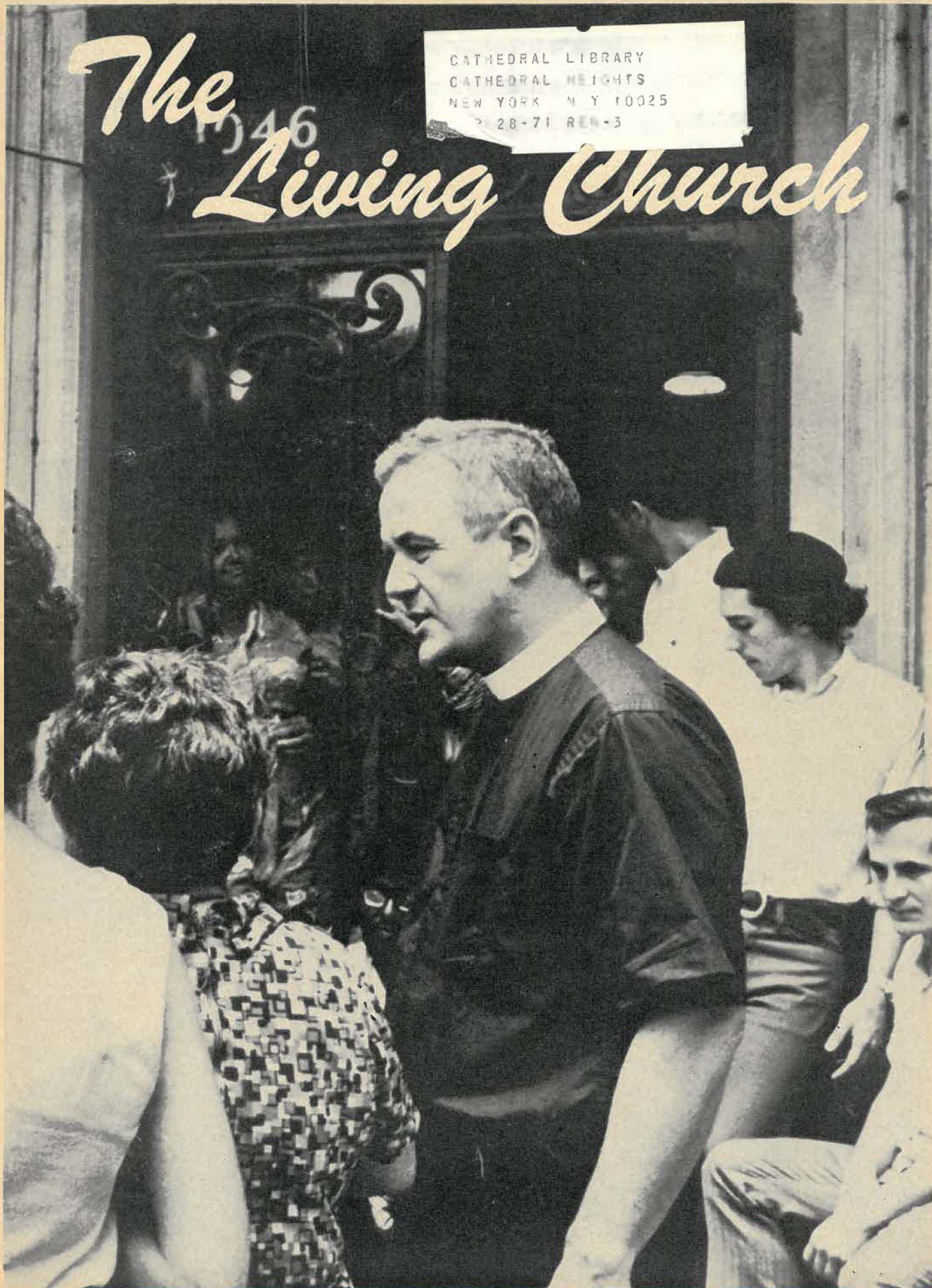
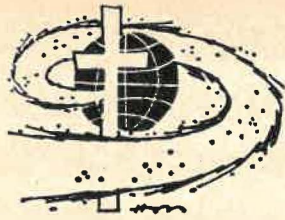


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The Living Church





With the Editor

Columnist Jack Smith of *The Los Angeles Times* recently remarked that he couldn't remember anything about the 1950s except that Eisenhower was president. He then tried harder and came up with Korea and Sputnik. A friend reminded him of Ed Sullivan and his wife recalled the sack dress.

Commendably, Mr. Smith did not sermonize that it was a bust as a decade because it was so easily forgotten. There is an almost universal fallacy about this which I now challenge. Mark Twain held it. He noted that Methusaleh had lived 969 years; "but what of that? There was nothing doing." This was intended as a put-down for the grand old man. I take the stand for Methusaleh. It is true that we remember no great labor-saving invention or glorious social revolution wrought by him in all those years; but it's also true that whatever mischief he did must have been quite venial at worst, since even the Bible doesn't record it. He may well have been the nicest person of his whole millennium, of the sort who builds fancy kites for the kids, the sort you want to have stay around forever—as he practically did.

The best eras of history, for both God and man, are those which have been forgotten, precisely because they were good. To be good is to be good anonymously, with no fanfare. The much time that Mr. Eisenhower spent on the golf course was not time spent in applying final solutions to other people. It is easier to forget an Eisenhower than to forget a Hitler. But what does that tell us about anybody—except ourselves?

Our guest editorialist this week is the Rev. David R. King, whose "Vote on GCSP Grants" appears on page 11. Fr. King is rector of St. John's Church, Elizabeth, N.J.

Edmund Burke was a devout churchman, troubled by political harangues from the pulpit. In his *Reflections on the Revolution in France* (1790) he declared:

"No sound ought to be heard in the church but the healing voice of Christian charity. The cause of civil liberty and civil government gains as little as that of religion by this confusion of duties (*i.e.*, politics and preaching). Those who quit their proper character, to assume what does not belong to them, are, for the greater part, ignorant both of the character of what they leave, and of the character they assume. Wholly unacquainted

with the world in which they are so fond of meddling and inexperienced in all its affairs, on which they pronounce with so much confidence, they have nothing of politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind."

Eighty years after the conservative Burke wrote those words, the liberal Matthew Arnold wrote: "Politics are a good thing, and religion is a good thing; but they make a fractious mixture." Burke and Arnold had in mind prescriptive politics, of the sort which says: "If you are a Christian, you must be for (or against) Candidate So-and-So; for (or against) free trade; for (or against) Home Rule for Ireland; for (or against) . . ." Here you can fill in today's issues, such as Nixon's Far East policy, the draft, public welfare, ABM.

Neither Burke nor Arnold would have denied that one task of Christian preaching is to form a Christian conscience in those who hear. Both would have denied that it is the preacher's task to *direct* that conscience. He who would be another man's conscience for him is in the service of Antichrist.

On Feb. 11, 1940, C. S. Lewis wrote a letter to his brother, in which he reported: "On Monday Charles Williams lectured, nominally on *Comus* but really on Chastity. Simply as criticism it was superb—because here was a man who really cared with every fibre of his being about 'The sage and serious doctrine of virginity' which it would never occur to the ordinary modern critic to take seriously. But it was more important still as a sermon. It was a beautiful sight to see a whole roomful of modern young men and women sitting in that absolute silence which can *not* be faked, very puzzled, but spell-bound. . . . What a wonderful power is in the direct appeal which disregards the temporary climate—I wonder is it the case that the man who has the audacity to get up in any corrupt society and squarely preach justice or valour or the like *always* wins?" (*Letters of C. S. Lewis*, 177. Harcourt, Brace, & World.)

Of course that is the case.

Nobody has ever come up with the final definition of Christian charity, but Bp. Charles Gore made this apt comment on it—that it is "reading statistics with compassion." A good note toward the final definition.

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*Director

†Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation manager.

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THE KALENDAR

August

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24. St. Bartholomew, Ap.
25. Louis, Kg.
28. Augustine, B.
30. Trinity XIV

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

Modeste in New Mexico

TLC for July 5 issue has a most revealing quotation, and a grossly erroneous report.

Last winter I publicly charged that the GCSP staff plays loosely with facts, twisting or omitting them to their own convenience and expediency. Mr. Modeste has done it again, according to your account of his speech in Albuquerque. In 1953, New Mexico and Southwest Texas moved from the status of a missionary district to that of a diocese when we were able to contribute to the national church budget an amount equal to that allocated back to this jurisdiction. We have never failed to pay 100% of our national quota until we deliberately withheld it over the Alianza grant. In 1969 the Executive Council pledged to this diocese \$35,600 for work among the Indians and Spanish-Americans. We pledged \$80,747 and paid all except for the allocation for the days remaining in December following the Alianza vote. From the same date we refused to accept money from the Executive Council and have funded the programs out of the withheld money. If these facts were not at Mr. Modeste's fingertips, they were at least available at a telephone extension at the 815 switchboard. This is only one of many, many deliberate distortions of fact which can be laid at the feet of Mr. Modeste.

The great error concerns Bp. Colin Winter's visit to our diocesan convention. Your report is correct in stating that the withheld funds have been put in escrow. They have not been offered to any missionary bishop. We did offer Bp. Winter a gift of \$16,423 from other funds, which he graciously accepted!

(The Rev.) JOHN W. ELLISON, Th.D.
Rector of the Church of St. Clement
El Paso, Texas

The Emerging Church

The church of the future, the "emerging church," in the words of Bruce Larson and Ralph Osborne, is being defined both by the far left and the far right wing, by the American Church Union and by *Faith at Work*. How God uses his wisdom to set at naught the wilfulness of men! Therefore

The Cover

The Rev. Robert O. Weeks, rector of the Church of the Holy Apostle, New York City, talks with demonstrators rallying in support of squatters who had moved into two vacant buildings opposite New York's Cathedral of St. John the Divine. The buildings are to be torn down to make room for a new home for the aged. The squatters, who contend that the Episcopal Church is financing the project, say the apartment buildings are in good condition and should be saved to provide much-needed housing. A complete story appears in the news section. (Photo from RNS)

we say to these two agencies of our heavenly Father, *si*. And to COCU, *no*. God is indeed working his purposes out, in his own dimensions, no regard being given to measurements valid in the business world.

