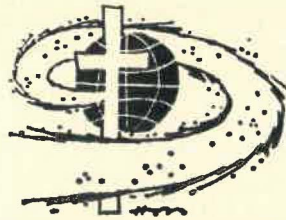


The Living Church





With the Editor

The Rev. Dr. Massey H. Shepherd, Jr., distinguished liturgiologist, has been called many nice things. The latest we read in the parish bulletin of St. Martha's Church, in West Covina, Calif., in which the good news about a forthcoming clergy conference reads: "The Reverend Massey, Shepherd of the Church Divinity School of the Pacific, will be the main speaker."

Our guest editorialist this week is the Rev. Frank Alvarez, rector of All Saints' Church, Jensen Beach, Fla. He writes on "Your Local Clergy," another contribution to TLC's series on problems facing the parish priest.

Here is a research project for church historians. I now deliver unto you that which I also received—the tradition of an event. It had to be back in the days when bishops were still feared, or stood in awe of, by pale young curates at least. What is now needed is identification: the principals in this minor tragedy, time, place, etc. The pale young curate was an overnight guest at the bishop's palace, and was having breakfast with the exalted one. To his horror he found that the egg on his plate was over-ripe. As he stared at it the bishop noticed, and thundered: "What's the matter, young man? Is that a bad egg you have?" The p.y.c. gasped in reply: "Oh, no, sir. Parts of it are excellent!"

Samuel Johnson (*via* Boswell) revisited: "Campbell is a good man, a pious man. I am afraid he has not been in the inside of a church for many years; but he never passes a church without pulling off his hat. This shews that he has good principles." I heard recently about a contemporary of ours who also has good principles, on the subject of racial tolerance; in proof of which he has openly confessed "I always root for Willy Mays!"

Dr. Johnson has been quoted several million times too often, in my opinion, on the subject of women preaching: "Sir, a woman's preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all." The remark was made about Quakers. The simile has wit, but the remark itself is coarse and uncharitable. One must wonder whether it was not literally ignorant as well—whether the learned and pious doctor had ever heard a woman preach. Regardless of that, the *mot juste*, or *in-juste*, surely deserves retirement by now.

Only shortly before this note in Boswell, we find a much worthier statement by the doctor on preaching, which merits cogitation by all who preach. Thus Boswell:

"I talked of preaching, and of the great success which those called methodists have. JOHNSON. 'Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do for a principle of duty, when it is suited to their congregations; a practice, for which they will be praised by men of sense. To insist against drunkenness as a crime, because it debases reason, the noblest faculty of man, would be of no service to the common people; but to tell them that they may die in a fit of drunkenness, and shew them how dreadful that would be, cannot fail to make a deep impression. Sir, when your Scotch clergy give up their homely manner, religion will soon decay in that country.' Let this observation, as Johnson meant it, be ever remembered."

How many among us today are talking better sense, in clearer language, than Eric Hoffer? Indeed, how many are talking any sense in comprehensible language at all? In *First Things, Last Things* (Harper & Row) Hoffer speaks of the incurable romanticism of Americans when inspired by English and European romantics. "On the Berkeley campus," he notes, "generations of young people, brainwashed by Wordsworth, Shelley, Tennyson, and other poets of a manicured little island, have gone up to the woods to make love and come back swollen with poison oak. They have as yet not realized that on this continent woods and meadows are not what the poets say they are."

Apropos the youth revolt, Hoffer loves the young rebels but has no illusions about the greening of America into Consciousness III. He concludes: "The militant young are not as formidable as they seem. Many of them, stoned and decked out in peacock finery, are on the way to the ashcan. A paean to the young sounds hollow when you watch their goings-on in cities and on campuses. Should America come into the keeping of militant youth—white and black—we would have a vast Haiti, totally integrated, totally chaotic and stagnant, and lorded by a Papa Doc François Duvalier and the Tontons Macoutes."

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October

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- 23. St. James of Jerusalem, M.
- 24. Trinity XX / Pentecost XXI

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Letters to the Editor

Up Deacons

In response to the letter of the Rev. Mr. (or is it Fr.?) Claudius and the condescending comment from the Rev. Editor [TLC, Sept. 12], may I point out that you both are deacons as am I? It could hardly be "incomprehensible that a deacon would presume to tell the editor of THE LIVING CHURCH" since the editor of TLC listens to many other deacons, like his own bishop, or the Dean of Nashotah. We, too, would hope that the Rev. Deacon Claudius heeds the admonitions of the Bishop of West Missouri, who also is a deacon. "A deacon should be allowed to speak up in meeting" is a most patronizing comment coming from the editor of the TLC—a deacon. Does this mean that laymen are not so allowed?

I was present at Fr. Story's ordination in which, by the use of the trial rite (I know Deacons Claudius and Simcox do not take this to be the official "will" of the church), the following definition of the diaconate was laid on him: "You are to interpret to the church the needs, concerns, and hopes of the world." I would presume that this would most certainly require every deacon not only to "speak up at meeting" but really speak out and be heeded in the councils of the church.

Finally, I write this on the eve of Pentecost XV as I prepare tomorrow's sermon. I cannot help but refer Deacons Claudius and Simcox to the gospel reading assigned (Lk. 14:1, 7-14). The trouble with most of us priests and bishops is that we forget that we are deacons and called to the "ministry of servanthood", (trial liturgy, p. 451).

