Congress Center to open the conference. The group, including Americans, shouted for the exclusion of Portuguese participants because of Portugal's colonial policies. They also distributed literature which charged that the U.N. agency organizing the food congress supports "exploitation" of poor countries by rich nations.

Lester B. Pearson, former Prime Minister of Canada and co-founder of the Food and Agriculture Organization (FAO) nearly 25 years ago, said new opportunities for spectacular increases in food supplies—the "green revolution"—call for advances in social wisdom. "If mismanaged, the 'green revolution' would not have the beneficial results mankind hopes from it," Mr. Pearson said. "Instead, it will increase unemployment and underdevelopment and accentuate the drift to the cities of the workless."

Focusing on the "green revolution" and challenging the congress to be open to "critical assault" from those young people who are "clamoring for an alternative society," was Jan Udink, a Dutch cabinet minister. He said the food congress "looks at a world unknown to us seven years ago when the first congress was held. At that time there were food shortages in the vast, densely-populated parts of the world. Hundreds of millions were threatened with famine every year and were dependent for their existence on meteorological conditions that governed the success or failure of the harvest. Now we see countries which used to be living on the brink of permanent starvation well on the way to becoming food exporters within a few years."

On the other hand, he continued, there is growing distrust and uncertainty in many quarters. Those who did the talking in 1963 still had the public ear and still

had authority. But now "a protest rises from the churches and an echo of reproach sounds from the halls where young people gather." The Dutch leader said that, despite the brighter prospects for food output, there is "anger all around us." The reason, he said, is that "more food does not necessarily mean that this new prosperity will be turned into land reform, into rural development, into raising the standards of living of those working on the land, in improving their chances to increase their knowledge by training and education."

CHURCH AND SEXUALITY

Dutch Bar Blessing for Homosexual Wedding

The Dutch Roman Catholic Bishops have declared they cannot grant requests for the blessing of homosexual weddings. In a statement issued in Amsterdam, they said such blessings would be "undesirable from the pastoral point of view and contrary to the interests of homosexuals themselves and of the community." The statement added that the church would do all it could "to help homosexuals and mitigate the effects of social discrimination against them."

The declaration followed a public announcement by Harry Thomas, chairman of the Netherlands Homosexual Association that he would receive the church's blessing for his wedding to another man. After the bishops' statement, Mr. Thomas told the press that his wedding would still be held. He also said his association was studying the bishops' statement and was planning "further steps."

Legality of Homosexual Marriages

In the United States, the constitutional right of men to marry each other is being urged in a lawsuit brought by Jack Baker, a law student at the University of Minnesota, and librarian James McConnell. The would-be spouses are both 28. Mr. Baker is past president of FREE (Fight Repression of Erotic Expression).

ENGLAND

Union Plan Upheld by Court

Acting upon a charge believed unprecedented in British law, a senior judge rejected a challenge by two prominent Methodists to prevent their church from uniting with the Church of England.

The Rev. Bernard Barker, secretary of the Voice of Methodism Association (VMA), and Henry Charles Wanstall, a layman who is VMA's solicitor, brought the action against three leaders of the Methodist Conference. They contended that the Methodist Conference acted beyond its powers when it passed a resolution by a majority 77% last year approving proposals for the Methodist Church to enter the first stage of union with the

Church of England. Passage of this resolution, they claimed, was invalid because it was "inconsistent with the doctrinal standards of the Methodist Church declared by the Methodist Church Union Act of 1929."

This claim was resisted by counsel for the three Methodist Conference leaders, who said the conference was the governing body of the Methodist Church and that the court should not find the majority of the 1969 delegates guilty of "heresy" which was, in effect, with what they were being charged.

After a four-day hearing, Judge Megarry threw out the challenge of the two VMA officials. He ruled that the resolution passed by the Methodist Conference last year was not illegal and was capable of being confirmed by the Methodist Conference this year. In delivering his judgment, the justice pointed out that he was a grandson of a Methodist minister who later became a priest of the Church of England, and he, the justice, approached his task "with reverence and humility."

After the judgment had been given, Mr. Barker told newsmen that he and Mr. Wanstall were not antagonistic to the Church of England but they were opposed to the union plan as it had been drafted and wanted a better one.

MISSISSIPPI

Delegates Study GCSP

The General Convention Special Program went on trial and emerged more clearly understood in the Diocese of Mississippi when clerical and lay delegates from all over the state attended a two-day seminar held in St. Andrew's School, Jackson. Meeting with these representatives were members of the Executive Council and representatives of three GCSP-supported programs. Main speaker for the sessions was the Rev. John Coburn, rector of St. James' Church, New York City, president of the House of Deputies, and vice-chairman of the Executive Council. He used the theme: "The Servant Church: A Theology for Action."

Stressing the "faith that comes by doing," Dr. Coburn offered the example of the Hebrews at the Red Sea where they "did not stop to debate about whether or not God was involved. They were on the brink and took action. In their reflection on that event, they knew that the Lord had preserved them." Later he heard a layman describe "suffering servants" as those in the church who are "crunched by a few at the leadership level." Replied Dr. Coburn, who holds honorary D.D. degrees from several institutions: "Because there is suffering in the church, don't think it comes from just one part of the church or that it comes from a wicked segment of the world. Pain and suffering are built into the structure of change as

we move where we have never moved before."

In a panel discussion, four members of the Executive Council joined Dr. Coburn and the Rev. Paul Washington, rector of the Church of the Advocate, Philadelphia, to discuss the GCSP program. There was general agreement that the concept of the GCSP is valuable and the program has been effective with less than ten controversial grants out of some 150 approved in all. Besides Dr. Coburn, the other members included the Rt. Rev. David Richards, of Coral Gables, Fla.; Dr. Clifford Morehouse, of Sarasota, Fla., and former president of the House of Deputies; Mr. William Ikard, of El Paso; and Mrs. Seaton G. Bailey, of Griffin, Ga.

Another common agreement was the need for GCSP principle to be translated on the diocesan and local levels. Fr. Washington told the group of listeners: "You are privileged that you have the opportunity to respond to the call of God, to be freed from the idea in society that a certain few are entitled to a monopoly of power."

"It's not a question of money but of the Spirit of human love expressed person to person," Dr. Coburn explained.

Bp. Richards suggested that each diocese needs a "kind of local Leon Mordeste" to help bridge the gap between two polarized worlds.

Two council members conceded that the GCSP staff and the Executive Council must be willing to listen to the opinions of diocesan bishops about local programs applying for grants. Several members singled out a "chaotic" administrative state within the church as an obstacle to success of the GCSP. A second panel consisted of the Rt. Rev. John M. Allin, Bishop of Mississippi, the six elected deputies to General Convention, and one deputy from the Diocese of Louisiana. This panel and seminar delegates raised questions about the definition of violence operative in GCSP guidelines and the national church's lack of trust in local decisions and actions.