Mrs. Vrbnac's guest editorial [TLC, June 21] reads like an article out of *Faith at Work* magazine, speaking to the heart as do Keith Miller, Overton Stephens, Ralston Young, and Lloyd Ogilvie. With no preoccupation with administrative forms, no devaluation of anyone's particularly-treasured, well-earned, denominated history, God's Holy Spirit comes amongst us in these latter days and asks us only to love, be humble, accept all our brothers. It stares us in the face; it is so easy. Take the unity of God himself for a model, blend with others on the practical level, just do the beautiful right and do not ask questions—obey, for we all know what and whom to obey. We will be judged on this basis alone.

God's power is exercised through his converted people, through his Spirit. It was never otherwise. This is familiar to us in time-honored words: "On this rock do I found my church, and the gates of hell shall not prevail against it."

DONALD A. WHITCOMB
Mount Vernon, N.Y.

Mass at the Pentagon

Here comes another "get-with-it" letter, but it will be restrained, as it comes from a moderate.

I sensed your great anguish when you wrote about your objections [TLC, June 28] to use of the Eucharist in connection with peace demonstrations, and I must say that I respect your sincerity, which was most obvious, but I too must anguish that you chose to speak of Christ as King, and to elevate him above the anguish of the world.

Christ is King, Priest, and Prophet. And he is more. He is fellow-sufferer, and Good Samaritan. He entered Jerusalem not to be lifted up in the Temple, but to suffer in the streets, and die outside the wall. He required no one to remove him from his anguish and passion. He did not require to be worshipped as a king who will not make cause with the anguish of his subjects. His "royal presence" spared him not the sharing of the grief of us all. You remind me somewhat of Peter at the supper, when he refused to accept Christ kneeling on the floor to wash dirty feet. Peter could perhaps have said, "Lord, your royal presence should not be so lowered. . . ."

No, I do not think your objection is very solid. Or perhaps it is solid in another sense.

And while I have your attention, may I recall you to the parable of the Good Samaritan. The Samaritan administered spiritual and physical largesse upon the wounded victim without any interrogation or exploration of the man, his background, or the availability of other resources. He took the man to a place of refuge, suffered with him through the blackness of the night, and in the morning he departed leaving a cash grant with no strings attached, except that

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he trusted a third party, the inn keeper, to use the grant according to the victim's needs. Please apply this interpretation to the fact that our church and its Executive Council are administering the largesse of the church to the victims of racial and class prejudice, which has robbed them of their natural powers and rights, and left them as "dead."

(The Rev.) CARTER J. GREGORY
Rector of St. David's Church

Highland Mills, N.Y.

Christ is King, Priest, Prophet, Fellow Sufferer, Good Samaritan — and also Lord. His servants want to be used by him. Those who say Mass in the Pentagon as a means of rotten-egging their political opponents obviously want to use Christ. This was and is our complaint. Ed.

Thank God and thank you for your fine editorial in TLC for June 28. It is heartening to see that at least there is one Episcopal clergyman in a position of influence in PECUSA who not only shows evidence of some sound theology but also of patriotism. I am also glad to see that Bp. Thayer disapproves of those bishops and clergymen who have neither the desire to uphold the sound traditions of our church and country, nor the ability mentally or morally to cope with a chaotic society in which we find ourselves. The unwholesome spectacle of two of our bishops invading the Pentagon to hold their unholy demonstration was bad enough and they rightly deserved conviction, but the prospect of this sort of demonstration continuing with the use of the Mass or any services of the church for these purposes ought to be immediately curtailed.

But what can we expect from our weak-kneed "hierarchy"? Or what can we hope for from a parish clergy who have substituted a mediocre sociology for preaching the Gospel, the Good News? This seems to be the usual fare we receive in our own parish church, or else, as on last Whitsunday, the sermon is omitted altogether. Perhaps the parson had nothing to say about this great event in the history of mankind! It is sad to think that a church which has always prided itself on being scriptural and famed for its excellent preaching has so digressed from this, when today a homily is ordered in every Roman Catholic church at every Sunday and holy-day Mass. Quite a change.

I hope that you will continue to give your readers such sound comments as you have been recently giving. More power to you and God bless your pen!

HOWARD SPENCER HANE

Chicago, Ill.

Your story [TLC, July 12] about the Episcopal Peace Fellowship and their blatant determination to celebrate a Peace Mass at the Pentagon causes me to wonder if those who are members of the organization really know what peace is. Their actions certainly did not demonstrate peace to the public, nor did their obvious pride in being arrested demonstrate their positions as reconcilers in the name of our Lord.

Perhaps members of the EPF need to be reminded of the biblical and historical meaning of the word (or concept, if you will) *peace*. Peace is the Hebrew word *shalom*, and is rendered almost always as a positive conception of a comprehensive word in the

Hebrew texts of the Old Testament. Its fundamental meaning is "well-being and harmony" in the totality of life. It represents harmonious community, and this, according to *all* Old Testament translations, is achieved only in conjunction with other souls.

Perhaps Malcolm Boyd, Ian Mitchell, and others—not to mention those bishops who have previously been arrested at the Pentagon—need to discover the Hebrew concept of *shalom* (peace) before prostituting all that it means to those, who in earnest, pray and strive for peace daily by first considering others.

Peace is the normal and proper condition of men in relationship with one another. It is enjoyed most intimately in the family and is then extended to others by a covenant which then determines relationships. It is obvious that the relationships being forced upon others by the EPF are a long way from "harmonious community," not to consider "covenant"!

(The Rev.) ROBERT S. SMITH
Rector of Grace Church

Huron, S.D.

Your story on the Pentagon Mass [TLC, July 12] was fair and accurate except on one point: our actions when the police tried to photograph us after arrest.

Lest any of your readers misunderstand, I wish to explain that we had no objection to being photographed, but on the advice of our attorney we did refuse to be photographed with the arresting officer in the picture. Our attorney advised us that such a procedure was illegal and we had every right to refuse. In every other way, we cooperated with the arresting officers.

On another minor point, we were arrested for "creating a loud and unusual noise," not just a "loud" one. We feel that at least it wouldn't be unusual if more Pentagon personnel attended church on Sunday.

NATHANIEL W. PIERCE

Co-Director of the
Episcopal Peace Fellowship

New York City

On Christianity

Fr. Rivers's letter [TLC, June 21] objecting to "A Wise Vestry Speaks" [TLC, Feb. 21] made me go back to the original editorial as I had not remembered being outraged by it. Although I can explain to Fr. Rivers how my agreement with the vestry comments does not preclude my agreement with him.

I assumed, perhaps wrongly, that the vestry objected to two trends that seem to come with total immersion in social affairs. One is the slighting of personal outreach. I know many clergymen who are so involved in social-welfare activities that they never get around to calling on the hospitalized, the shut-ins, or the bereaved of their parishes. Calling on the well and seemingly happy seems a totally lost art (as a member of two churches since my joining the Episcopal communion, I have yet to be called on by the rectors or by any of the laymen). No one can fault clergymen for working to better inter-racial feeling or feeding the hungry, but the individual is vital. More might be accomplished through personal contacts than has been accomplished through group thrust.

The second trend that many find upsetting is the preaching of specific social solutions

as the Christian solution. It is one thing to preach brotherhood, charity, and respect for life (all of which Christians agree are right), but another to preach that bussing is the only Christian alternative to segregation or that abortion is justified on grounds that it is better than over-population and therefore acceptable to Christians. These practices may be Christian and the best choices in a given situation, but I think we must be willing to assume that opponents to them may be following Christian principles too. Thus I think there is an obligation on the part of priests (and laymen) to urge us to think and pray about our stands on public issues, to point out appeals that work on our baser feelings (scare techniques such as block-busting, political appeals that would lessen the freedom of others, etc.), and point up our duty to feed the hungry. But the clergy should avoid the "Christianity and . . ." trap of which C. S. Lewis speaks. Too many priests find the noun following the "and" more powerful and compelling than the "Christianity."

Fr. Rivers may feel that priests, if they followed this pattern, would fall back on glittering generalities. This could happen but it need not. The two priests I have heard over the past two years have challenged me, chastised me, and prodded me through their sermons but I do not know where they stand on specific political issues.

DOROTHY WYNNE

Buffalo, N.Y.

TLC, July 12

Praise be for someone [TLC, July 12] who has the temerity to be disturbed by misrepresentation of ethical and moral codes and the courage to express it where it can be heard.

The church has in some manner nurtured a mutation of conciliatory genes which come into play when the going gets rough. Fortunately the laymen have not succumbed to a hoped for cross-pollination, which is why the church will be restored when the clergy respond to the same brand of courage and conviction. Until that time, laymen need encouragement from clergy who will speak out in their behalf. Praise be there are some who will.

LEONARD O. HARTMANN

Evanston, Ill.

Never on Monday

Dr. Porter's interesting and helpful article on "convenience" [TLC, June 28] reminds me of a parishioner I once had, who said "I am all in favor of the principles of the Oxford Movement, but I will not go to church on Saturday or Monday."

(The Rev.) MARTIN D. GABLE

Rector of St. Martin-in-the-Field

Atlanta, Ga.

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NEW YORK

Cathedral Is Picketed

The Cathedral of St. John the Divine, New York City, was picketed in late July by demonstrators who charged that the church is planning to demolish useable housing in order to build a "luxury old-age home" which could be constructed elsewhere. (See cover picture.)