(The Rev.) THOMAS H. WHITCROFT
Rector of St. Mary's Parish

Pittsburgh

The One Thing Needful

I read the letters in which we, the members of the church, voice our concerns. On the one side are those who wonder if the church is not putting too much emphasis on social action and not enough on the worship of God, just as many letters take the opposing view that there is not enough social action. There are also the letters that feel only the 1928 rite is meaningful and those that feel the same about the trial liturgies.

I wonder if our Lord's words would not be to us today as they were to Martha: "You are fretting and fussing about so many things; but one thing is necessary." (He did not say what the one thing necessary was,

The Cover

A "Surfers' Sunrise Service" is held on the beach at Sea Girt, N.J., sponsored by the Episcopal Young Churchmen of the Church of St. Uriel the Archangel in Sea Girt. The Rev. Peter S. Cooke, assistant rector of the parish, here officiates. "Reach out and relate to people in all their activities, that is what we have to do," says Fr. Cooke. "Reach out and relate—Christ did!"

but would it not have been that love should show forth from our lives?) And might he not have said to Martha as he does to us today through his church: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself."

If each of us do but keep this commandment, will not all else follow?

HELEN FISCHER

Murfreesboro, Tenn.

"Hair"

There is nothing like a letter to TLC to bring forth in the mail a flow of correspondence, a part of which was from my long-time close friend, the Rev. L. Paul Woodrum. Since he is such a good friend, and since he sent me a copy of his letter to THE LIVING CHURCH [TLC, Oct. 10], I can't resist the temptation to answer it.

Fr. Woodrum argues that "the water-bearer, is a symbol of life 'Hair' celebrates, similar to Christianity's use of water in baptism to symbolize new life in the resurrected Christ." Really! It would be interesting to speculate how many Christians (even reasonably intelligent ones who know something of the faith) who, having seen and/or heard "Hair" would have guessed that interpretation. About the only similarity I can discover is the use of water in both analogies, and that it is a universal symbol of cleansing and newness. I could make a similar parallel with shower water.

To Fr. Woodrum's second paragraph in his letter and its questioning of modern attitudes, I too agree that such questions should be asked in the church—with the provision that the church answers. But were they?

And finally, Fr. Woodrum points out that the only music of "Hair" actually used was at the offertory. I hereby bet my dear friend a dinner that one of the selections was "... let the sunshine in. . . ." And I still say that speaks outwardly of astrology and has no place in church. Christians are supposed to be saying "let the Son shine in."

(The Rev.) LYNN CHESTER EDWARDS
Rector of the Church of the Good Shepherd
Pittsburgh

O.K. everybody, let's shed "Hair." Ed.

Challenge of the Ministry

Amen to Fr. Gooderham's words [TLC, July 25, Sept. 5] in his admonition to brother clergymen with frustration and discouraged about the parish ministry. What type of ministry offers greater challenge than the diversified ministry of the parish priest?

As the rector of a downtown parish, I venture to state that there cannot be, in my opinion and in my personal experience, a happier or more satisfying ministry than that of the "jack-of-all-trades" parish priest. There is no such thing as monotony when a) at one time you are called to attend to the sick, the dying, the ones in distress as the result of a multitude of possible causes; b) next time you are the intellectual and

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educator expected to plan, along with experts and volunteers, a church-school curriculum or a pre-school course for the parish nursery school; c) you find yourself dealing with community problems of race, poverty, crime, and delinquency, as well as inter-church and community daily affairs and issues of the over-privileged and of the under-privileged; d) we should not bypass the educational and rich opportunities for Christian human relations involved in parish administration. Who is the parish priest, even the proudest, that is not humbled by the magnitude of God's love and message while counseling and/or visiting within and without the parish bounds or membership?

Instead of disappointment and frustration I feel all this gives the man satisfaction in being needed, wanted, and able to help, as well as being brought closer to his God and Father because of his own common humanity with those in greater need. How many times do we come out of a pastoral situation with the old, but meaningful, cliché: "There, but for the grace of God, I." Actually, the specialized ministries run into the danger of being of self-gratification and self-centered consideration rather than being motivated by love of people who, no matter what the situation, are the image of our common Father.

What priest has a possible choice between hope and despair, faith and frustration, service to others and service to oneself? Let us pray to the Lord of the "whole" vineyard that he may send more laborers to this all-encompassing field!

(The Rev.) JOSEPH GREGORI
Rector of St. Thomas' Church
Sioux City, Ia.

Additional Information

You report [TLC, July 25] that the Seamen's Friend Society of Norfolk, Va., has received a grant of \$1,200 from the Executive Council, according to Edward S. Ferebee, president of the society.

The story requires correction. For, in fact, the grant was made—in September 1970—by the Church Association for Seamen's Work. If you will refer to the Episcopal Church Annual you will find that the Church Association is an independent corporation. The Rt. Rev. Stephen F. Bayne is president of its board of directors which consists of a number of clergy and lay people interested in promoting services to seamen. Lindley Franklin is its honorary treasurer.

Over a 50-year period the Church Association has used income from endowment to promote experimental programs to assist seamen in a variety of ways. Latterly the association has sought to explore the feasibility of developing a form of industrial mission to the "waterfront community" in the belief that this will benefit seamen more significantly than more traditional services might, bearing in mind that modern technology and economic change face all who are engaged in the maritime trades, with new vocational tasks which we must seek to understand. The association has also supported efforts to achieve broad interdenominational agency service in a number of port cities.

In the past, staff service has, indeed, been provided to the Church Association by the social welfare staff of Executive Council. Recent severe staff cuts require that new arrangement be made in this regard. The matter is now under study and a solution will be found very shortly. Meanwhile I

invite those who are interested in supporting the church's ministry to seamen and the waterfront industrial community to be in touch with Dr. Franklin at the Episcopal Church Center, or with me.