In a final session, representatives of the Poor People's Corporation, Southern Media, Inc., and the Jackson Human Rights Project, described their history and operation of their GCSP-funded enterprises and showed films and displays of their work. In all, \$178,000 has been granted to seven groups in Mississippi.

The seminar was planned by the Christian education committee of St. Andrew's Cathedral, Jackson, after the diocesan council meeting last February resolved that the diocese make a serious study of the GCSP.

METHODISTS

Famed Missionary Dies

Frank Laubach, Ph.D., known as the "apostle to the illiterates," died in Syracuse, June 11, at the age of 85. A native

of Benton, Pa., he was one of the best-known missionary figures of the 20th century. A member of the United Methodist Church, he served for many years with a Congregationalist agency now part of the United Church of Christ.

Through his "each one teach one" approach to literacy untold numbers of persons around the globe learned to read. The techniques of the Laubach method, involving word syllable charts, has been used by scores of projects and organizations, including the Peace Corps and the Agency for International Development (AID). Missionaries by the thousands and of every religious body have used or studied his books and literacy material. In 1965, 62 inmates of Arkansas Cummins Prison registered for a Laubach-type course.

Dr. Laubach never retired. He was active in Laubach Literacy, Inc., with headquarters in Syracuse, up to the time of his death. He was taken to a hospital on the evening of June 10, and died the following morning. Death was attributed to acute leukemia. Services were held in Benton, with burial in Benton. He is survived by his widow, Effa, and a son, Dr. Robert Laubach, who directs the literacy organization.

Dr. Laubach is better known as an educator than as a preaching missionary. Although he made it possible for perhaps 100 million persons to read, he did not keep score to advance his own prestige. He once noted that 20 million persons had lapsed back into illiteracy "for lack of reading material." A certain story about Dr. Laubach, who was then working in the Philippines, had its immediate beginning during the U.S. financial crisis in late 1929, which caused a sharp reduction in funds for missionaries. By 1931, there was no money to pay native teachers in the Philippine literacy program directed by Dr. Laubach so he regretfully concluded the work must end.

"This work shall not stop for lack of money," a Moro sultan told Dr. Laubach, so the story goes. "Everyone who learns [to read] has to teach. If he does not, I'll kill him." The sultan killed no one and the Laubach literacy ministry did not stop. In fact, the incident gave new impetus and a name to one of the most remarkable educational enterprises of all time: the "each one teach one" Laubach method. By 1935, the World Literacy Committee was functioning, and in 1955, Laubach Literacy, Inc., was established.

Dr. Laubach clearly understood early in his career that without the ability to read people could not improve their social, economic, or political lot, could not overcome prejudice and fears, and could not really be involved in the modern world. He also had a missionary zeal and in 1929 went alone among the Muslim Moro people on the Island of Mindanao. The Moros were considered savage and hostile to Christians.

He had some success in providing health services and education. But he felt he was not sufficiently gaining their confidence to win them to Christianity. So by learning to read the Koran in the Maranow dialect, he was able to write down for the first time the language the Moros spoke.

ROMAN CATHOLICS

Pope Names Four Saints

Pope Paul VI has named four new saints 600 years after they were slain for being outspoken about their Christian faith among Moslems in the Holy Land. The three-and-a-half hour canonization ceremony held in St. Peter's Basilica, was attended by more than 10,000 pilgrims from communist Yugoslavia.

All four new saints were Franciscan monks belonging to an order that looked after religious places in the Holy Land. They were slain by Moslems in Jerusalem in 1391 A.D., reportedly on the spot where the Mosque of Omar now stands. Best known is Nicholas Tavelik of Sibenik, a coastal town in Croatia which is now one of Yugoslavia's six republics. He becomes the first canonized saint from Croatia. The other new saints are two Frenchmen, Deodatus of Aquitaine and Pierre of Narbonne, and one Italian, Stephano of Cuneo.

In his address, the pope explained one reason for the delay in canonization was the "manner of their martyrdom. Rather than merely submitting to it, they provoked it, it would seem, generously but imprudently. And Pope Benedict XIV has declared that deliberately provoking martyrdom is not true martyrdom." Pope Paul VI observed that the martyrs' behavior could be explained "only if one understands the historical context of that era," and if one takes into account certain parts of the Rule of St. Francis. According to this rule, the pontiff said, "when friars know that it is God's will to proclaim the word of God to infidels, they shall do so, calling on them to believe in the Holy Trinity and be baptized and become Christians. Friars must always remember that they have consecrated their bodies to Christ and therefore, for love of Him, they must expose themselves to visible and invisible enemies, because the Lord says, 'He who loses his life for my sake, shall keep it unto life eternal.'"

The four Franciscans, said the pontiff, may have acted "imprudently," but they were inspired by a positive love of Christ, and were convinced that they were carrying out an obligation of the faith. "It was not enmity that drove the martyrs to their death, but love—naïve love, if you will," the pope said. "They did not hate the Moslem world. They loved it."

All four monks were killed after they failed to convert the Caliph of Jerusalem to Christianity.

The Baptism and Laying-on-of-Hands

One of the Ministers shall dip each Candidate in the water, or pour water on his head, saying,

Name, I BAPTIZE YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.

Then, the People standing, the Bishop, or in his absence the Priest, shall say the following prayer over the newly-baptized and other candidates for Confirmation.

Let us pray.

HEAVENLY FATHER, we thank you that by water and the Holy Spirit you have bestowed upon *these* your *servants* the forgiveness of sins, and have raised *them*, to the new life of grace. Strengthen and confirm *them*, O Lord, with the riches of your Holy Spirit: an inquiring and discerning spirit, a spirit of purpose and of perseverance, a spirit to know and to love you, and a spirit of joy and wonder in all your works. *Amen*.

The People may be seated.