The Rev. Canon Peter Chase of the cathedral staff told the demonstrators that the church is not involved in the project. He said Morningside House, Inc., has many Episcopalians on its board and is Episcopal-related but is not managed by the cathedral. He acknowledged he is a member of the board but only as a private citizen. Canon Chase also said, "no one believes us" when church backing of the project is denied. "We talk, but no one believes us. Ever since the Columbia revolt (two years ago), it's been fashionable to go after the institutions."

The demonstration came after 200 squatters had moved into six contested buildings across the street from the cathedral. The structures have been closed and the windows sealed for nearly two years. Squatters, who moved from Amsterdam Ave., said the closed buildings were in much better condition than where they lived. Electricity and hot and cold water are in the closed buildings which was not the case in their former homes, the squatters said.

Expansion of institutions in Morningside Heights has evoked community hostilities for some years. Tightly-knit block associations are prepared to battle any further encroachment on the housing which remains. The squatters say that Morningside House, Inc., may not be controlled by the cathedral but that it could influence the board to build its home for the aged in another place and reopen the apartment buildings.

SOUTHWESTERN VIRGINIA

Services Held for Ecuador Victims

Memorial services were held in Roanoke and Lynchburg for two teenage girls from the Diocese of Southwestern Virginia killed during a mudslide in Ecuador. They had been participating in a church-sponsored summer work project.

Miss Susan Talbot of Roanoke and Miss Rebecca Du Priest of Lynchburg were killed in mid-July when the jeep in

which they were riding was struck by mud and fell to a river 300 feet below a jungle road. Three other persons were hospitalized. The body of Miss Du Priest was not recovered despite intensive search by the Ecuadorian Army.

Twenty persons—6 adults and 14 young people—left the diocese early in July to work in the Quito and Guayaquil areas of Ecuador. Members of the party not involved in the accident have decided to complete their assignments.

The Rt. Rev. J. Brooke Mosley, deputy for overseas relations for the Executive Council, conveyed the "love and concern" of the church to those injured and to the families of the dead girls.

Since the above information was printed, word has been received that the body of Miss Du Priest was found in a sand bank of the Pastaza River three miles from the site of the accident. A group of soldiers of the Ecuadorian Army recovered the body.

Rebecca Du Priest was buried in the cemetery of Puyo, since, the report stated, it was impossible to send her body to her home town of Lynchburg, Va. The burial Service was read by the Rev. Messrs.

Malcolm Brown and Joaquín Noroña, evangelical pastors of the Puyo area, and the Rev. Frs. Louis Fischer III, vicar of St. Stephen's Church, Forest, Va., and Onell Soto, vicar of St. Nicholas' Church, Quito.

Mrs. Fischer and Barbara Halley of Roanoke, two of the injured persons in the accident, were able to leave Ecuador for their homes. At the latest report, the Rev. John J. Krulis, rector of All Saints' Church, Norton, Va., was still hospitalized in Ecuador recovering from his injuries.

The second part of the youth exchange is in operation with five Ecuadorians working with young churchmen in the Appalachian areas of Virginia.

SEMINARIES

Bloy House Moves to Claremont

Bloy House Theological School, located over the past four years in Pasadena, Calif., has moved to the campus of the School of Theology at Claremont, Calif. According to the agreement worked out by the trustees of both schools, Bloy



CANON BECOMES PRESIDENT

The Rev. Canon C. Leslie Glenn, sub-dean of the Washington Cathedral, was recently installed as president of the Washington Rotary Club for 1970-71. The club has many civic enterprises such as Boys Club work, serving the wounded at Walter Reed Hospital, and crime prevention. The picture shows the ceremony held each year when a member of the Boys Club presents the incoming president with a gavel. Shown with Canon Glenn are Gary Lee Brown (1) and Charles Reynolds, one of the leaders of the Boys Club.

House is now officially affiliated with the Claremont School. The trustees of both schools agree that each of the parties will "recognize the complete and separate identity of the other and shall respect the legal rights and ecclesiastical principles and polity of the other."

The School of Theology at Claremont was founded and organized under the auspices of the Southern California-Arizona Annual Conference of the Methodist Church. It is, however, multi-denominational in relationship and ecumenical in spirit. The Disciples of Christ have a Disciples Building on the campus. Roman Catholics are sounding out possibilities of cooperation. Many traditions are represented on the faculty and among the students (about 300).

Bloy House, which began as an extension program of the Church Divinity School of the Pacific, in 1958, became independent in 1962 and incorporated under California law in 1967. It is not a diocesan school, but serves the Episcopal Church as a whole, concentrating primarily on late vocations and auxiliary (*i.e.* non-stipendiary) ministries. Among the Bloy House trustees are the Bishops of Los Angeles, Arizona, and San Joaquin.

MICHIGAN

Inner-City Parish Conducts Telephone Ministry

"Hello Daily" is a new service for elderly people in Detroit who are alone—and for people who aren't. The idea is to get the two together. This is being done in Detroit's inner city at St. Cyprian's Church, an almost totally black congregation. It works this way: An elderly person living alone who wants someone to check with him daily leaves his name, phone number, and address with the church office. A volunteer arranges with the person to call him at certain times each day. When there is no answer, the volunteer tries again in 30 minutes. If there's still no answer, someone drives out to make a personal check.

It's a free program, available to anyone in the Detroit community, says the Rev. Malcolm G. Dade, rector of St. Cyprian's. The clergy assist in directing elderly people to social service agencies when this is indicated. "Hello Daily" is also a project of a white suburban church, St. James, of Birmingham, Mich., which is funding the entire project.

It all began when the rector of St. Cyprian's called an elderly parishioner. She was grateful for his call since his was only the second she had received in weeks. Canon Dade got in touch with the other person who had called and asked why she didn't call more frequently. It was a story of good intentions, but no action. "People want to, but they just don't," said Fr. Dade. So he put it on an organized basis.

Canon Dade and his assistant, the Rev. Thomas Wilson, are training volunteers needed for the project. "They'll be trained to move personally and impersonally," the rector said. "Personally with warmth and love and impersonally in the sense they don't get too intimately concerned with persons' private lives. We don't want them to become a bunch of busy-bodies."

SAN JOACHIN

Clergy Express Opinions

A "straw poll" sampling of Episcopal clergy opinion was recently taken in the San Joaquin Valley. Results were as follows:

(✓) "I favor COCU as far as I understand it." Yes—5.6%; No—56%; no answer—38.4%. (95.4% had read COCU's *Principles of Church Union*, 73% had read the recently-published *Plan of Union*.)

(✓) "I would serve as a minister of COCU." Yes—16.8%; No—34.2%; No answer—44.8%.

(✓) "I would be a 'continuing Anglican'." Yes—61.6%; No reply—all others.

(✓) Concerning the General Convention Special Program, 56% would favor it "with reforms," 33.6% are opposed to it altogether.

(✓) Concerning a central data bank for the deployment of clergy, 50.4% go along with it, 28% oppose it, the rest are undecided.

(✓) 94.4% voted for some type of "decentralization" of the Episcopal Church; no one indicated support for a more centralized church government.

EXECUTIVE COUNCIL

Minority Report on GCSP

Fifteen members of the Executive Council of the Episcopal Church have signed a memorial to the 63rd General Convention, which is intended to be a minority report to the report of the council to the convention. The text of this report, with the names of its signers, follows:

The members of the Executive Council whose names are signed to this memorial affirm their belief in the aims and purposes of the General Convention Special Program, as presented by the Presiding Bishop in Seattle in 1967 and adopted by the 62nd General Convention. Especially we affirm our loyalty to the criteria set forth by the General Convention for the administration of the program, and particularly to the directive to confine grants to non-violent organizations.

We believe, however, that in certain cases, notably the so-called Alianza grant, the Executive Council has exceeded its authority in disregarding or nullifying these criteria, and in so doing—in the instance cited by the close vote of 23 to 21—has alienated certain dioceses and individual communicants, has contributed to the unfortunate polarity of the church, and has aggravated the financial crisis that has led to the reduction of many

aspects of the church's program, especially its support of the church's mission at home and overseas.

We believe, moreover, that the diocesan leadership of the church, through the bishop and his duly constituted advisers, should not be overridden except for the gravest causes, insofar as the matter concerns organizations based or largely operative within any diocese.

In respect to grants under the General Convention Special Program, we believe that neither the Executive Council nor the Presiding Bishop should make either a regular or an emergency grant to any organization whose headquarters, or a major part of whose activities, fall within an area in which the bishop holding jurisdiction, with the advice and consent of his executive board, standing committee, or diocesan convention, has expressed the considered opposition of the diocese to such grant, unless and until the bishop and/or his appointed representative or representatives, has had an opportunity to present his case to a regular or special meeting of the Executive Council, and then only upon the affirmative vote of two-thirds of the elected membership of the Executive Council.

We therefore memorialize the General Convention to reaffirm and clarify its criteria and directive to the Executive Council in the matter of grants under the General Convention Special Program; making it clear that such grants shall not be made to any organization that advocates or practices violence in achieving its objectives, taking into account not only the declared aims of such organization but its record, and the records of its principal officers, including the conviction of any of the said officers for crimes of violence in any local, state, or federal court, and not reversed by appeal to a higher court.

We further memorialize the General Convention to direct the Executive Council that, in considering any particular grant under the General Convention Special Program, if the bishop of a diocese in which is located the headquarters of the grant applicant, or within which a major part of the grant applicant's activities are to be conducted, shall, with the advice and consent of his executive board, standing committee, or diocesan convention, declare in writing or by testimony before the Executive Council the opposition of that diocese to the proposed grant, such grant shall not be made except upon affirmative vote of two-thirds of the elected members of the Executive Council taken at a regular or special meeting of the Executive Council. We therefore propose to the 63rd General Convention the two resolutions set forth below.