(The Rev.) REINHART B. GUTMANN
General Secretary of the
Church Association for Seamen's Work.
Whitehouse Station, N.J.

Evangelism

Having been horrified by the story on Bp. Hines and the Brotherhood of St. Andrew [TLC, Sept. 12], and having learned of the forthcoming Presbyterian "Celebration of Evangelism" in Cincinnati, I have become more convinced than ever that the Episcopal Church must do more in the way of evangelism (even with the dedicated efforts of the brotherhood and of the Faith Alive movement), or her problems are going to worsen.

Evangelism is the life blood of the church; yet, the Episcopal Church, at least at the national level, continues to emphasize patchwork, symptom-removing programs like GCSF, while neglecting the real problems that have frequently created the situations GCSF has tried to remedy. Further, the church makes little effort to offer spiritual counsel along with its financial contributions. To my knowledge, evangelistic activities of the church were not even on the agenda of the last General Convention.

I believe that people look to the church for meaning for their lives, for a fresh perspective on living. Certainly they are grateful for money, but I do not think they are basically interested in money because the church can bring people that which no other institution in society can bring: a living, personal relationship to our Lord that can change lives and uplift men's spirits. Money cannot do this, although it may be a beginning. The local Junior Chamber of Commerce recognizes this last statement because it supports a long list of charitable works. However, it does not make any attempt to bring people closer to God. What then is the difference between the Jaycees and the Christian church? What are we doing today to convince people that Christianity is a better way of life than any other—boasting about how much money we Christians give to economically deprived groups and organizations? Contrary to what Bp. Hines seems to imply, I just cannot believe that bringing people to God and bringing them money are the same thing.

Therefore, it seems to me that the chief priority for the church now and at its next General Convention should be evangelism. I do not mean old-fashioned soul-saving or narrow fundamentalism, but an attempt to bring people closer to God. This is what the major churches seem to be emphasizing more and more, and I pray that the Episcopal Church may be among them.

WARD A. NELSON
Vernonia, Ore.

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NEW YORK

Black Bishop Rejects Violence

Rejecting violence as a solution for the racial conflict in his country, the Bishop of Zululand, Province of South Africa, stated that progress would come through better education for blacks and the fullest use of whatever self-governing powers they were given. The Rt. Rev. Alphaeus H. Zulu also said that those who want to help black people in South Africa should enable black children to get an education.

Speaking at a press conference in the Episcopal Church Center, New York City, Bp. Zulu said, "When we've produced enough blacks who are educated and also economically respectable, blacks and whites will sit down and agree that it is to their mutual interest to solve the problems, or else both will be destroyed."

Bp. Zulu, a descendant of Zulu kings, who is the first black to head his diocese, said blacks do not know how the government plan for giving them independence within their own allotted areas will work but feel they have no choice but to "make use of whatever the government is offering."

Blacks have asked for integration, he said, but since that has been refused, they will try to do as much as they can under the government's plan of separate development. The bishop emphasized that he favors an integrated society. "I can't accept the theory that blacks and whites can't live together. If I did, I would cease believing in God."

One of the six presidents of the World Council of Churches, he declined to make a statement regarding the council's controversial grants to organizations fighting racism. He did say that the churches in South Africa still hope to hold a conference with the World Council on the subject, and that they would seek to clarify the question of whether the grants support violence.

The bishop did not attend the WCC Executive Committee meeting last year when the first grants were made, nor the Central Committee last January where the anti-racism program was reaffirmed, or the recent Executive Committee meeting where a second round of grants was voted.

"But I was at the 1969 Central Committee meeting where the program was first formulated," he said, "and I expressed disagreement if the grants were

intended to support violence. The South African churches can never be in a position of supporting violence," he said.

Reporting on his visits with blacks in the U.S., during his stay in this country, Bp. Zulu said he found "exciting" their determination to "affirm their blackness and make their contribution as black people to this country and the world." He said he had met with black officials elected in Greene County, Ala., and was pleased to find them determined that they would maintain the kind of fair treatment for all which they had appealed for under white rule.

Explaining his recent arrest on charges, subsequently dropped, of not carrying the passbook the South African government requires of all blacks, Bp. Zulu said he had not carried one for 15 years or more. "When I carry it, I hate white people," he said. "So I quit carrying it."

Misang Philipino Held

A priest of the Philippine Independent Church (PIC) who is licensed to officiate in the Diocese of New York has organized a congregation of Filipinos living in New York City.

The Rev. Eugenio N. Loreto, using St. Paul's Chapel (of Trinity Parish), has had a celebration of the Holy Eucharist, Misang Philipino, in Tagalog, the national language of the Philippines. A number of laymen took part in the service, reading the epistle, and the intercessions, and presenting the alms and the wine and bread.

CHURCH OF ENGLAND

York Is Critical of Methodist Debate

Sharp criticism of the way members of the Church of England General Synod debated the vital issue of union with the Methodist Church was expressed by the Archbishop of York, Dr. Donald Coggan.

The synod voted by an overall majority of 65% to give "provisional approval" to the current 1968 plan for uniting the two churches, though the plan is in stalemate. But the archbishop now charges speakers in the debate with a lack of sense of urgency and with insularity.

Dr. Coggan himself initiated the debate at the synod by declaring, "England waits for an authoritative word from a united church. The church of this land and the great Methodist Church have, for many long years, drawn ever closer one to the other. It would be a matter of the greatest gravity if anything were done to delay further the consummation of that union to which we have come so close."