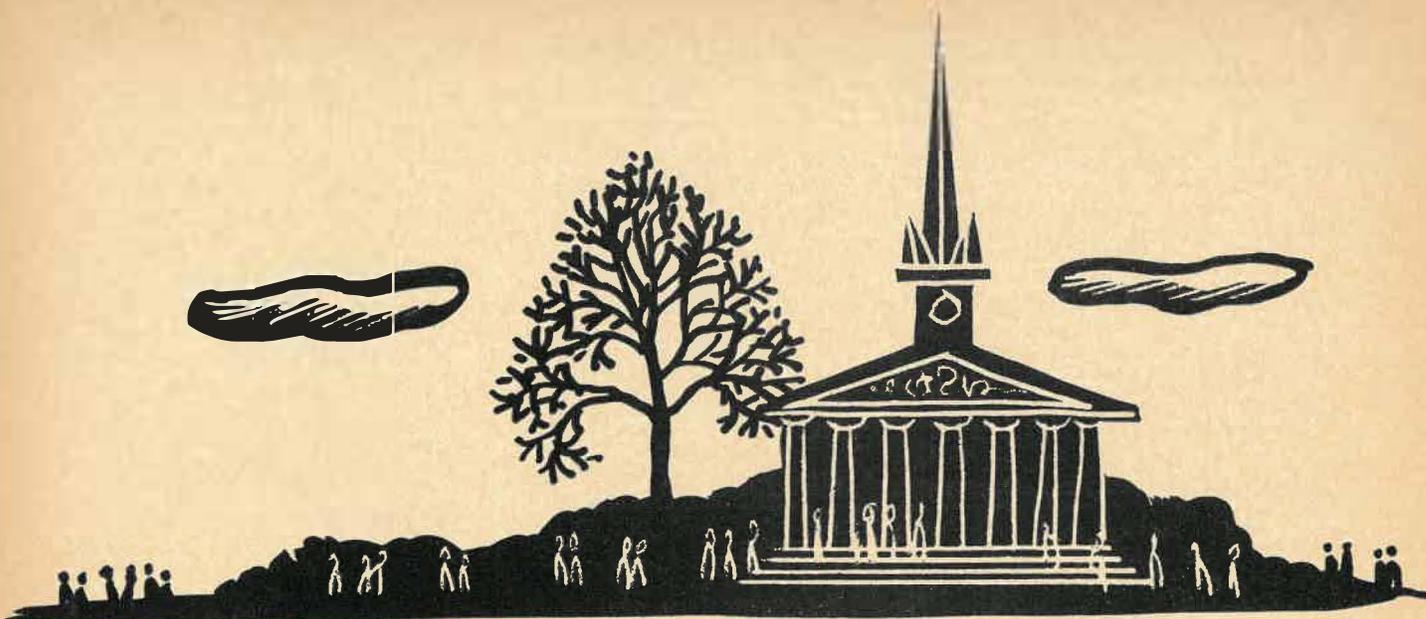
Here the Bishop, or in his absence the Priest, shall lay his hand on the head of each of them, making on the forehead the sign of the Cross (using Chrism if desired), and saying the following words to each one:

Name, YOU ARE SEALED BY THE HOLY SPIRIT.

When all have been sealed, the Ministers and People, standing, say to them,

We receive you into the Household of God, that you may confess the faith of Christ crucified, and share with us in his eternal priesthood. May the Lord arm you with his heavenly grace, that you may daily increase in his favor all the days of your life. Amen

PBS 18, pages 38-39



LITURGICS

TRIAL USE AND BAPTISM

By J. ROBERT ZIMMERMAN

RECENTLY the church has seen the official publication of a document containing the next important step in the revision of the Prayer Book — *Prayer Book Studies 18*, "Holy Baptism and the Laying-on-of-Hands." This has quite rightly been called the most important work yet produced by the Standing Liturgical Commission. By way of a preliminary comment, this author would like to make quite clear that he agrees with both the principles behind this study, and with the manner in which the work has been carried out. Any comments following must be seen in this context.

This is not the time, nor is it my purpose here, to give an exhaustive account of the contents of this study, or an analysis of its rationale. Only proper study of the text, and its excellent introduction, can do this. It is absolutely essential that such careful study take place, however, since this service may be authorized for trial use at the next General Convention, and it is conservative to say that it is a dramatic departure from present Anglican theory and practice of Christian initiation.

To summarize most briefly, the proposal is once again to unite the now-separated parts of Christian initiation. In the early church, and to this day in the Eastern Orthodox Churches, the initiatory

rite of the church is one. It consists of examination of the candidate, the vows of baptism, the baptism itself, the gift of the Holy Spirit (that which we call confirmation), and first communion.

IN the early church, most candidates for baptism were adults. In the second generation of Christians, infant baptism was introduced for the children of believing parents. The bishop, as chief pastor, was the normal minister of the rites of initiation. As time passed, and as the church grew, the practice of the western church departed from that of the eastern church. In the East, as has been stated, a unitary rite of baptism, confirmation, and first communion continued, and was administered to infants as well as to adult converts. When the bishop could not be present, oil blessed by him was used by the priest in the confirmation part of the rite, giving rise to the name "chrismation" for this part of the ceremony. In the West, local priests baptized babies. Confirmation was reserved for the periodic visit of the bishop. First communion sometimes came after confirmation (universal in Anglicanism), sometimes before (quite common in the Roman Church, and in some Lutheran bodies).

Recent years have seen much controversy over infant baptism. In many countries, and increasingly in our own, we have a society of "baptized pagans." There seems to be a growing ecumenical consensus that *all* baptism should be believers' baptism — some feeling that it should be on the professed faith of the individual, hence, not administered to

infants; others would feel, as the catholic church has universally felt, that commitment is not a matter of age or maturity, and that the children of truly believing parents have every right in the world to be baptized. But this is a far cry from the arguments for indiscriminate baptism of everybody, whether children of practicing Christians or not.

Our Liturgical Commission takes the latter view. This new service simply assumes baptism will be administered only to believers or the children of believers. It then takes the next step, logical to many of us, that such baptized children are fully Christian, and not just half Christian, and hence should receive the fullness of Christian initiation. What they are, in effect, proposing is that we abandon four centuries of Anglican tradition, and many more of western catholic tradition, and join our Eastern Orthodox friends. This writer feels that this is the right thing to do, that in time to come it will receive ecumenical consensus. But I have several serious questions.

First, is this the right way to do it? Should this not be a major decision of the whole church, involving our Christian education people, our best theologians, and our ecumenists, rather than a proposal simply to try out a new service? Trial use is one thing when it involves trying a different set of words with essentially the same meaning for a rite. It is quite another when a whole different concept of what is happening is at stake. What I am suggesting is that such a basic change in practice should be a major decision deliberately arrived at, rather than

The Rev. J. Robert Zimmerman is rector of St. Andrew's Church, Lewisburg, Pa., and also serves as chairman of the liturgical commission of the Diocese of Harrisburg.

a proposal to try it for a while, to see how we like it. Different sets of words can be tried, but there must be a once-for-all decision on the concept. The whole question of what it means to be fully a Christian is at stake. The whole question of who may receive communion is at stake.

There are ecumenical implications in this service. The commission says that baptism is what makes a man a Christian. They propose dropping the requirement of confirmation for converts to our church. Again, I agree with this. But we had better be clear what we are saying—name'y, that the gift of God's Holy Spirit

is implicit in *any* baptism—that the proposed form of chrismation and laying-on-of-hands is simply an outward form of affirming this.

As in Orthodox practice, priests will be able to preside over the whole rite in the absence of a bishop. He *may* use oil blessed by the bishop. Can't we get over the hangups we have about liturgical practice and decide one way or the other? If oil is not used, what is the symbol of the bishop's role when he is absent? Yet, oil has never been used in Anglican practice, so it certainly isn't essential. But, let's decide one way or the other.

THIS author has a number of reservations about the whole concept of "trial use." We have had such a mixed reception with *The Liturgy of the Lord's Supper* because we have frankly done so poorly in introducing it. I would like to suggest that there are really only two ways that *any* trial use can work. The first way is to choose carefully selected parishes where the clergy know what they are doing and are committed to careful study themselves and to careful preparation of the people. This would almost be a laboratory approach.