Resolution #1

Resolved, the House of _____ concurring, that the General Convention reaffirm the criteria set forth in Resolution No. 6 of the Program and Budget Committee as adopted by the 62nd General Convention (*Journal*, pp. 430-431) for the General Convention Special Program, except that the proviso at the end thereof be amended so that it shall read:

Provided, that no grant under this program, or otherwise, shall be made to any organization which advocates or practices violence as a part of its program, or in which any officer shall have been convicted in any local, state, or federal court for any crime of violence, in connection with such organi-

zation or while serving as an officer or agent thereof, unless such conviction shall have been reversed by a duly constituted court of appeal.

Resolution #2

Resolved, the House of _____ concurring, that the Executive Council be instructed, in its administration of the General Convention Special Program, to cause notice to be given in writing, at least 30 days prior to its consideration of any proposed grant, to the bishop of the diocese or dioceses within which the headquarters or a major part of the operations of the proposed grantee are located; and that if the bishop, acting with the advice and consent of his executive board, standing committee, or diocesan convention, shall within that period declare in writing the opposition of his diocese to the proposed grant, then the Executive Council shall grant the bishop and/or his representative or representatives the opportunity to present the reasons for his objection to the Executive Council; and in such case the said proposed grant shall not be approved except by the affirmative vote of two-thirds of the elected members present at a regular or special session of the Executive Council.

Respectfully submitted by the members of the Executive Council whose names are subscribed below.

✦ Albert R. Stuart	Stephen R. Davenport, II
✦ Wilburn C. Campbell	Clifford P. Morehouse
✦ Archie H. Crowley	Emmet Harmon
✦ George M. Murray	Herbert V. Walker
✦ Russell T. Rauscher	William G. Ikard
Edward E. Tate	Charles M. Crump
Charles A. Higgins	Prime H. Osborn
	Luetta Bailey

EUTHANASIA

English Theologian Urges Reappraisal

A radical reappraisal of the Christian attitude to euthanasia—so-called “mercy killing”—was urged by Prof. D. M. MacKinnon, a distinguished Anglican theologian, in the Church of England journal, *Crucible*, published in London.

His article entitled “Death as Part of Life,” revolved around what he called a “contradiction between the clashes of two elements in the Christian tradition about the business of dying: the emphasis on the duty of preparation, and the emphasis on death as something that overtakes us, when God so wills, that we receive from the hand of God.” With this he links the kind of ordeal described by Simone de Beauvoir in her account of her mother’s death from cancer of the bowel, and comes to the conclusion that he is “convinced that there is need for most radical reconsideration by moral theologians of the supposedly Christian attitude to euthanasia.”

Prof. MacKinnon said that he has written his article as a plea for radically-revised spirituality rather than as a direct contribution to a campaign for new legislation. “Yet,” he added, “it would be disingenuous for the author to pretend that it does not call for a sequel in which

maybe, by the cooperative efforts of moral theologians, doctors, and lawyers, its practical consequences may be fully drawn out in terms of statutory provisions that may be offered to the individuals in respect of the termination of his or her life, and the most carefully built-in safeguards by which they may be protected from cruel abuse.”

Earlier in his article Prof. MacKinnon referred to the problems facing present-day man as a result of his achievements. He says the “population explosion” itself is only one instance of a threat created by the increasing elimination of killing diseases.

“When one contemplates the fact that with increasing ‘medicated survival’ there is inevitably a corresponding increase in the number of persons overtaken by senility before they die,” he said, “one has to ask oneself what sense attaches to the traditional Christian insistence on preparation for death. What of death for which preparation is impossible?” He added, “If a man or woman decides that he or she must accept the horrors of the kind of terminal illness that Simone de Beauvoir describes as her mother’s lot, that is his or her decision. It must be made with full awareness of the weight of suffering this heroism must necessarily impose on relatives, friends, nurses; but it is a decision that must be respected.

“Yet if others, more sensitive perhaps to the transformation in this present age in the ways in which men must see their relation to their faculties, humbly before God, resolve in advance of the onset of such illness . . . that in face of such threats, they must be free to lay down the burden of their lives, their decision also must surely be respected.”

Prof. MacKinnon has been a professor of divinity at Cambridge University since 1960. Before that he was for 13 years Regius Professor of Moral Theology at the University of Aberdeen.

ECUMENICAL RELATIONS

Anglicans, Lutherans to Resume Dialogue

A new stage in the Anglican-Lutheran dialogues will be reached when members of both churches meet in Oxford, England, for a five-day session of theological conversations beginning Sept. 7. An announcement said the two teams would be headed respectively by the Rt. Rev. Ronald Williams, Bishop of Leicester, and Apb. Gunnar Hultgren, the former Primate of the Church of Sweden who retired in 1967.

A full agenda for the conferences was not given with the announcement of the meetings, but participants are scheduled to discuss “The Role of Theology and the Concept of Orthodoxy,” “Scripture and Creeds,” “Confessional Documents,” and “Gospel and Church.”

CONVENTIONS

West Missouri

Meeting in Sedalia, Mo., the 81st annual convention of the Diocese of Missouri approved their bishop’s request for a coadjutor. (The Suffragan Bishop of the diocese—the Rt. Rev. Robert Spears—was elected Bishop of Rochester after being in West Missouri just three years [TLC, May 24]). The Rt. Rev. Edward R. Welles, diocesan, said that a coadjutor would allow for a smooth transition at the time of his retirement which is still some years away. Bp. Welles is 63.

The convention Eucharist was celebrated in Calvary Church, but business sessions and the large evening service were held in Broadway Presbyterian Church.

Convention actions included:

(✓) A vote to send consultants, not additional representatives, to Houston. These people will give on-the-spot aid to the bishops and deputies;

(✓) Defeat of resolutions that would have cut by half the amount of money sent from West Missouri to the national church in 1971, or would have reduced payments to the national church by the same percentage that the diocesan mission budget was reduced. [The pledge roll call of parishes made for the 1971 mission quota budget resulted in a total under that for 1970—\$205,069, as against \$251,199 for this year. Some parishes made no pledges and some promised to review the matter after the Houston General Convention];

(✓) Memorials to General Convention, the Presiding Bishop, and the Executive Council, asking that an evaluation of the GCSP be undertaken by a “special impartial committee established for that purpose, said committee to report to the Presiding Bishop and the Executive Council with specific recommendations, and that the General Convention act to change the procedures to allow for grants in aid specifically to church-oriented needs for at least 50% of the moneys expended annually”;

(✓) A memorial to General Convention that GCSP grants which are opposed by the local bishop and the standing committee receive a three-quarters vote of the Executive Council before being funded;

(✓) Giving the vote to 18 year olds in the church in West Missouri;

(✓) Support of the \$20 million expansion program of St. Luke’s Hospital in Kansas City;

(✓) Approval for a youth-oriented program to be devised for presentation to the 1971 diocesan convention.

In his address, Bp. Welles spoke encouragingly of the non-stipendiary priesthood, and convention addressed itself to the matter. Training sessions for this work are held regularly in Springfield and Kansas City.

Lift Up Your Hearts

YOU MUST BE KIDDING, my heart is so heavy I can't lift it.
You don't understand, mine is so fragile it will break.
You give directions, but I have lost mine and there is only an
emptiness and loneliness.

You are wonderful, my heart is laughing with joy and rises and
flies like a kite.

You have made a great promise, but my heart is broken in a
thousand pieces.

You must be patient, my heart is away for awhile and I cannot
bring it back just now.

You must first assure me, my heart is fearful and hiding to keep
anything from happening to it.

You must forgive me, my heart is full of shame and selfishness.

You must be very strong, my heart is united with another, another
and another — it is very full.

You must reach out to me, my heart is cold and self-centered and
I want to hold on to it.

You must have been watching me, my heart has been waiting for you.

Lift up your hearts —

Heavy, fragile, empty, laughing, broken, selfish, absent,
shameful, waiting, hidden, and full —

Lift them all up.

We tried all at once and all together. We really tried. We could
not do it alone.

Then Someone reached down and with one mighty pull and push
we made it.

There they go. We did it. *Whoopie! Hosanna!*

Glory be. All those hearts together — all sorts and conditions —
all sharing — all united — all one.

What goes up must come down. Here they come. Now don't leave without
your heart. The broken ones have been mended. The lost ones have been
found. The shameful ones have been forgiven. The heavy ones have been
lightened. The fearful ones have been comforted. The empty ones have
been filled. The glad ones have been given an added joy. The lonely
ones have found a friend. The full ones have been given a greater
capacity. The selfish ones have been set free. The waiting ones have
had their meeting. What comes down must go out. And in each heart
there is a quiet refrain: *Let not your heart be troubled; ye believe
in God, believe also in me. . . .*

Go, go, go, and everywhere you go I will go with you. Lift, lift, lift —
and everything you do I will lift with you.

*Holy, holy, holy, Lord God of Hosts, heaven and earth are full of
thy glory.*

William A. Dimmick

Robert B. Horine, Jr.

What About PECUSA's Goals?

One parish reports on its study of the "Planning Progress Report on Goals for a Strategy for Mission 1971-1976, of the General Convention of the Episcopal Church, Proposed for General Convention Action in 1970, Subject to Review and Revision in 1973," put out by the Executive Council's Strategy Planning Commission.

"YES," said Mark impatiently. "I called on you with Lord Feverstone a few days ago. You gave me to understand that you were offering me a position on the sociological side of the N.I.C.E. But as I was saying. . ."

"One moment, Mr. Studdock," interrupted the Deputy Director. "It is important to be perfectly clear what we are doing. You are no doubt aware that in certain senses of the words it would be most unfortunate to speak of my offering anyone a post in the Institute. You must not imagine for a moment that I hold any kind of autocratic position, nor, on the other hand, that the relation between my own sphere of influence and the powers—I am speaking of their temporary powers, you understand—of the Permanent Committee or those of the Director himself are defined by any hard and fast system of what . . . er . . . one might call a constitutional, or even a constitutive character. For example. . ."