Now he has written in his diocesan newsletter: "Looking back over it (the debate), there are two criticisms which I would make. The first—and there were clearly exceptions to this among the speakers—is that there was a lack of sense of urgency on the part of those who contributed to the debate. Had an out-



THE FILIPINO CONGREGATION

Members of the Filipino congregation in New York City are seen with their vicar, the Rev. Eugenio N. Loreto, outside St. Paul's Chapel, following their first Misang Philipino.

sider . . . listened to the debate, he might have been pardoned if he had thought that the object of some of the speakers was to gain debating points rather than to meet a situation in which the enemy is at the gates and unity is imperative if he is effectively to be resisted. He might have thought that there was all the time in the world—that there was no state of emergency.

"The second criticism is the insularity which marked the debate. There was scarcely a reference to the meeting of the Anglican Consultative Council which had taken place in Limuru a few months previously. At that meeting the members, drawn from all over the world, had seen clearly that the future of the Anglican-Methodist scheme 'is a matter of great concern to the Anglican Consultative Council because of its bearing upon church union in the Caribbean, South East Asia, the USA, and elsewhere.' . . ."

Dr. Coggan continued: "No reference to this, in six hours of debate! Must not such a silence, and the introversion which it betrays, bring us under judgment? It exposes the Church of England to the charge of failing to give a lead in urgent ecumenical matters, and of withholding from the younger churches that encouragement in matters of unity which they greatly need and which they greatly deserve."

There will be a meeting of the synod in London next May 3, when a final vote on the union plan will be taken. A majority of at least 75% will be needed for passage.

MINNESOTA

Validity of Same-Sex Marriage Challenged

A United Methodist minister in Minneapolis has been publicly rebuked by his bishop for officiating at the marriage of two avowed homosexual men. Jack Baker and James Michael McConnell were married by the Rev. Roger Lynn in what they claim was America's first legally-recognized "same-sex" union. Mr. Lynn, a street minister, conducted the ceremony in a private home.

Bishop Paul W. Washburn, head of the United Methodist Church's Minnesota area, in a statement noted Mr. Lynn's status as a street minister and said he is "authorized to a ministry of word and sacrament without being supervised in each event of his ministry." He added: "In this recent event in which Mr. Lynn read the marriage service for two men, it is evident that he did so illegally because the marriage license was invalid. It is also evident that he used the marriage service of the United Methodist Church, although modified, in a way in which it was never intended to be used. If Mr. Lynn intended to make a test case of this, he must expect himself to be tested on the basis of his own actions,

both by the state and by the church. Homosexuals like all other human beings are welcome within the worshiping congregations and fellowship meetings of the United Methodist Church. But this fact does not justify the recent action of Mr. Lynn."

The minister expressed surprise at his bishop's statement. "So far as I knew at the time, it was a legal marriage license," he said. "I was not aware of any ecclesiastical ruling forbidding marriage." Of the marriage he said: "I think it was a good thing. It brings the issue to the fore. And I'm really in favor of this relationship. The two of them (Baker and McConnell) deeply love one another and I was very glad to participate."

Mr. Baker, a Roman Catholic, told newsmen he had approached several priests of his church who expressed sympathy for his cause but declined to perform the marriage ceremony for fear they would be excommunicated. He said that Mr. McConnell, a Baptist, is studying to become a Roman Catholic. The pair used a marriage license obtained in August in Mankato, Minn. An application for a license in Hennepin County, in which Minneapolis is located, was denied last year, and that decision is being appealed to the Minnesota Supreme Court.

Mr. Baker, a third-year University of Minnesota law student, claimed the couple had fulfilled all legal requirements in obtaining the license, even

Correction

THE LIVING CHURCH inadvertently printed an error in its issue of Sept. 26, in reporting that "the Indian missions in the Diocese of Arizona will receive \$600,000 from the Domestic and Foreign Missionary Society of the Episcopal Church." This misinformation was received by us from Religious News Service, whose reporter evidently misunderstood something that was said by the Rt. Rev. Joseph M. Harte, Bishop of Arizona.

The truth of this matter is that Arizona hopes to receive \$600,000 from the national church's special 150th anniversary offering of the Domestic and Foreign Missionary Society, which is to be made throughout the Episcopal Church this fall. The income from an investment of this amount would provide approximately \$30,000 per year, which is what the Diocese of Arizona currently receives from the national church.

The story containing this error appears on page 6 of the issue, under the heading **ARIZONA**.

though the Blue Earth county attorney in Mankato had claimed it was defective because the "address listed on the application was not that of the bride." Mr. Baker, who was listed as the bride on the license, had taken up residence in Mankato for several days in August. He used the name "Pat Lyn McConnell," which was the name he took when he was adopted legally by Mr. McConnell early in August.

James Harten, assistant county attorney in Blue Earth County, said there is also a question about the license's validity because he said the law uses the term "woman" in referring to one of the applicants.

ECUMENICAL RELATIONS

Anglicans Meet to Ponder Orthodox "Questions"

The Anglican Theological Commission for Joint Doctrinal Discussions with the Orthodox met recently in England and prepared answers to four questions proposed by the Orthodox Commission: (1) "The way in which the Anglican Church understands its union with the Orthodox Church"; (2) "The possibility of the union of the Anglican with the Orthodox Church following upon intercommunion which the Anglican Church has decided to practice with various Lutheran Confessions and with those of the South India Scheme"; (3) "The way in which the decisions of the theological dialogue will become compulsory for all the Anglican Communion of Churches"; and (4) "The validity of the Thirty-Nine Articles and of the Book of Common Prayer within the Anglican Communion of Churches."