The other way is to say that this is a matter for the whole church, and the whole church must be in it together. That is to say that new services *must* be used by *everybody* for a specific period, one that is long enough to get over the stigma of newness, one that affords a proper time for reflection. This should only be done after each diocese conducts a careful training program for the clergy (as mandatory as is possible in our democratic church), and we must offer a suggested means of instructing the parish before usage begins. Nothing is worse than to spring any new service "cold turkey" on a parish, and then be shocked that the people demand its discontinuance after two uses.

When it comes to baptism, in addition to the above cautions, I strongly urge the church to study the issues involved well ahead of time, and that a basic decision concerning the principles be made first. *Then*, let us have a period of trial use for the service itself, and how it accomplishes the implementation of the principles.

I share the enthusiasm of many for this new service. I am not arguing for delay. I hope the study can be done before convention, and both the principles and the service approved at that time. Maybe the best way to do this is to make *Prayer Book Studies 18* required reading for all convention deputies ahead of time, and for each diocese to hold a seminar for its clergy and lay deputies before convention time comes around. Then, if this service, or any other service for that matter, is approved, in the name of decency, let us have some real ground rules for successful methods of honest "trial use."

ADDITIONAL DIRECTIONS AND SUGGESTIONS

THE FONT is to be filled with clean water, either before the Service, or immediately before the Blessing of the Water.

When this Service is not the main Service on a Sunday, the Scripture readings cited in the text may be used; SUBJECT, however, to the rules of precedence governing the observance of the Church Year.

The Lesson from the Old Testament may be read in addition to the Epistle or instead of it. Lay persons shall normally be assigned this function. It may be appropriate for Sponsors to act as readers. The Gospel shall be read by a Deacon or Priest. The Nicene Creed is not used at this Service.

Hymns, Psalms, or Canticles may be used after the Old Testament Lesson and after the Epistle; particularly suitable are Psalms 15, 27, 42, 84, 87, or 122; and the *Te Deum, Jubilate, Benedictus, and Magnificat*.

It is fitting that the Minister who officiates at the Baptismal Affirmations (page 35) be one who has direct pastoral responsibility for the Candidates, whether this minister be Priest, Deacon, Deaconess, or Lay Reader.

The Presentation of Candidates and the Affirmations shall normally take place at the font. But if, because of the arrangement of the church building, the congregation find it difficult to see the Ministers or to participate in the Affirmations, this part of the Service may take place in the chancel. Thereafter, the Ministers, Candidates, and Sponsors go to the font for the Blessing of the Water.

If the movement to the font is a formal procession, a suitable Psalm, such as Psalm 42, or a Hymn may be sung; alternatively, they may go to the font while the Litany for the Candidates (page 36) is being said or sung.

It is desirable that this Litany be led by a person who is not a Sponsor, from his place in the church.

The Blessing of the Water is the prerogative of the Bishop as the chief sacramental Minister of the Diocese. In his absence, it will normally be done by the Rector or Priest-in-Charge.

The Blessing of Chrism is reserved to the Bishop alone. It is desirable that this be done in the presence of the congregation. Oil blessed by the Bishop for this purpose is left in the church to be used by the Priest when the Bishop is not present.

Any Bishop, Priest, Deacon, or Deaconess present may be appointed to assist in administering the Baptism of the Candidates.

PBS 18, pages 42-43

EDITORIALS

One Prexy Speaks Up

ONE American college president, and we know he is not alone, recognizes that the blame for the alienation between the Nixon Administration and the academic community does not rest entirely upon Mr. Nixon and/or Mr. Agnew. President Miller Upton of Beloit (Wis.) College believes that he and his colleagues have failed miserably in leadership, and has apologized by letter to Mr. Nixon for the "cruel injustices" the president has suffered at the hands of his academic detractors. College executives have tolerated "unspeakable intimidation and thought control" by radical students and teachers, he confesses; but "when Vice President Agnew speaks out forcefully against such, the only voices that are heard from the academy are those that castigate him and you for repressing dissent."

It was time for somebody in Academe to speak out what has become sadly obvious: that many an American college today is about the most inhospitable place on earth for dissenting opinions, if those opinions are so rash as to dissent from the strident fanaticism of the New Left. Flag waving on campus is safe enough—if it's the Vietcong flag, not the American.

Dr. Upton told the President: "There are few college campuses today, if any, where Vice President Agnew, or any member of your cabinet for that matter, could speak without disruption and even physical abuse and intimidation. But a convicted murderer, dope peddler, or one committed to the forceful overthrow of the government will receive not only a respectful hearing, but will be paid a handsome honorarium in addition."

The Beloit prexy is talking about things in his own vineyard. Some recent testimony of J. Edgar Hoover details campus appearances at Beloit of both Communist and Black Panther leaders. These latter gentlemen are financial big leaguers, receiving up to \$1,900 for each engagement, plus travel expenses.

What's wrong with letting such people speak on the campuses? Nothing, in our view, even though it is admitted that both Communists and Black Panthers are committed to overthrowing the American government, and leaders of the BPs have openly called for the assassination of the President of the United States. Still, a university is one place where *all* ideas should get both a hearing and a thoughtful analysis; that goes for anti-American ideas no less than pro-American. Dr. Upton's complaint, and ours, is not that anti-American ideas are heard but that pro-American ideas are not heard. A criminal conspirator against the government of the United States is *persona grata*; the Vice President—or President—of the United States, or anybody speaking for their position, is *persona non grata*. On most American campuses today, especially the most prestigious ones, the situation is as brutally plain and simple as that; and we should be deeply grateful to anybody who can tell us what has become of "academic freedom" in this squalid and frightening corruption of the campus.

The arrogant orthodoxy of the New Left claims only a small minority of students and teachers as its adher-

ents, but such is the power of any militant group with no principles and no manners that it can brow-beat everybody else into timid acquiescence. That is what has happened; and the prexies and other administrators have caved in at the top. The result is that assemblies for peaceful protest commonly become riots; and assemblies to listen to somebody like Mr. Agnew are—well, impossible, as Dr. Upton observes.

The leaders have failed to lead. It is up to them to take the control of the campuses back from the bomb-throwing bigots, and they cannot begin that task until they have placed the blame for the present anguish of higher education where it largely belongs—on their own failure of nerve in the immediate past and present.

Dr. Laubach, R.I.P.

WHEN the roll is called up yonder, and all the evidence is in, there will be surprises for all: so we are taught by Holy Writ. The mighty will have been brought low and the lowly exalted. But we shall be surprised indeed if there is not revealed some special divine accolade for those servants of the Lord who in their generations devoted themselves to bringing the light of literacy and knowledge to those who dwelt in the darkness of illiteracy and ignorance.

In that event, we shall be given to see how great in God's kingdom has been Dr. Frank Laubach, who died on June 11 at the age of 85. (The news story on page 7 will give you some idea of the nature and the scope of his tremendous ministry.)