Certainly that made things clear for Mark Studdock! The conversation occurred in the chapter, "Elasticity," of C. S. Lewis's novel, *That Hideous Strength*. Earlier in the chapter, Miss Hardcastle, of the institutional police, had warned Mark: "Making things clear is the one thing the D.D. can't stand. . . That's not how he runs the place. And mind you, he knows what he's about. It works, Sonny. You've no idea how well it works. . ."

When Mark joined the National Institute of Coordinated Experiments, he found himself frustrated by the organization's "elasticity." None of his questions were answered directly and for awhile he was infected himself. N.I.C.E. turned out to be a diabolical institution, which explained why the D.D. was loath to state his exact position, to name the purpose of the institute, to spell out the relationship of the individual to the organization, or to commit himself in any way.

"ELASTICITY" or "flexibility," as it is sometimes called, is a valuable asset, particularly to the diabolical institution or individual. If the adversary does not state his case directly, avoids openly declaring himself, he can work for long periods undetected. There may be some suspicions, but nothing you can put your finger on.

Following such a policy, it is possible to make an organization or a cause romantic or attractive without ever giving the rank and file the least idea of its ultimate aims until it is too late to pull out. It is a sort of confidence game, long used by politicians. It is not true that politicians make a lot of promises, some of which they keep and some of which they don't. Few promises are made. If you listen casually during a campaign, you will believe you have heard promises. But if you listen carefully you will learn there is only the illusion of promise. The speeches were planned to leave the impression that something had been said without actually saying anything. The technique is akin to "parrying questions"

or "side-stepping issues," activities quite familiar to those of us who have been reporters, and to those discerning viewers of the television news conferences and press panel shows.

"Elasticity" has victimized most of the people who have had the guts to tackle government inefficiency or dishonesty, and even the poor peasant who searched city hall for someone who would take the responsibility for having raised the assessment on his house. The elasticizers now have in their camp the ultimate weapon, the computer. The man, in his role as citizen, credit card user or savings and loan investor, who has attacked the pronouncements of the computer, knows the final frustration. What can you do with an opponent who is nameless, faceless, emotionless, apparently unreachable?

Directionlessness is met everywhere. Conferences no longer aim for solutions. Instead, they are "open-ended." Good and bad are not taught. Ethics are "situational" or "contextual." "Elasticity" allows the hearer to hear what he would like to hear. And besides protecting the elasticizer from possible criticism and allowing him to move in any direction he chooses, it may free him of the responsibility of choosing any direction whatsoever. In this web of sticky ambiguities, it is easy to deliver your soul to the devil long before you are aware you have been dealing with him.

Louis Cassels wrote recently about the success of the pentecostal sects. One reason for their rapid growth now, he said, while the rest of us are stagnant or losing ground, is the security they offer. These

The Rev. Robert B. Horine, Jr., is rector of St. Stephen's Church, Covington (Latonia), Ky.

groups state their position and invite those who agree with them to join. They know exactly who they are and where they're going and they tell it in plain words. There is no question of directionlessness or deception.

Meanwhile, in the Episcopal Church, we are doing many "meaningful" things and saying many "meaningful" words. But the laymen and the clergy in the provinces distrust the leadership of the church not simply because they often fail to do as we would like, but because they are apparently infected with, or have consciously adopted a policy of, elasticity. Not only is there purposeful deception, as when a South Bend deputy was refused the available information on whether the Black Economic Development Conference and the National Committee of Black Churchmen had interlocking directorates, but there now appears to be purposeful vagueness, aimlessness.

Our parish was one of those chosen this year to study "Planning Progress Report on Goals for a Strategy for Mission 1971-1976, of the General Convention of the Episcopal Church, Proposed for General Convention Action in 1970, Subject to Review and Revision in 1973," put out by the Executive Council's Strategy Planning Commission. The goals had been developed from the "issues" which were "reviewed in October of 1969." We were to set up a committee in our parish to study the goals, then rate each goal according to whether it was of "average importance, less than that, more than that, whether it should receive no attention, or whether we had no opinion." These were the only options.

Most of the goal titles sound good: "Authentic Indigenous Mission," "Clear Funding Policies," "The Church and Social Welfare," and "Addressing Root Causes of World-wide Social Problems." At first reading, the elaboration of these goals also sounds good. But a second reading, remembering questionable actions of church leaders in recent years, gives the reader pause. What does this say? What does this mean . . . exactly?

Under Goal 7, "Empowering the Excluded in the Democratic Process," the elaboration talks about giving money to help poor people to get "voice, vote, or economic power in community decisions." Too, we are to "demonstrate a range of feasible church actions (by parish, dio-

cese, or ecumenical agency) which reveal and reverse any bias of present decision-making structures against minorities and the poor." (This one may bear some questioning.) Finally, we are to "discover mutually beneficial possibilities in program collaboration between units of this church and other groups (as among students, professional associations, 'drop-outs,' women's organizations, etc.) actively concerned for alternative ethical and vocational values within the American community." (This one may call for a lot of questioning. What does it mean to "collaborate with groups actively concerned for alternative ethical and vocational values"? What *are* "alternative ethical and vocational values"?)

Our "Authentic Indigenous Mission" says we are to make our plans "fully sensitive to rising demands for self-determination, justice and peace." "Clear Funding Policies" are also to be developed "taking into account local movements for justice and self-determination among persons both within and outside the church." These goals apply both to overseas and domestic mission. In the light of our attitudes toward the Black Economic Development Conference, the Black Panthers, the Alianza, and some other questionable organizations, the terms "fully sensitive," "taking into account," "local movements" are much too vague.

Then, there is "The Church and Social Welfare": The Executive Council will "monitor and influence national and international policy development and administration in those areas which deal with issues of human welfare, such as work and livelihood, housing, environmental resources, and in particular the areas of population control, food production and distribution, trade, and aid." Are we being overly suspicious about the words "monitor and influence national and international policy development and administration"? Does this mean what it sounds like it means?

Next, "Addressing Root Causes of World-wide Social Problems" would have the Executive Council within the next six years "develop more rigorous styles of ecumenical and international collaboration in support of programs addressing root causes of world-wide social problems, building new styles of community and action, and broadening the power of the poor."

If we follow our plan for Goal 5, "New 'Criteria of Success,'" we can, by 1976, expect national, diocesan, and local actions in which, among other things, "the church is able to collaborate with or challenge other systems of society out of a clearer sense of her own mission."

Under Goal 9, "International Peace and Justice," the Executive Council, in cooperation with other interested groups, including U.S. and overseas dioceses, is to attempt to bring about "a re-ordering of national priorities reflecting the belief that international security is a function of the just distribution of power and resources rather than of simple military capability. A measure of success will be changes in the relative percentage of U.S. budget committed to military and defense programs to that committed to domestic and international development." And so on.

FIRST, to be fair, there are goals proposed which, interpreted by a hard-nosed Christian, would be both worthwhile—sharing our wealth with the poor—and in keeping with the Christian ethic. Too, it must be admitted that the word "witness" does appear in Goal 20. But the emphasis appears to be—it's hard to tell for sure—on influence, pressure of governments and other groups which might be of use in attaining our "goals." How they are to be influenced is, of course, not spelled out. While the Episcopal Church may not be expected to take up arms to press its objectives, it seems somehow ominous that in Goal 11, "Clearer Understanding of Violence," the report speaks of the "distinction between that which is legitimate dissent, sometimes classified as violence, and that which is crime." The report leaves open, in the wording, the possibility that violence may legitimately accompany dissent, or even *be* legitimate dissent.

The committee of St. Stephen's Church found it morally impossible to respond to the goals within the framework provided. There was no option that said "What do you mean?" Finally, we reported that the goals which the Strategy Commission said were drawn from "a careful distillation" of the goal committee's work were still quite murky.

"We cannot weigh and respond intelligently," we reported to the commission, "to goals which are described so vaguely. The wording in many places is so ambiguous that the goals would be useless as serious statements of aims, or, worse yet, might be interpreted as license for actions in conflict with the Christian ethic."

One observation we made was that there is in the goals report a discernible theme of emphasis on the church as a power, as a manipulator of governments, their agencies, groups of people. We said we were irrevocably against "any such prostitution of the Christian vocation." We hope that was clear.

The Atheist

There he lies in state—
all dressed up and no place to go.
He seems a little let down;
perhaps he lacks invisible means of support.
He never believed in God.
Fortunately,
God believes in him.

Robert Hale

EDITORIALS

Vote on GCSP Grants

A PROPOSAL has been advanced by several diocesan conventions that a two-thirds vote of the entire membership of the Executive Council be required to override the objection of a bishop and his standing committee to a particular grant under the General Convention Special Program. In response, the GCSP Evaluation Commission, meeting in April, came to the consensus that this suggestion "would thoroughly vitiate self-determination and impugn the credibility of GCSP with those whom it seeks to serve." The arguments for the "two-thirds" requirement, however, do merit consideration.

Most importantly, the "two-thirds" stipulation would ensure that a considerable and significant majority of the distinguished representatives of the entire Episcopal Church who constitute the Executive Council are in favor of a controversial grant. Wisely, a local bishop would not be given an outright veto, for in that case the Episcopal Church might be prevented from rendering assistance where it was especially needed. On the other hand, advocates of the GCSP would have a stronger hand in justifying debatable allocations of church funds. To an objector to a grant they could now say, "The diocesan bishop may have been opposed to this action, but two out of every three of the respected and representative clergymen and lay persons serving on the Executive Council felt the decision was the right one to make." How much more persuasive of skeptical and fearful minds than having to admit, as in the case of the Alianza affair, that approval was given by only a majority of two, and that the whole membership of the Executive Council was not in attendance when the vote was taken. Furthermore, such a rule would give recognition to two related facets of the Episcopal Church's nature.

The Episcopal Church is both a regional organization and a national body. In a particular geographical area it is represented by a bishop and a number of congregations; bishop, other clergy, and lay people form its local embodiment, and as such deserve the respect of the national executive organ of the church.