A subcommission was appointed which, it is hoped, will meet with a subcommission of the Orthodox Commission in September 1972, in Cyprus, in order to prepare for full dialogue between the two communions.

American churchmen attending the meetings were Bishops Jonathan G. Sherman (Long Island) and Francis W. Lickfield (Quincy), and Dr. Paul Anderson.

Anglican-Roman Commission Reaches Agreement

Anglican-Roman Catholic relations took a major step forward with the official announcement that the joint commission of the two churches has reached substantial agreement on the doctrine of the Eucharist. The announcement came in a joint communiqué issued at the close of the third meeting of the commission established by the Archbishop of Canterbury and the Pope in 1969.

"We believe," the statement said, "that we have reached substantial agreement on the doctrine of the Eucharist." This conclusion is vital in importance to future Anglican-Roman Catholic relations.

Commission members agreed unanimously to a statement on eucharistic doctrine which they will now submit to leaders of the two communions for consideration.

Commission members also said: "This step, in fact, makes it possible for the commission to seek similar consensus of an agreement on the ministry which will be its main doctrinal preoccupation from now until its next meeting in September 1972." At the same time, the commission recognized that the work of the theologians is only part of the process of "growing together."

Interchurch relations at the local level are just as important, it said. This is why, members said, that there is importance in work on such subjects as common worship, collaboration between Christian relief agencies, "and the continuous battle against prejudice and misinformation." The Rt. Rev. John Moorman, Bishop of Ripon and a member of the joint commission, said, "This is the most important statement since the Reformation."

The meetings lasted for seven days and were closed to all but the members of the commission. On the last day of the session, members met with the Archbishop of Canterbury.

CHINA

Exiled Cardinal Warns President

A Chinese prelate of the Roman Catholic Church has warned President Nixon that Chou En-lai cannot be trusted. Paul Cardinal Yu Pin of Taiwan, exiled Archbishop of Nanking, gave the warning to the president after attending a religious service in the White House East Room. Cardinal Yu Pin told reporters he had cautioned Mr. Nixon to beware of Chou En-lai, Premier of the People's Republic of China, because "he is a very insidious man who I know cannot be trusted."

Forced from the China mainland when the Mao regime took over, Cardinal Yu Pin has since made his home in Taiwan. He has served as rector of Fu Jen University on that island.

The cardinal said he opposes the seating of Red China in the United Nations because "that would be the beginning of the end of the U.N., and nothing good would come of it." President Nixon said he will call on Chou En-lai on the China mainland some time before April.

"I only pray for the president's health, safety, and success," the cardinal said. He stated that the president made no response to the warning.

ORTHODOX

Abp. Iakovos Notes Concerns About NCC, WCC

Archbishop Iakovos, the Greek Orthodox primate of North and South

America, said in Milwaukee that some programs and activities of the National Council of Churches are being examined because of concerns voiced by laymen in his church. He said that he, too, is concerned, adding: "Some of us have interpreted our mission in the world purely in social terms."

The primate said that a report would be presented and opinions about the NCC would be invited at a meeting of the archdiocesan executive council, the administrative body of the church, in Pittsburgh.

At a press conference the archbishop also referred to accusations that grants from the World Council of Churches to anti-racist movements have been used by militant groups in Africa to buy weapons. He said that such use cannot be condoned from a Christian point of view. He added, however, that he does not know the truth about the reports. "I can't accept the idea that the council would knowingly give for such a purpose," he remarked.

Regarding tensions between his jurisdiction and the Orthodox Church in America (OCA)—formerly the Russian Orthodox Greek Catholic Church—Archbishop Iakovos said he would probably meet with Archbishop Ireney, head of the OCA, very soon. The Greek Orthodox hierarchy in America broke its communion with OCA some months ago over disputed parishes in Florida and Pennsylvania. There is a further complication because Archbishop Iakovos's superior, the Ecumenical Patriarch in Istanbul, has refused to recognize the OCA, which received its autocephaly (administrative independence) from the Patriarch of Moscow.

RHODESIA

Anglicans Disassociated from WCC Grant

The Anglican Church in Rhodesia has officially disassociated itself from the World Council of Churches' grants to organizations fighting racism in southern Africa.

A statement issued by the Bishops of Mashonaland and of Matebeleland, the Rt. Rev. Paul Burrough and the Rt. Rev. Mark Wood respectively, said that not one cent has been given by the Anglican Church in Rhodesia to support the WCC's Program to Combat Racism. The bishops' statement, which was broadcast over Rhodesian Radio, also said: "We would like to state publicly that no member of the Anglican Church has at any time or place been known to vote or speak for the church in favor of violent action or intimidation against the present governments."

Asserting that some WCC money has gone to "terrorist organizations," the bishops concluded by saying that many members of the Anglican Church are

conscientiously opposed to much Rhodesian government policy, but that they have always voiced their opposition without coercion and without secrecy.

Churchmen in Rhodesia, where the *apartheid* policies are similar to those in South Africa, also opposed the 1970 WCC allocations to some of the same organizations. Government officials at that time condemned the grants and asserted that WCC leaders were guilty of "muddled thinking" in the Program to Combat Racism.