Moralists commonly reflect upon the blindness of this world to its greatest souls while they are still in the flesh, and oftener than not the moralists are right. Dr. Laubach received better treatment from his fellow men. At least, he was appreciated by the countless millions of the direct beneficiaries of his work, who were able to read because of it. But anything like an adequate assessment and valuation of his apostolate to the illiterate is beyond human power. Only God can fully appreciate such a person. All that the rest of us can do is to thank God for him. R.I.P.

Occupational Hazard

I have stood on the trigger side of the pulpit, was thrilled with being the center of attention, felt godlike because I spoke for God, and was just generally carried away by a Messianic complex.

Paul wrote that "... this treasure is contained in earthen vessels."

Didn't one of the modern versions translate this as "cracked pots"?

Robert Hale



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CONVENTIONS

Vermont

By a vote of 81-56, the Diocese of Vermont meeting in its annual convention declared its belief that the U.S. military involvement in Southeast Asia is inconsistent with Christian morality. The statement was included in a resolution decrying the use of violence in any matter and calling upon the President and the Vermont congressional delegation to develop peaceful solutions both within and without the country. This resolution was the center of controversy among delegates and was voted upon toward the close of the convention held in St. Paul's Cathedral, Burlington.

Presiding over the sessions was the Rt. Rev. Harvey Butterfield, diocesan, who though he had spoken out strongly against American policy in Southeast Asia in his opening address, emphasized that he claimed no competence as a politician or military strategist, but spoke as one competent in the field of Christian morality. Within this framework, the bishop said that even though the Cambodian invasion should prove to be a brilliant military success, it is still a moral disaster. "A favorable result cannot justify evil actions," he said.

In other convention action, delegates:

(✓) Endorsed the General Convention Special Program and supported the inclusion of youth, minority, and special-interest group representatives at the Houston meetings;

(✓) Adopted a resolution urging Episcopalians to consider the spiritual consequences of membership in racially segregating organizations and to work for elimination of racially discriminatory membership conditions;

(✓) Requested that General Convention provide for liturgical observation of the death date of Martin Luther King, Jr., in the calendar of Lesser Feasts and Fasts;

(✓) Tabled a resolution calling for general amnesty for persons imprisoned or in exile on account of conscience in regard to the Vietnam war. The vote was 84-55;

(✓) Urged local congregations to give serious study to the Consultation on Church Union.

Delegates voted financial support to several causes:

(✓) Moral support and a \$500 no-strings grant to the Vermont Poor People's Congress;

(✓) A \$2,000 grant to the Burlington Ecumenical Action Ministry;

In a revision of diocesan canon law, references to minimum age were eliminated, thus making it possible for young people who are communicants to participate in parish and diocesan functions.

Iowa

Delegates at the 118th annual convention of the Diocese of Iowa memorialized the General Convention to declare a \$6,000 minimum pension for retired clergy. Meeting in Sioux City, delegates also worked on diocesan and national financial obligations, by adopting a budget for the church's program of \$236,234, one-half of which will go to the national church. The diocesan budget fund of \$108,158.50 was also adopted. The diocese regularly oversubscribes its national assessment.

Effective Jan. 1, minimum clergy salaries, including cash, housing allowance or rectory use, utilities, and pension payment, will be \$11,150 per year. Clergy in specialized ministries will be under the plan on a proportional basis.

Also affecting priests in the diocese will be a study-leave program to begin September 1971. Priests with five years' consecutive service in the diocese or three years' consecutive service in their cures will be eligible for professional development leaves. An applicant would have to agree to return to his present position for at least one year following completion of his leave.

Convention lowered the voting age for persons eligible to serve on vestries or bishop's committees, or as delegates to convention, to 16 years. Through resolutions, convention:

(✓) Expressed its desire that clergy include relevant social issues of the day in their sermons;

(✓) Asked the Christian social concerns commission to provide for draft-counseling resources in its program;

(✓) Called for creation of a commission on equal opportunity to examine the employment and evangelistic practices of parishes and missions for possible racism;

(✓) Expressed support of the President's efforts to bring about a just and honorable peace in Southeast Asia;

(✓) Opposed the use of violent or military means to solve foreign and domestic problems.

In a report on the relationship of the Diocese of Iowa with St. Katherine's-St. Mark's School in Davenport, it was noted that this relationship was called into question because the school is no longer a boarding school but a day school serving the needs of the local community. The school is financed by tuition and gifts. The committee preparing the report recommended that the direct tie between diocese and school be removed, transferring all physical property to the school, and that parishes in the area develop a relationship with the school.

Calvary Church, Sioux City, was admitted as a parish into union with convention.

NEWS in BRIEF

■ Anglican services will be held each day at Oberammergau, West Germany, during the summer-long run of the Passion Play. The services are sponsored by the United Society for the Propagation of the Gospel, which has organized such services for almost a century. The services will be held in two centers in which the Eucharist will be celebrated every morning and "even-addresses" will be given to those preparing to attend the play on the following day.

■ Solemn Evensong and *Te Deum* were offered in thanksgiving for the 25-year episcopate of the Rt. Rev. Henry I. Louttit, the last Bishop of the Diocese of South Florida and first and now retired Bishop of Central Florida. The service, held in St. Luke's Cathedral, Orlando, preceded a reception and dinner also honoring Bp. Louttit. Officiating at the service was the Rt. Rev. William H. Folwell, present Bishop of Central Florida.

■ The Church Women of the Diocese of Arkansas are giving a \$2,000-per-year, three-year scholarship for the theological education of a candidate for holy orders from the Diocese of Guatemala. The action was taken at the recent convention of the ECW.

■ Dr. H. R. Smythe from the Church in Australia is now at the Anglican Centre in Rome, to carry on the work started by the Rev. Canon John Findlow, whose efforts were directed toward building up a library of over 5,000 volumes. Students of Anglicanism use the library constantly as do groups of Roman Catholic scholars interested in Anglican theology. Lectures on ecumenical subjects are also part of the program at the Centre.

■ The Rt. Rev. Festo Habakkuk Olang, Bishop of Masena, has been elected Archbishop of Kenya—the first native African elected to the episcopate by Anglicans in Kenya. He will be enthroned in August. Bp. Olang, 56, was educated in Kenya and at Wycliffe Hall, Oxford University. He was consecrated in 1955, and named assistant to the Bishop of Mombasa. Kenya and Tanzania have been made separate provinces from the Province of East Africa.

■ One of the matters to come before the House of Bishops during the 63rd General Convention will be a decision on a resident bishop for the Missionary District of Ecuador, which is now under the charge of a Suffragan Bishop of Mexico. The City of Guayaquil has five congregations. The Centro Ximena has a settlement house program, and there are several smaller *centros* throughout the city. The city of Ancón has part-time services for an English-speaking con-

gregation; and Quito has one English-speaking congregation and one Spanish-speaking congregation. There is also an ecumenical library in Quito, and a successful nursery school.