At the same time, the Episcopal Church is also a nation-wide entity, represented and served by the Executive Council; and the larger whole finally is more important than any one of its constituent parts. The "two-thirds" rule would give a voice in proper balance to both these elements; and by requiring a 66 $\frac{2}{3}$ vote, it would provide a conclusive demonstration of the larger body's will, and prevent a bare majority having its way over a large minority.

But how about the objections raised to the "two-thirds" proposal? The first objection is that it would weaken the principle of "self-determination" for community groups, so basic to the whole conception of GCSP. But how would this principle be "vitiating" thereby? No organization is now being told how to run its operation, so long as it does not "advocate violence." Where is a new "string" to be seen? The "two-thirds" rule may indeed narrow slightly the range of the GCSP,

for a group like the Alianza might not now be "funded." But since over 140 of the over 150 projects receiving Episcopal Church support have been non-controversial, the gain in terms of wider general acceptance of the whole program would seem to offset the loss involved in the rejection of dubious enterprises like the Alianza and Malcolm X University.

The second objection to the "two-thirds" requirement is that this condition would serve to make the GCSP less trustworthy in the eyes of the poor and powerless. Again, why? Such people are no fools. Whether the rule be a simple or a two-thirds majority, they must realize that local Episcopalians can be far less sympathetic than denominational executives in New York City, that the Episcopal Church is experiencing a conservative and even racist backlash, and that the Episcopal Church as a whole is not exactly synonymous with altruism and liberalism. The credibility of the church's unselfish intent to be of disinterested help might actually be enhanced by the fact that, despite local opposition (and even threats), *two-thirds* of the representatives of the church as a whole gave ear to a controversial group's appeal.

The "two-thirds" proposal, then, is a modest concession to the critics of the GCSP. It will do no harm, and will help win wider support within the Episcopal Church for the form of ministry which the GCSP represents.

DAVID R. KING

"Hello Daily"

IN the community surrounding any parish in the land there are an ever increasing number of aging people who live by themselves and who commonly "get lost" from the sight and mind of their human brethren—even their brethren in the churches. The rector of St. Cyprian's Church in Detroit's inner city has shown some practical ingenuity as well as Christian concern in tackling this problem in his own neighborhood. (Story in news section.) The fact that his is an inner-city parish is of no special importance; elderly people in suburbia or out in the country are just as isolated and forgotten, if not more so. The problem is everywhere.

St. Cyprian's "Hello Daily" program is not copyrighted, and can be made to work for any parish whose people care enough to make it work. May it be a good contagion throughout the land.

To Jesus

Keep on loving me—
I fall so often
I am getting
airsick.
Your love
is my
parachute.

Judy Sternbergs



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Book Reviews

THE SPRING WIND. By Gladis DePree. Harper & Row. Pp. 112. \$3.95.

Vividly written by a missionary wife and mother in Hong Kong, *The Spring Wind* deals with personal and social problems and insights in the context of people and experiences she met. Her study of differences of culture and attitude and her own adjustments thereto are excellent. The drawings by James N. Howard delightfully enhance the pleasure of the book, which is marred by Gladis DePree's occasional lapses into jargon terms, clashing with her normally fine English style and neat bits of Chinese. All her specifics are sound, her ideas debatable, but her glancing reference to older missionaries shows great ignorance of the courage and direct trust in God of those who served him under despotic, unfriendly, and alien governments, not troubled by paternalism, and of the fact that those missionaries, as young and untried as the DePrees, were the first of their kind in every way.

MARY TYNG HIGGINS
Trinity Cathedral, Little Rock

THE ARROGANCE OF PIETY. By Chandler Sterling. Morehouse-Barlow. Pp. 142. \$4.

Some months ago Chandler Sterling resigned as Bishop of Montana after 11 years. He had done what he could. Tired and fed up, frustrated by the morale-officer constraints of the episcopate, he saw that it was time for another to take over. The relief from duty brought with it a restored clarity of vision about the church. He began to see the arrogance of much churchly piety. A profusion of prophetic images came to him: the church on a collision course with tomorrow; the church in a holding pattern over a new age; the church one move behind in a losing game of chess; the church after a rock slide desperately trying to maintain the old angles of repose. The apostolic faith, celebrating what God has done and is yet doing, has been arrogantly replaced, it seemed, by a barbarian folk-faith which trusts in human efforts. We are a group still officially making extraordinary claims, says Sterling, but content to remain ordinary. Sensitive clergymen and laymen are increasingly going underground. In the Surface Church everyone is consequently annoyed with everyone else. What is absent is the ancient unifying force of conversion. Concerned with members and pledges, not converts, business-executive-bishops try to prop up an organization which has lost touch with the Spirit.

Bp. Sterling's vision is hardly new these days. The story of his life, however, raises the question as to whether such a vision is vouchsafed only those church-

men willing to resign the mazes of organization and seek the wilderness. I hope the bishop, for his own sanity, has read *A Passage Through Fire* by Jean Montaurier. It comforted me almost as much as *The Arrogance of Piety* disturbed me.

(*The Rev.*) ROGER MARXSEN
Christ Church, Macon, Ga.

SATURDAY WAITING. By Jerome Nilssen. Art by Robert McGovern. Fortress Press. Pp. 161. \$5.95.

Saturday Waiting is an unusual volume. It is David Qualley's story of his search for himself, literally slipped in between the pages of a book of pen-and-ink drawings depicting the events of Holy Week—the "Jesus book," a wedding gift from David's adoptive parents.

Now in his early forties, David is beset by many not uncommon problems and frustrations—aged parents in a nursing home, a marriage that is somewhat less than ideal, a run-away daughter. In addition, there is the ever-present question of his true identity, symbolized by a baptismal certificate bearing no surname which was stuck between the pages of the "Jesus book." Confused and concerned, David reviews his life in search of an answer to the age-old question, Where did I fail? The tale is addressed to the run-away, Claudia. It is a rather ordinary life story, told with flashes of extraordinary self-insight. Singularly, the "Jesus book," which has played so important a part in David's life, includes no resurrection drawing. Nor does David find any truly convincing explanations or satisfactory answers. He is left searching. Yet in a final letter to Claudia, telling her of her grandfather's death, there is a glimmer of hope—the hope of faith and of his daughter's eventual return. Between Good Friday and Easter Sunday comes Saturday—waiting.

Jerome Nilssen's text and Robert McGovern's drawings combine to make *Saturday Waiting* interesting on first reading. The drawings alone will lead the reader back to the book many times.

ROBERTA G. COSTIN
St. Andrew's, La Mesa, Calif.

THE NEW MISSION OF POPE JOHN XXIII. By Vittorio Gorresio. Trans. by Charles Lam Markmann. Funk & Wagnalls. Pp. 330. \$5.95.

This book is not about what Pope John is doing in heaven, which, according to the story making the rounds, is keeping busy shutting every open window he comes across. Rather, it is about what he conceived his mission to be when he became pope at the age of 77. That was to restore a religious rather than a politi-

cal role to the church, to maintain a benevolent neutrality toward Italian and world politics, to cultivate a Christian attitude toward both the "separated brethren" and the communist powers, attempting to see whether charity and common sense could alleviate some of the world's woes. Vittorio Gorresio implies that concern for these objectives was lacking on the part of both John's predecessor and successor. Five years is a short time in which to achieve great changes, and about all that can be said is that John set in motion processes whose outcomes are as yet unknown. He convened Vatican II, but died before the second session of the council.

The New Mission of Pope John XXIII is an interesting, gossipy book, with attractive photographs of John, and a sobering account of curial in-fighting. To the author, John is a bright spot in an otherwise gloomy papal scene. If the book has a moral, it is that ecclesiastics had better stick to their trade and not try to use religious absolutes to solve the relativities of political possibilities.

(The Rev.) WOOD B. CARPER, JR.
General Theological Seminary

NEW HORIZONS FOR THE PRIESTHOOD.
By Andrew Greeley. Sheed & Ward. Pp. 148. \$4.50.

It was late fall 1941 that I sat in the balcony of the Capitol Theatre as on the screen a P-40 wheeled sharply over the end of the runway and glided to a perfect landing. I sat fascinated as the plane taxied to the ramp and the long-legged pilot clambered down from the cockpit and strode toward me. It was Jimmy Stewart, *Captain James Stewart* now, who had given up movies for the duration and had taken just a moment to speak with earnestness to me of my country's need of my service as an Aviation Cadet. Captain Jim looked me straight in the eye, as he has a way of doing, spoke straight from the shoulder, man-to-man, and the next thing I remember I was standing naked in line with a thousand other guys getting physicals and taking the oath. Now, a veteran with lumps and bumps to show for it, I look back over 30 years and ponder just what magic propelled me from the balcony of the movie theatre to a B-29 high over the Pacific. It is as I read *New Horizons for the Priesthood*, latest opus of priest-sociologist Andrew Greeley, that I feel distinctly that someone is trying to work that old magic again.

Addressing himself to the restless Roman Catholic priest besieged by doubts and indecision Greeley speaks with honesty, brilliance, and charm in a most persuasive soft-sell that for all the world still has the net effect of a pep talk at half time to the Fighting Irish. Though there is unquestionably truth and value in what he says, he deliberately limits himself to the rather narrow consideration of the pre-conciliar Roman priest's

discomfiture in a post-conciliar church. Additionally, having spent many hours with just such men I cannot find in Greeley the solid answers to the questions that plague them. But then viewing the question from the outside where the author firmly puts me, I find quite frankly that others answered the questions in England four centuries ago.

Rummaging through the attic recently I came across some odds and ends of memorabilia. A uniform with assorted ribbons, a snapshot of 11 very young men gathered around the nose wheel of a B-29 in which nine of them died, and of course a pair of old dog tags. We've come a long way in 30 years and the war years are like a bad dream. Captain Jimmy? He's a General now and of course back making movies.

(The Rev.) WILLIAM M. SHERATON, D.D.
Holy Trinity, Valley Stream, N.Y.