PERSONALITIES

Draft Record Burner of '69: "Not Today"

An Irish-born anti-war member of the Milwaukee 14 convicted of burning draft records in 1969, and recently released from prison, has declared in a published article that he could not carry out such action today. Observing that he does not regret the destruction of draft files "for that time in history," Michael Cullen, a former Roman Catholic seminarian, indicates that any further moves against the war on his part would take the form of Gandhian-type, peaceful and lawful demonstrations.

Mr. Cullen, who with his wife and their three children now live on a Wisconsin farm, is the subject of a probing report in *U.S. Catholic/Jubilee* magazine, published in Chicago by the Claretian Fathers.

Viewing his part in the destruction of Milwaukee, Wis., draft board records as "arrogant," at least on his part, he stated that the risk of losing his marriage and family was also too great. "Don't get me wrong," he said. "This Vietnam war must stop—this loss of not just life but this destruction of everything that we could call worthy of life."

But now there are other questions to be considered, mainly "about what it is to be a Christian," he said. "Today, I wouldn't want to rob a draft file and take it out without the person knowing it. . . I'd want to confront the person (make the person look at himself, but gently). I feel that strongly about non-violence." Asked what he would do today, he replied that he has no answer for that. But he suggested many historical precedents for protest and dissent.

Why had he decided to burn draft files? Because, Mr. Cullen stated, "the draft law is equated with false power in the hands of Caesar . . . to determine the power over life and death in a false war that is destroying the minds and taking the lives of the young of this society."

While in prison, the report noted, Mr. Cullen fell back on what he called a retreat into the deep part of Roman Catholicism. He read many spiritual works and tried to keep up with the "movement stuff." He added, "I felt much more concerned about retreating

into much more basic questions than we're willing to ask on the political level of the new left."

During the 10 months he spent in federal prison—his sentence was for one year—he read all four volumes of the *Lives of the Saints*, re-read Thomas Merton, and five volumes of St. John of the Cross. Both Mr. and Mrs. Cullen state that they "grew a lot" from the experience.

Today, Mr. Cullen still holds his strong anti-war views, but his non-violent stance is more flexible and open to other perspectives. "My life has been an unbelievable, incredible, mad thing, even to myself. The hard task is we have all been invited to become saints, all of us, and I have to discover what that means," he said.

RELIGIOUS ORDERS

OHC Opens New Community

A new community of the Order of the Holy Cross became a reality when Fr. Allen E. Smith, OHC, and Bros. Cyprian, Augustine, Nicholas, and Joel moved into a residence purchased for them in St. Louis. Bro. Brian has since joined the group living in the city's central west end.

The house, bought by Trinity Church, St. Louis, is in an integrated neighborhood and is adjacent to a black area. The OHC members will work through Trinity parish, its clergy and congregation, and urban concerns will be their area of concentration.

Fr. Smith recently returned from the Holy Cross Mission in Liberia. The brothers came from various parts of the world. All have talents and it is expected that the St. Louis community will be self-supporting.

The quarterly meeting of the Council of the Order of the Holy Cross, the governing body of the entire order whose Mother House is in West Park, N.Y., was held in St. Louis in mid-September.

STATISTICS

Few Blacks Feel White Churches Care

According to a Harris Poll, only 16% of American blacks feel white churches "really care" about achieving racial equality. Some 31% of black respondents, the survey organization said, feel white churches are "indifferent," 21% say they have tried to "prevent" racial equality, and 24% are "not sure."

These findings were reported among results from a poll of 1,200 black households during the past summer. Only television and the U.S. Supreme Court were given pluralities as being institutions which "really care." Television cares, said 47% of the blacks, and 39% had a positive assessment of the court.

Congress was regarded in an "am-

bivalent light," said Mr. Harris, as 30% of the blacks feel the lawmaking body is really concerned about racial equality and 28% said congress is indifferent.

Local realtors try to prevent equality say 31% of those voting but 14% of the respondents feel realtors "really care."

Newspapers, local governments, large corporations, local police, state governments, the Nixon Administration, local corporations, and white churches—"indifferent" was the way more than 30% of the blacks polled their views.

EVANGELISM

European Congress Meets

The power of the Gospel does not lie in the eloquence of the preacher or in his learning—but in the power of the Holy Spirit, the Rev. John R. W. Stott told the European Congress on Evangelism meeting in Amsterdam.

The Anglican priest, who is honorary chaplain to Queen Elizabeth, also said that if the church in Europe is to rediscover its evangelistic zeal and power, it must acknowledge in humility that the work of conversion is the work of the Spirit.

The estimated 1,300 participants and observers at the congress also heard discussions on "Youth in Revolt" during the eight-day meeting. Testimonies were given by British pop singer Cliff Richard and British film star James Fox. Mr. Richard, who made his decision for Christ during a Billy Graham crusade in the mid 1960s, regularly includes songs with a Christian message in his programs.

Dr. Leighton Ford, an associate of evangelist Billy Graham, commented on the Jesus People. He warned the audience that they will need to draw close to these people and be flexible in method and attitude in order to help them find real meaning in life.

Speaking on the "Hindrance of Evangelism," Prof. José Grau asserted that superficiality is one of the predominant traits of the church today and major barriers as it seeks to reach the people. "The church must discover again explosive preaching by which people are informed concerning the content of Word," he said. A lecturer, author, and publisher in Barcelona, Prof. Grau said the church must rediscover its divine calling.

EDUCATION

Black Leader Challenges "Racial Balance"

A federal court suit to achieve racial balance in city schools is not one of the priorities of a black clergyman, said the Rev. Lloyd Stuart Casson, who is president of the Wilmington (Del.) school board.