■ The 21st conference in theology for college and university faculty was held at Shrine Mont, Orkney Springs, Va., with the Rev. William Lazareth, dean of the Philadelphia Lutheran Seminary, the key lecturer. Tribute was paid to the Rev. Albert T. Mollegen, senior faculty member of Virginia Seminary, who preached at the Sunday morning service held during the conference. He is one of the founders of this academically-oriented annual gathering.

■ A memorial service for Walter Reuther, former president of the United Auto Workers of America, was held in Washington Cathedral several weeks after his death. Mr. and Mrs. Reuther were killed in a plane crash in Michigan. His brother, Victor G. Reuther, is a member of the cathedral chapter. Former Chief Justice Earl Warren headed the list of dignitaries who paid tribute to Walter Reuther.

■ The Synod of the Anglican Church of Tanzania has elected the Rt. Rev. John Sepeku of Dar-es-Salaam, 63, to be the first Archbishop of the new Province of Tanzania. The former Province of East Africa, which covered Tanzania and Kenya, has been divided into two provinces. Abp. Sepeku, who was ordained in 1938, was enthroned as the first Bishop of Dar-es-Salaam in July 1965.

■ Schenectady Episcopalians, living in an age of demonstrations, celebrated the Feast of Corpus Christi by demonstrating for the Prince of Peace—parading in a mass procession in the old Stockade area of the city. The Eucharist was celebrated at St. George's Church, with the Rt. Rev. Charles A. Voegeli, Bishop of Haiti, pontificating and preaching. The sacrament was carried in the procession, accompanied by hundreds of clergy, choirs, acolytes, vestry members, and congregations.

■ Preacher at the dedication of the new parish hall of Trinity Church, Iowa City, Ia., was the Rt. Rev. Frederick Putnam, Jr., Suffragan Bishop of Oklahoma, and rector of Trinity, 1943-47. He also presented Trinity's current rector, the Rev. Robert E. Holzhammer, for confirmation "a few years ago." Others taking part in the service were Pastor Joseph Hertzler of the Mennonite Church; Mrs. Cosmo A. Catalano; and Joseph W. O. Findlay of the Church in Sierra Leone, West Africa. A contemporary festival banner made especially for the occasion by Sari Cooke of Trinity Cathedral, Davenport, Ia., was carried in procession.

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The Rev. **John W. Blow**, former vicar of Grace Church, Cullman, Ala., is a graduate student in social work, University of Alabama. Address: c/o Canterbury Chapel, Box 6292, University of Alabama, Tuscaloosa, Ala. 35486.

The Rev. **W. Eugene Britton**, former priest assistant, Cathedral Church of St. Philip, Atlanta, Ga., is rector of St. Margaret's, Box 241, Carrollton, Ga. 30117.

The Rev. **James E. Evans** is vicar of Blessed Sacrament, Green Bay, Wis. Address: 825 N. Webster Ave. (54302).

The Rev. **David Fine** is curate, St. Thomas, Neenah-Menasha, Wis. Address: Box 136, Menasha, Wis. 54952.

The Rev. **Jon E. Hanshaw** is curate, Holy Apostles', Oneida, Wis. 54155.

The Rev. **Joseph S. Harrison**, former staff member, St. Paul's, Westfield, N.J., is on the staff of Trinity Church, Princeton, N.J.

The Rev. **Clyde L. Ireland**, former rector of Redeemer, Greenville, S.C., is associate rector of St. Luke's, Mountain Brook, Birmingham, Ala. Address: Box 9217 (35213).

The Rev. **John I. Jessup**, former assistant rector of Good Shepherd, Rocky Mount, N.C., is associate rector of St. Luke's, Mountain Brook, Birmingham, Ala. Address: Box 9217, Birmingham (35213).

The Rev. **Harry Kraft** is assistant to the dean of St. Paul's Cathedral, Fond du Lac, Wis. Address: Box 347 (54935).

The Rev. **Philip I. Livingston** is priest in charge of St. Mark's, Oconto, Wis. Address: 412 Park Ave. (54153).

The Rev. **Charles P. Moncure**, former rector of Holy Comforter, Richmond, Va., is a member of the administrative staff of Goodwin House, Alexandria, Va.

The Rev. **James A. Reed**, former priest in charge of the North Country Mission Field—St. James', Theresa, St. Peter's, Redwood, St. Paul's, La Fargeville, and St. Paul's, Antwerp, N.Y., is priest in charge of St. Paul's, Waddington, and Christ Church, Morristown, N.Y. Address: c/o St. Paul's Rectory, Waddington, N.Y. 13694.

The Rev. **Charles D. Ridge**, former rector of St. Andrew's, Nogales, Ariz., is vicar of the Church of the Epiphany, Santo Domingo. Address: Apartado 764, Santo Domingo, Republica Dominicana.

The Rev. **Arthur W. Rudolph** is associate professor of philosophy, East Carolina University. Address: 111 Greenbrier Dr., Greenville, N.C. 27834.

The Rev. **James B. Simpson** is rector of Christ Church, Middletown, N.J.

The Rev. **Herbert C. Skelly**, vicar of Trinity Church, North Scituate, R.I., is to be a member of the faculty of Nashoba Regional High School, Bolton, Mass., Sept. 1. He will also assist in the churches in the Worcester area.

The Rev. **Raymond L. Sturm**, former associate rector of St. Timothy's, Cincinnati, Ohio, is executive coordinator of the Southeastern Ecumenical Ministry, 6474 Beechmont Ave., Cincinnati (45230).

The Rev. **Michael I. Wheeler** is rector of Our Saviour, Camden, N.J. Address: 1900 Broadway (08104).

The Rev. **Richard C. Winn**, vicar of St. Timothy's, Chicago, Ill., is to be associate director of seminarian training at Temple University Mental Health Center, Philadelphia, Pa., Aug. 1.

Perpetual Deacons

Chicago—(all are assigned as assistants) **Raymond Everett Britt, Jr.**, St. Augustine, Wilmette, Ill.; **John Peter Burton**, Holy Trinity, Skokie, Ill.; **Arra M. Garab, Ph.D.**, St. Paul's, DeKalb, Ill.; **Gerald Dukes Griffin**, Holy Spirit, Lake Forest, Ill.; **Warren George Hansen, Ph.D.**, for the Bishop of Indianapolis; **Edward Joseph Orszula** (trnsf. to the Bishop of Kentucky); **Harold James Spelman**, Resurrection, West Chicago, Ill.; **Kenneth Jackson Tarpley**, St. Mary's, Crystal Lake, Ill.; and **Ardell Nichols Taylor, Ph.D.**, Christ Church, Winnetka, Ill. The Bishop of Chicago ordered the first five men to the perpetual diaconate, and the Bishop Coadjutor, the last four. The Rev. **William H.**

Baar, Ph.D., preached and the Rev. **Paul H. Elmen, Ph.D.**, was Litanist.

Living Church Correspondents

Diocese of Alabama—Brig. Gen. **Jack Parsons**, administrative assistant to the Bishop of Alabama, is the new correspondent for this diocese.