Booknotes

By Karl G. Layer

CHRISTIAN IDENTITY SERIES: 6 volumes.
Geo. A. Pflaum Publisher. \$.95 each. Here is a series which would appear to be of considerable use with young people's groups. The volumes are on timely subjects for today's Christian, and the format includes text, pictures, and discussion questions. The titles and subject matter are as follows: *RESISTANCE: The Sacrament of Penance*, by Duane Weiland (pp. 128): Resisting evil is the central idea to this new approach to a theology of penance. *THE EUCHARIST: Mystery of Friendship*, by Bernard Cooke (pp. 127): Identification in friendship is seen as the ultimate experience of eucharistic union. *FAMILY OF BELIEVERS: Christians in Dialogue*, by Edward Flint (pp. 127): The volume injects the dynamics of human life into the ways of sharing common beliefs. *COMRADES IN REVOLUTION: Christian-Marxist Dialogue*, by Thomas P. Doyle (pp. 127): The author proposes a better human society as the common aim of Christians and Marxists. *HERE AND NOW: The Sacred Secular*, by James C. Chereso (pp. 128): A consideration of secular theology as a reflection of the revolutions happening in our time. *THE MEDIA MAZE*, by Richard Woods (pp. 127): Stressed are the subtleties and the consequences of TV, movies, and radio, and their various effects on human growth.

THE INTIMATE MARRIAGE. By Howard J. Clinebell and Charlotte H. Clinebell. Harper & Row. Pp. xviii, 231. \$5.95. The nature of intimacy, the barriers to its achievement, and the ways in which intimacy can be achieved, are set forth by this husband-and-wife marriage counseling team. A wide variety of relationships are discussed: sexual, emotional, intellectual, spiritual, and creative. A "talk it over" section at the end of each chapter would be useful in discussion groups. An extensive bibliography is included.

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THE LIVING CHURCH

PEOPLE and places

Correction

The NAME of the official paper of the Diocese of Southwest Florida is *The Southern Cross*. (TLC Aug. 2 stated *home* rather than *name*.)

Appointments Accepted

The Rev. Walter L. Krieger is assistant, Trinity Church, 207 W. Main St., Moorestown, N.J. 08057.

The Rev. James P. Lincoln, former rector of Christ Ascension Church, Richmond, Va., is rector of Emmanuel Church, Harrisonburg, Va., and Episcopal chaplain of Madison College. Address: c/o the church, 660 S. Main (22801).

The Rev. Robert E. Long, rector of Grace Church, Lexington, and priest in charge of St. Paul's, Thomasville, N.C., continues as rector of Grace Church only. Address: Box 345, Lexington (27292).

The Rev. John E. Madden, former rector of Christ Church, Brooklyn, N.Y., is rector of St. Thomas of Canterbury, Smithtown, N.Y.

The Rev. William S. Mann, former rector of St. Paul's, Mobile, Ala., is rector of St. Mary's on the Highlands, Birmingham, Ala. Address: Box 3445 (35205).

The Rev. Robert Martin is deacon in charge of St. Luke's, Deming, and Grace Church, Hatch, N.M. Address: 419 W. Spruce, Deming (88030).

The Rev. Samuel J. Martin, former rector of St. Edmund's, Chicago, and now retired, has been named honorary canon of the Cathedral Church of St. James, Chicago. Address: Cassopolis, Mich.

The Rev. Wesley H. Martin is rector of Grace Church, Cherry Valley, and priest in charge of St. Timothy's, Westford, N.Y. Address: c/o the church, Cherry Valley (13320).

The Rev. William Maxey, faculty member of Ferrun Junior College, Ferrun, Va., is also vicar of St. Peter's, Callaway, Va.

The Rev. James W. McLeod, vicar of St. Timothy's, Danville, Calif., is to be rector of All Saints, Palo Alto, Calif., Sept. 1.

The Rev. Robert W. Merchant, former priest in charge of St. Chad's, Sun Prairie, and St. Paul's, Columbus, Wis., is associate rector of St. Luke's, 111 Whalley Ave., New Haven, Conn. 06511.

The Rev. John J. Morrett, former dean of St. Andrew's Cathedral, Honolulu, is rector of St. Alban's (Bexley), Columbus, Ohio.

The Rev. Thomas Murdock, former rector of St. Aidan's, Portland, Ore., is rector of Emmanuel Church, Box 1028, Coos Bay, Ore.

The Rev. Robert North, former rector of the Church of the Epiphany, St. Paul, Minn., is rector of St. David's, Minnetonka, Minn.

The Rev. Clifford R. Ott, former rector of St. John's, Hallock, and priest in charge of Christ Church, Crookston, Minn., is rector of Grace Church, Jamestown, N.D. 58401.

The Rev. David H. Pardoe, former assistant to the rector of Emmanuel Church, Baltimore, Md., is rector of Trinity Church, Howard County, Md. Address: Rt. 4, Box 258, Baltimore (21227).

The Rev. J. Charles Pedersen, former chaplain, West Texas State University, Canyon, Texas, is chaplain, Texas Tech University and chairman of the department of college work. Address: Ecumenical Campus Ministries, 2412 13th St., Lubbock, Texas (79401).

The Rev. Robert B. Pegram, former rector of Holy Apostles' Parish, Mount Airy, Md., is assistant to the rector of St. Paul's, Via Napoli 58, Rome, Italy, and with the Anglican Library in Rome.

The Rev. F. Stanford Persons III, rector of St. Christopher's, Huntsville, Ala., is also vicar of Holy Cross, Huntsville.

The Rev. John W. Phillips, former associate, Ascension Church, Clearwater, Fla., is vicar of Good Shepherd, Montgomery, Ala. Address: 3028 Biltmore Ave. (26109).

The Rev. Bruce T. Powell, former rector of St. Paul's, Key West, Fla., is vicar of the Church of the Atonement, and priest in charge of St. Christopher's, both in Fort Lauderdale, Fla. Address: 4291 NW 35 Ave.

The Rev. Thomas A. Powell, former curate, St. Mary's on the Highlands, Birmingham, Ala., is rector of Trinity, Atmore, and vicar of St. John's, Monroeville, and St. Anna's, Poarch, Ala. Address: 203 S. Carney St., Atmore (36502).

The Rev. Ray W. Pradat, former vicar of All Saints, Inverness, Miss., is vicar of Calvary Church, Rosedale, Miss. Address: Box 67, Cleveland (38732).

The Rev. Paul W. Pritchard, former rector of Christ Church, Martinsville, Va., is rector of St. John's, Savannah, Ga.

The Rev. Allen B. Purdom, rector of St. Barnabas', DeLand, Fla., is administrative assistant to the Bishop of Central Florida. Address: Box 790, Winter Park, Fla. 32789.

The Rev. Edward C. Raffetto, Jr., former assistant to the rector of St. Thomas', Owings Mills, Md., is rector of St. Thomas' Parish, Croom, Md. 20870.

The Rev. Martin Risard, former vicar of St. Andrew's, Ben Lomand, Calif., is priest in charge of Sag Sag, New Britain, which is a mission station with church, school, hospital (no doctor), store, and other properties. Eventually he will also be chaplain and lecturer in social science at the Joint Anglican-Lutheran Teachers' College, Lae. Address: Anglican Mission, Private Mail Bag, Sag Sag via Rabaul, New Britain, New Guinea.

The Rev. Robert P. Royall, former rector of St. Paul's, and Zion Church, both in Washington, N.C., and St. Thomas', Bath, has been rector of St. Paul's, 20 N. 16th, Wilmington, N.C. 28401 for some time.

The Rev. Timothy S. Rudolph, former locum tenens of St. Martin's, Daly City, Calif., is now vicar of the mission. Address: 55 Fairway Dr. (94015).

The Rev. John A. Russell, former vicar of St. Martin's in the Fields, 2595 Base Line Rd., Grand Island, N.Y. 14072, is now rector of the parish and a therapist with the Suicide Prevention and Crisis Service, Buffalo, N.Y., where he is also supervisor of the SPCS Night People Program, a bar and coffee house ministry manned by clergy of several churches.

The Rev. DeRoss Salisbury, Jr., is rector of St. Paul's, Greenville, Ohio 45331.

The Rev. Alan K. Salmon, former vicar of St. Peter's, Woodbury Heights, N.J., is rector of Christ Church, 305 Main St., Riverton, N.J. 08077.

The Rev. Ray W. Schaumburg is rector of Grace Church, Box 937, Nampa, Idaho 83651.

The Rev. Richard Schmidt, deacon, is vicar of St. Stephen's, Romney, and Emmanuel, Moorefield, W.Va. Address: 85 E. Birch Lane, Romney (26757).

The Rev. Fred Seddon, vicar of St. Margaret's, Inverness, Fla., is also in charge of St. Ann's, Crystal River, Fla. No change of address.

The Rev. Jack Sharpe, deacon, is on the staff of Neighborhood Youth Corps, Knoxville, Tenn. Address: 5906 Adelia Dr. (37920).

The Rev. Edward L. Sheppard, former curate, St. John's in the Wilderness, White Bear Lake, Minn., is rector of St. Martin's, Fairmont, Minn. Address: 206 S. North Ave., Apt. 6 (56081).

The Rev. Lester Singleton, former curate, Emmanuel Church, La Grange, Ill., is rector of St. Stephen's, Racine, Wis.

The Rev. C. Joseph Sitts, former assistant, St. James', Oneonta, N.Y., is rector of St. Stephen's, 1957 Palza, Schenectady, N.Y. 12309.

The Rev. Alfred H. Smith, Jr., former rector of St. Timothy's, Apple Valley, Calif., is rector of St. Columba's, 1251 Las Posas Rd., Camarillo, Calif. 93010.

The Rev. Walter F. Smith III is assistant, St. John's, Somerville, N.J. Address: 149 W. Cliff St. (08876).