Interviewed as he works for what is his priority—quality education for all children—the 36-year-old rector of St.

Matthew's Church said, "It's not one of my priorities—getting hung up on racial balance." Of the 80 percent black Wilmington system he said that he would like to see a racial balance, but he doesn't feel that the schools are necessarily where the problem is. "There's a continued problem of segregation," said Mr. Casson. "It exists everywhere—in housing, in jobs; I would like to see this eliminated."

Long active in interracial efforts, he helped found and serves as president of the Opportunities Industrialization Center in Wilmington. Last year he was honored with the brotherhood award of the National Conference of Christians and Jews.

"For the schools," he said, "the suit is a hassle not worth getting involved in. It's another case of our attention being turned from the problem of quality education." He fears that if the suit is successful the courts will "tend to take the racist stand again... devaluing black institutions by moving blacks into white areas. It must work both ways, be a two-way movement."

Part of Mr. Casson's "quality education" thrust is aimed at making all children feel proud of their cultural heritages, and he feels that the mechanics of a federally-forced racial balance would only cloud that objective.

ROCHESTER

Bishops Vow Commitment on Prison Reform

Promising "tangible commitments" to participate in prison reform the Episcopal and Roman Catholic Bishops of Rochester said that the riots and deaths at Attica State Prison "have finally forced us as pastors of a Christian people to speak out on our penal system."

The Rt. Rev. Robert R. Spears, Jr. and the Most Rev. Joseph L. Hogan issued a pastoral letter that was read in their respective parishes. In it they urged that the 28 points of reform agreed upon by the prisoners and officials in the negotiations which took place during the riots be put into effect.

They also asked that the negotiations commission active in the crisis be continued and allowed to enter the prison as full participants in the investigation, and that the state establish at once "impartial channels in all of our prisons which will make it possible for human needs to be heard publicly without the background screams of dying men."

It was expected that other religious leaders from western New York State would endorse the letter.

RACE RELATIONS

Baptist Leader Lashes "Black Theology"

The leader of 6.3 million National Baptists lashed out against the theology

of liberation. Dr. Joseph H. Jackson, for the past 17 years president of the National Baptist Convention, USA, Inc., described black theology as "a gospel of blacks against whites." He charged that it polarizes races, promotes racial segregation, and could negate the civil-rights accomplishments. "There is no place for racism in the church," he said.

Dr. Jackson's rejection of "black theology" was voiced immediately following the opening of the national convention of the church in Cleveland. It was articulated in a paper, which had previously been unanimously approved by the church's board of directors and thus made an official statement of a "basic theological position" of the body.

The church president's attack was directed against the Rev. James H. Cone, a theology professor at Union Theological Seminary in New York. He said he was disturbed that "young seminary students are picking up this black theology" and thereby promoting "racial hate." In his critique, Dr. Jackson quoted Dr. Cone's book, *A Black Theology of Liberation*, which suggests "becoming black with God" and backs Eldridge Cleaver's call for black manhood "or the earth will be leveled by our attempt to get it."

Dr. Jackson wrote: "With this thesis and his commitment to the revolt of blacks against whites or the black revolution, he reduces . . . revelation, Jesus Christ, and God himself to a level of blackness. Prof. Cone, in his conclusion, could well defeat all of the constructive efforts in better race relations in America, and could write off the past achievements in civil rights as of little or no value." Some 15,000 National Baptists attended the convention. However, not all members of the National Baptist Convention, USA subscribe to their president's repudiation of "black theology," a small group of the church's clergymen announced in Cleveland. They take exception to Dr. Jackson's attack on the new theology as a "gospel of hate" and of "racism."

Opposing the position is a group of about 20 ministers led by the Rev. Timothy P. Mitchell, 41, a pastor in Flushing, N.Y., and an executive board member of the National Committee of Black Churchmen. He said he would suggest to convention officials that a "representative, objective commission, not appointed by Dr. Jackson, make a statement on theological beliefs rather than get into an unnecessary dispute with one of our brothers."

The Rev. Ralph Abernathy, noted civil-rights leader, said he was rebuffed in efforts to address the National Baptist Convention. In a news conference he criticized Dr. Jackson for supporting President Nixon's policies and failing to oppose the Vietnam war. Convention officials claimed that Mr. Abernathy had not asked for permission to speak.

NEWS in BRIEF

■ Admirers of the late C. S. Lewis have founded a "C. S. Lewis Society" which now has upwards of 200 corresponding members. It puts out a monthly bulletin containing news and views concerning Mr. Lewis's writings and their influence. Also, there are monthly meetings of the society, held on the second Friday of the month at Madison Avenue Presbyterian Church. The usual topic at each meeting is one of Lewis's books. Further information can be secured upon request from Mrs. John Kirkpatrick, corresponding secretary for the society. Her address is 466 Orange St., New Haven, Conn. 06511.

■ The Rt. Rev. Bartholomew Ruxton Fox, an Antiochian priest, has been cited for "admirable accomplishments" in alleviating sufferings of American POWs held in Southeast Asia. U.S. Rep. Lester L. Wolff said Fr. Bartholomew, who is called the POW Priest and is an archimandrite in the Archdiocese of Toledo, began in 1970 an "odyssey that was to last five months and take him completely around the world in an effort to secure humane treatment by the Communists for defenseless prisoners of war." The priest, also honored by South Vietnam and the Air Force Association, visited Rome, Geneva, Stockholm, Moscow, Damascus, Vientiane, Saigon, and the combat areas of Vietnam and Cambodia. He served in the Army during the Korean war and took a leading part during the Biafran struggle in introducing freeze-dried foods to feed the hungry there.