Diocese of New York—The Rev. **William J. Winterrowd**, director of St. Barnabas House, 304 Mulberry St., New York, N.Y., 10012, is the new correspondent for this diocese.

New Addresses

The Rt. Rev. **William C. Frey**, Apartado 58-A, Guatemala City, Guatemala, C.A.

The **Dioceses of Guatemala and Honduras**, Apartado 58-A, Guatemala City, Guatemala, C.A.

Armed Forces

Chap. (CDR) **John R. Edwards, Jr.**, CHC, USN, Commander Fleet Activities, FPO Seattle 98762.

Chap. (Col.) **Clarence E. Hobgood** has been transferred from Maxwell AFB, Ala., to Strategic Command Hqs., Omaha, Neb.

Chap. (Maj.) **David W. Kent**, Office of the Chaplain, 130th USA Hospital, APO New York 09102.

Renunciations

On March 2, the Bishop of Virginia, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the Standing Committee, accepted the voluntary resignation made in writing September 12, 1969, by **George William Hall, Jr.**, and pronounced such renunciation and request for removal accepted.

On April 30, the Bishop of New Mexico and Southwest Texas, 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 renunciation of the ministry made in writing by **Paul Garvin Saunders**. This is for causes which do not affect his moral character.

Restorations

On May 7, 1970, the Bishop of Pennsylvania, acting in accordance with the provisions of Canon 65, Section 2, remitted and terminated the Sentence of Deposition pronounced on **William John Shepherd** May 10, 1969, and restored him to the Order of the Priesthood.

On April 17, the Bishop of Olympia, acting in accordance with the provisions of Canon 65, Sections 2 through 5, inclusive, with the advice and consent of more than two-thirds of all members of the Standing Committee, and with the approval and consent of the Bishops of Spokane, Idaho, Montana, Oregon, Eastern Oregon, and California, remitted and terminated the Sentence of Deposition pronounced on **Walter G. Horn** April 24, 1958, and restored him to the Order of the Priesthood.

DEATHS

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

The Rev. **Francis H. Ehrensperger**, 68, perpetual deacon on the staff of Trinity Church, St. Louis, died June 10.

He was a sales manager for a conveying machinery manufacturer and was ordered a perpetual deacon in 1960. He had served at the Church of the Ascension, St. Louis, prior to his appointment at Trinity. His wife, Edith, predeceased him. The rector of Trinity Church and the Bishop of Missouri officiated at the Burial Office and Requiem in Trinity Church.

The Rev. **Curtis Gene Fralick**, 43, assistant to the rector of St. Martin's-in-the-Fields, Severna Park, Md., died of heart disease June 4, in his home.

A graduate of Philadelphia Divinity School, '63, he began his ministry in the Diocese of Central New York. In 1966 he went to St. Martin's as assistant. Survivors include his mother, one sister, one brother, two nephews, and one niece. A Requiem Eucharist was celebrated in St. Martin's by the Bishop of Maryland assisted by the Coadju-

tor Bishop, and a memorial Eucharist was celebrated by the Bishop of Central New York in St. Matthew's Church, Liverpool, N.Y., where Fr. Fralick had been the organist.

The Rev. Lee Irving Greene, 73, retired priest of the Diocese of New Jersey, died May 27. His home was in Gladstone, N.J.

At the time of his retirement in 1965, he was named rector-emeritus of St. Luke's, Gladstone, having been its rector for 14 years. He was a member of the standing committee and an honorary canon of Trinity Cathedral, Trenton. He was received from the Anglican Church of Canada in 1945.

The Rev. Canon Irwin Chester Johnson, 76, rector emeritus of St. John's Church, Detroit, died May 29, following a long illness. His home was in Grosse Pointe Farms, Mich.

He joined the staff of the Bishop of Michigan in 1919, to direct youth work, and was ordained to the priesthood in 1932. In 1934, he became rector of St. John's retiring in 1962. He also served for many years as chaplain of the Detroit Police Department. He was general chairman of the 60th General Convention held in Detroit. A strong supporter of KEEEP, he received an honorary D.D. degree from St. Paul's University, Tokyo, and was made an honorary canon of St. Michael's Cathedral, Kobe. He was also with the British Army in WW I, and later was in educational work with the AEF in Germany in 1919. He is survived by his widow, Evelyn, two daughters, one son, ten grandchildren, and one great-grandchild. Services were held in St. John's Church with the Bishop of Michigan officiating. Cremation followed and

the ashes were placed in the columbarium of the Cathedral Church of St. Paul, Detroit.

The Rev. Alexander Rankin McKechnie, 74, rector-emeritus of All Saints Church, Great Neck, L.I., N.Y., died of a heart ailment May 13, in his home in Great Neck.

Following service in WW I, he went to Tokyo where he served as a missionary teacher at St. Paul's University, 1920-29, and as an assistant at Holy Trinity Church, 1925-29. He was ordained to the priesthood during that last year in Japan. When he retired in 1965, he had been an assistant at All Saints, then rector of that parish for 35 years. Survivors include his widow, Dorothy, two daughters, eight grandchildren, and one great-grandchild.

The Rev. Frank Hobart Millett, 83, rector-emeritus of Trinity Church, Wheaton, Ill., and retired priest of the Diocese of Chicago, died Mar. 24.

He served Trinity Church first as priest in charge, 1916-29, and then became rector of the parish, retiring in 1954. His wife, Elizabeth, died Feb. 20. He is survived by his daughter, Mrs. William C. Borchers, and others.

The Rev. Conway deCavanac Thornburgh, 54, associate rector and director of Christian education of Trinity Church, Arlington, Va., died suddenly of a heart attack, Feb. 28.

He was also a member of the board of Christian education of the Diocese of Virginia. Prior to

1967, he had been in the Dioceses of East Carolina and Upper South Carolina. His first wife died in 1958. He is survived by his second wife, Mary Elizabeth Bell, and one daughter and one son. He was a veteran of WW II.

Daniel Draper, 55, treasurer of the old Diocese of South Florida and the new Diocese of Central Florida, and a vestryman of Emmanuel Church, Orlando, died suddenly May 7, in Winter Park, Fla.