The Rev. Thomas B. Smythe, Jr. is no longer in charge of St. John's, Sullivan, Mo., but continues as vicar of Trinity Church, St. James, Mo. He is also a social worker with the Missouri Department of Welfare.

The Rev. Phillip M. Stevenson, former vicar of St. Christopher's, Killeen, Texas, is priest in charge of St. Andrew's, 6110 Loop 410 NW, San Antonio, Texas 78238.

The Rev. Furman C. Stough, former diocesan missionary for the Diocese of Alabama, is rector of St. John's, Box 1461, Decatur, Ala. 35601.

The Rev. David C. Streett, former rector of St. Bartholomew's, North Augusta, S.C., is director of the Augusta Area Planned Parenthood Association. He continues as vicar of All Saints', Beach Island, S.C. Address: 2828 Lombardy Court, Augusta, Ga. 30904.

The Rev. Michael G. Swan, former rector of St. James', Canajoharie; Holy Cross, Fort Plain; and Trinity Church, Sharon Springs, N.Y., is assistant, St. Peter's Pro Cathedral, 511 N. Park Ave., Helena, Mont. 59601.

The Rev. David K. Taylor, former priest in charge of St. James', Trenton, N.J., is rector of St. Stephen's, Florence, N.J. Address: 26 E. 3d St. (08518).

The Rev. John Ecklin Taylor, former rector of Grace Church in the Mountains, Waynesville, N.C., has been priest in charge of Holy Trinity, 95 Folly Rd., The Crescent, Charleston, S.C. 29704 for some time.

The Rev. Kenneth R. Terry, OHC, formerly at St. Andrew's School, St. Andrews, Tenn., is at St. Luke's, 211 N. Church St., Salisbury, N.C. 28144.

The Rev. Andrew J. Tibus, deacon, is to be vicar of St. Barnabas', Bridgeport, W.Va., Oct. 1.

The Rev. Roger Tilden is on the staff of Holy Trinity Pro Cathedral, Paris, France.

The Rev. Samuel A. Tomlinson III, former instructor, All Saints School, and assistant, Holy Trinity Church, both in Vicksburg, Miss., is curate, Trinity Church, 701 3d Ave., Pine Bluff, Ark. 71601.

The Rev. Edward Tourangeau, deacon of the Missionary District of Utah, is curate, St. Mark's, 2618 N. Hackett Ave., Milwaukee, Wis. 53211.

The Rev. Richard Treadwell, former vicar of St. Matthew's, Beaver, Alaska, is vicar of St. James', Taos, N.M. Address: Box 907 (87571).

The Rev. Donald J. Trimboli, former assistant, St. James', Franklin Square, L.I., N.Y., is rector of the parish.

The Rev. Theron A. Vallee is rector of St. Luke's, 33 E. Grant St., Woodstown, N.J. 08090.

The Rev. Robert D. White is curate, St. Michael's, Wall Township, N.J. Address: Royal Court Apts., C-2, Royal Court Dr., Spring Lake, N.J. 07762.

The Rev. Ronald D. Whitmer, former priest in charge of St. Mary's, Oelwein, and St. James', Independence, Ia., is vicar of St. David's, 2223 Ferndale Ave., Ames, Ia. 50010 and assistant in the Episcopal Parish of Ames.

The Rev. Robert H. Wilkinson, former canon on the staff, St. Paul's Cathedral, Erie, Pa., is rector of Epiphany Church, 3285 Buffalo Rd., Rochester, N.Y. 14624.

The Rev. James D. Wilson is assistant, Christ Church, New Brunswick, N.J. Address: Box 365, Rocky Hill, N. J. 08553.

The Rev. George H. Woodward, former associate director of services to dioceses for the Executive Council, is a member of Consultation/Search, Inc., Cambridge, Mass., and a part-time management consultant to Trinity Parish, New York City.

The Rev. William G. Workman, former projects

director for the Maryland Center for Public Broadcasting, Owings Mills, Md., is rector of Holy Apostles Parish of Frederick, Carroll, and Howard Counties, Mount Airy, Md. Address: 332 Leyton Place, Reisterstown, Md. 21136.

The Rev. Victor E. Zimmerman, former vicar of St. Mary's, Bluefield, Va., is now rector of the parish.

Churches Old and New

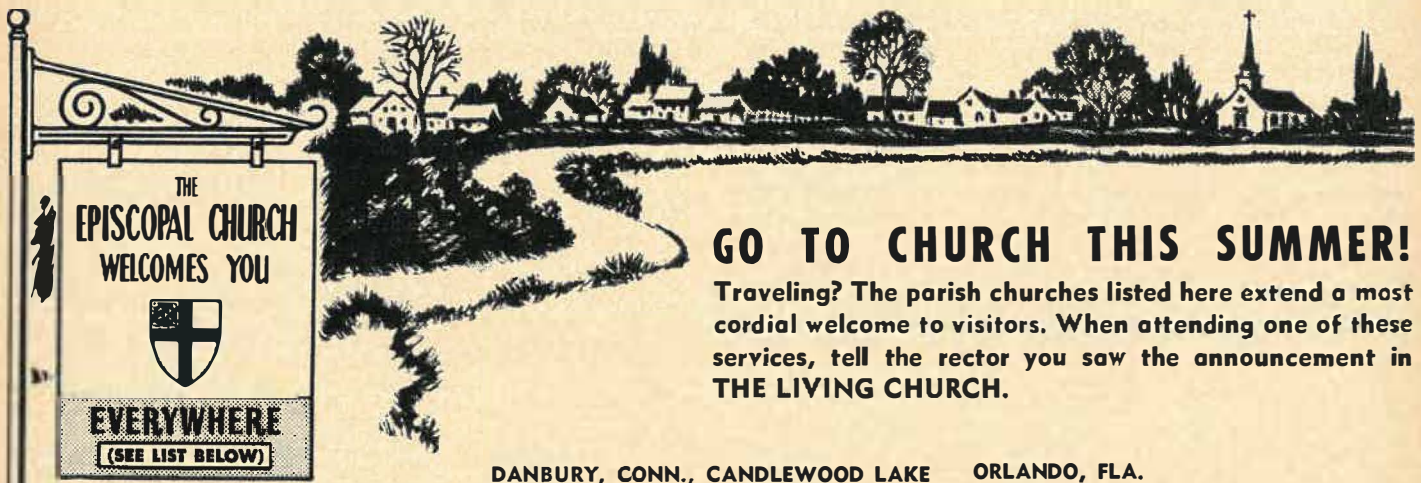
Old St. John's and St. Augustine's, both in Camden, N.J., have been merged into one congregation using St. John's Church property, but now known as St. Augustine's Church. The former St. Augustine property was demolished to make way for a highway. The Rev. Feigus M. Fulford, former rector of the former St. Augustine's, is rector of the merged parish.

Laitry

Frank G. Adams, bishop's man, formerly in charge of St. James', Bozarthtown, N.J., is assistant, St. Mary's, Burlington, N.J. Address: 6 Millstone Lane, Willingboro, N.J. 08046.

Religious Orders

Sr. Claire Masina, CSN, is the first Polynesian born head of St. Christopher's Home, Suva, Fiji. The home is for orphans, abandoned children, and unwed mothers.



GO TO CHURCH THIS SUMMER!

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

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The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

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

FORT COLLINS, COLO.

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

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 Mot 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 1S; 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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave. — U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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

GRACE

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

FLOSSMOOR, ILL.

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

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

(Continued on next page)

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

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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; 1S 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

LEXINGTON, MICH.

GOOD SHEPHERD US-25 (Cor. Hubbard)
 The Rev. E. F. Gravelle, r
 Sun HC 8 & 10 (MP 2S & 4S)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
 Sun HC 8:30, MP 10 ex 1S 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 (Flatbush)

Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. S. Smith, D.D., r
 The Rev. John M. Crothers, c
 Sun 7:30, 9, 11; HC Daily

GENEVA, N. Y.

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

HIGHLAND FALLS, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
 3:30; Ev 4; 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

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

The Living Church

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

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

RESURRECTION

115 East 74th St.
 The Rev. Canon Bernard C. Newman, p-in-c; 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

TRINITY 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. Lang, S.T.D., v
 Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
 & EP. C Sat 12 noon

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

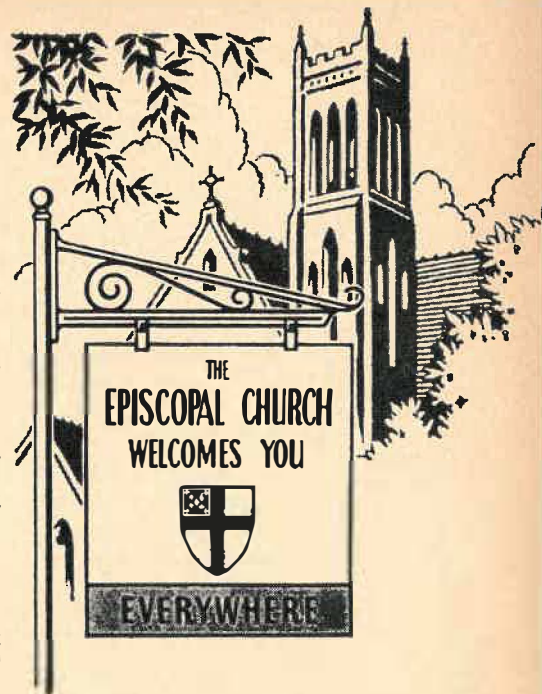
292 Henry St.
 The Rev. John G. Murdock, v
 Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
 Espagnol 2S monthly, 12 noon. Weekdays & other
 services as anno

ST. CHRISTOPHER'S CHAPEL

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



MISSION CHURCH
 ST. JOHN THE EVANGELIST
 BOSTON, MASS.



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. Isachsen, 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

CHARLESTON, S. C.

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

FORT WORTH, TEXAS

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

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; Mass daily ex Tues and
 Thurs 10; C Sat 4-5

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