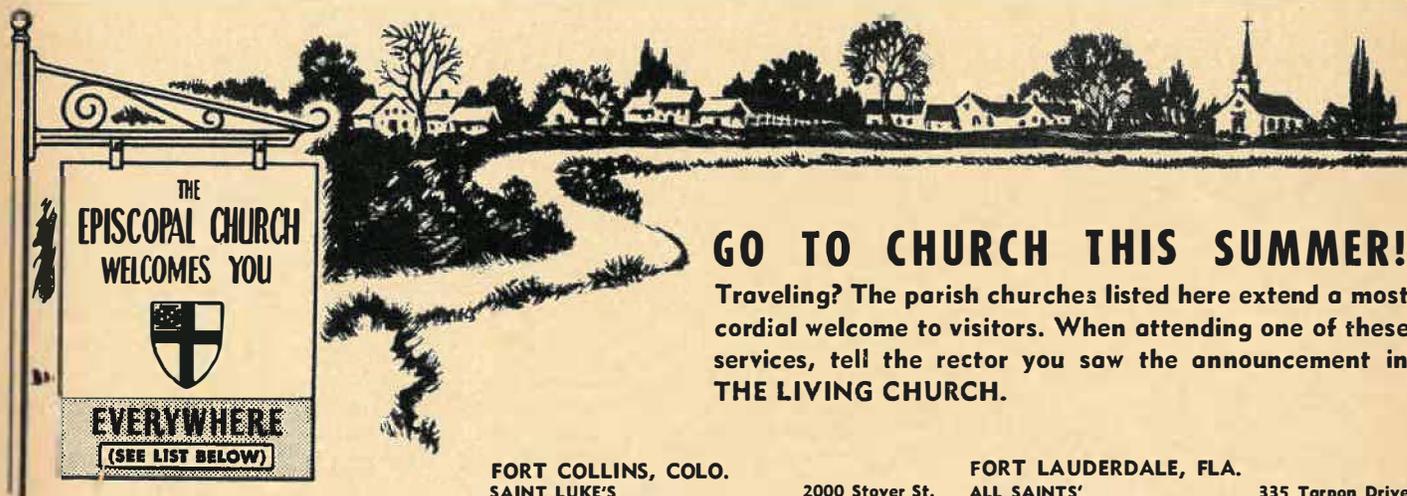
He had also served the church and diocese as treasurer of Bishop Gray Inn for Older People, of the Florida Council of Churches, and of the trustees of the diocese. Survivors include his widow and three children. A Requiem was celebrated in Emmanuel Church by the Bishop of Central Florida.

Maude Perkins Fairfield, 84, mother of the Rev. Kenneth D. Perkins, rector of St. George's Church, Honolulu, died May 3, in Hammondsport, N.Y.

Services were held in St. James' Church, Hammondsport. Other survivors include another son, a daughter, stepchildren, and several grandchildren.

Alvan J. Goodbar, 86, chancellor of the Diocese of Missouri, 1939-62, and a lawyer, died May 25, in St. Louis.

He had also served as a director of St. Luke's Hospital, a vestryman of St. Peter's, Ladue, and a member of the diocesan council. His first wife died in 1961, and he is survived by his second wife and four daughters.



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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30
Mon, Wed, Sat

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.

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
The Rev. Edward F. Ostertag, r
Sun H Eu 7:30, 9 (Sung); 6

DANBURY, CONN., CANDLEWOOD LAKE

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

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Henry Newton Herndon, r-em; The Rev. Fr. Clayton Kennedy Hewett, r & counselor; The Rev. Fr. Walter E. Frieman, Th.D., S.T.D., priest-assoc
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30; Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Service & Ser 10:30; 8 & 10:30 15; Daily 10 HC Wed; HD 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30, Wed Noon, Thurs 10; EP 5:30

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

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

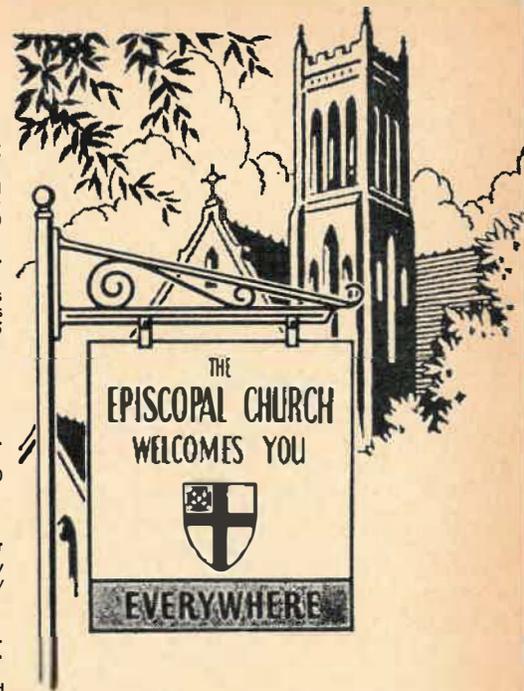
CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP; Tues & Sat 7:30 HC

(Continued on next page)

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(Continued from previous page)



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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

SPRINGFIELD, ILL.

ST. LUKE'S 1218 So. Grand Ave., E.
(5 min. from I-55) The Rev. William E. Krueger
Sun High Mass 10:15

SKOWHEGAN and PALMYRA, MAINE

ALL SAINTS', Pleasant St., Skowhegan
ST. MARTIN'S, US Rt. 2, Palmyra
The Rev. Richard Simeone, v
Skowhegan: Sun H Eu 7:30 & 11
Palmyra: Sun H Eu 9

KENSINGTON, MD.

CHRIST CHURCH Conn. Ave. & Franklin St.
The Rev. William M. Moore, r
Sun 8 HC, 10 MP; 15 HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex
Mon 5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30

MARTHA'S VINEYARD, MASS.

TRINITY (next to Town Hall, Oak Bluffs)
The Rev. B. Linford Eyrick, p-in-c
The Rev. Donald O. Wilson, (Aug 2, 9, 16)
The Rev. Donald R. Goodness (July 26, Aug 23, 30)
Sun HC 8 & 10:30 (music)
July 26, 4 — Bach: St. John Passion
(the David Hewlett Singers)

LEXINGTON, MICH.

GOOD SHEPHERD US-25 (Cor. Hubbard)
The Rev. E. F. Gravelle, r
Sun HC 8 & 10 (MP 25 & 45)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Sun HC 8:30, MP 10 ex 15 HC both services

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

RENO, NEV.

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

NEWARK, N. J.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, MP & HC 10; Daily HC 7:30 ex Fri 9:30

STONE HARBOR, N. J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun 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.

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

ST. PAUL'S (Flotbush)

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

GENEVA, N. Y.

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

The Living Church

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; 11 MP & Ser; Weekday HC Tues
12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days
8. Church open daily 8 to 8; EP Tues & Thurs 5:15

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.

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, 10, 11 (High); EP B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily
12:40-1, Fri 5-5, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30

THE PARISH OF TRINITY CHURCH

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



GRACE CHURCH
UTICA, NEW YORK

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.

The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Espagnol 25 monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

The Rev. Carlos J. Caguat, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, ass't r; the Rev. Lawrence C.
Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

BEAUFORT, N. C.

ST. PAUL'S 209 Ann St.
The Rev. John E. Gilchrist, r
Sun 8 & 11, Ch S 9:45; Wed 10

BLOWING ROCK, N. C.

ST. MARY'S OF THE HILLS S. Main St.
The Rev. George D. Stenhouse, v
Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser
2S & 4S

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; 10 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

LYNCHBURG, VA.

ST. JOHN'S Elmwood Ave.
The Rev. George Bean, r
Sun 8 HC: 10 MP (HC 1S)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
The Rev. Carroll E. Simcox, r
Sun H Eu 9

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL (Moose, Wyo.)
Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30
HC; Thurs 4:30 HC

July 19, 1970