■ The Rt. Rev. Randolph R. Claiborne, Jr., has announced his intention to retire as Bishop of Atlanta effective either upon the installation or consecration of his successor or on Feb. 28, whichever occurs first. Bp. Claiborne began his episcopate in 1949, as Suffragan Bishop of Alabama, and became Bishop of Atlanta in 1953. He has set Nov. 3, as the date for election of his successor.

■ Nearly 300 children from more than 20 churches participated in a "Christian Summer Experience" in Sussex, Wis., during a week in August. The "experience" consisted of worship and instruction on the theme of "God's Presence and Christ's Presence." Among the participants were Episcopalians, Lutherans, Roman Catholics, and various protestant churches.

■ The Rt. Rev. Norman L. Foote, Bishop of Idaho, has announced his retirement, effective in February, for reasons of health. The bishop, who will be 56 in November, was consecrated Feb. 14, 1957, in St. Michael's Cathedral, Boise. Prior to that time he had been director of the National Town and Country Institute, Parkville, Mo., for seven years.

■ The 45th annual retreat of the Brotherhood of the Way of the Cross was held at Adelynrood Conference Center, South Byfield, Mass., with the Rt. Rev. Allen W. Brown, Bishop of Albany, as conductor. The new superior of the order is the Rev. Nigel Andrews, rector of Trinity Church, Concord, Mass., who succeeds the Rt. Rev. Frederick Belden, Bishop Coadjutor of Rhode Island. The brotherhood is a devotional order for clergy and candidates for holy orders.

■ The 10th conference of diocesan historiographers was held at the House of the Transfiguration, Bayard, Neb., with Dr. Robert Manley of Scottsbluff, Neb., giving an address on Nebraska history. Other speakers were Dr. Allen Breck of the Diocese of Colorado, William Talbot of the Diocese of Texas, and the Rev. Messrs. James Ransom and W. J. Barnds both of the Diocese of Nebraska. Fr. Barnds was convenor of the conference. The group will meet again in August 1972, at the University of the South, the exact date to be set later.

■ First Sgt. Myron C. Pryor of the Ohio National Guard has filed a \$1.5 million libel suit against Peter Davies, a New York insurance executive who compiled a report of the May 1970 shooting of four students at Kent State University. The suit said Mr. Davies "suggested" in his document that Sgt. Pryor may have been the person who gave a signal with a .45 caliber weapon to launch a pre-planned round of fire at students on the university campus. The report theorized that a few guardsmen had conspired to shoot. Distributed by the United Methodist Board of Christian Social Concern, the report was produced by Mr. Davies with the assistance of an interreligious group which is seeking a federal grand jury investigation into the killings. Sgt. Pryor said in his suit that he was not involved in any conspiracy to harm or shoot at students. He said his gun contained an empty magazine. The report alleged that several witnesses said they saw Sgt. Pryor raise his gun.

■ In a cable sent to Pope Paul VI, the National Association of Laity stated that the organization "regards as imperative the appointment of a black man as replacement for the retiring Patrick Cardinal O'Boyle. . . ." The Rev. Lawrence Lucas, who is pastor of the Church of the Resurrection, New York City, and the only black pastor in the Archdiocese of New York, is the choice of the NAL. Cardinal O'Boyle, now 75, has offered his resignation as Archbishop of Washington to the pope. Fr. Lucas, in addressing the 1971 NAL convention, said, "I am a black man first and a black priest second."

David F. Brown

So You Want to Be A Tentmaker . . .

“Until the churches act to underwrite a national clearing house monitoring the activities of all resources available to clergy in transition, individual heartbreak will continue, and the firms which prey on it will proliferate and prosper. . . . It would be ironic were the churches to begin the program not now but years from now when the problems causing the exodus may no longer exist.”

DEPENDING on which study one reads, it is estimated that American clergy and religious are abandoning the Christian church's payroll at the rate of one to five percent a year—a total of 3,500 to 18,000. Unofficial estimates place the figure at a conservative 10,000—4,000 of whom are Roman priests. A 1970 study by the Executive Council of the Episcopal Church indicates that 47 percent of its clergy have seriously considered leaving the parish ministry, and 21 percent have seriously considered leaving the ordained ministry altogether; 10.2 percent of all active Episcopal clergy are now classified as “secularly employed” or, simply, “other.”

It would be inexact to label this rather considerable exodus a movement; it is more development than movement, for the factors which drive men from the sacred ranks can be as numerous as the men themselves. Many of the frustrated men and women who bail out do, however, share two characteristics: almost two-thirds of them see themselves as not leaving the ministry, but changing it; and with notable exceptions, they are regarded by their peers as being in the upper quarter in terms of creativity, intelligence, and leadership. The Rev. Eugene J. Schallert, S.J., head of the University of San Francisco's Institute for Socio-Religious Research and Pope Paul's personal advisor on the problem of departing clergy,

states flatly that “those who are leaving are some of the best men in the church.” Indeed, from the evidence, it could be argued that the Holy Spirit is calling his best men out.

These men might well be gifted, but when it comes to plunging into the secular mainstream, many of them make two unhappy mistakes. While they would be the first to take issue with the “love it or leave it” ilk, they often exhibit a curious inconsistency when the word “parish” prefixes that slogan. Should they remain within a structure which they find suffocating in order to renew it, or should they leave to live what they are convinced is the model of the future? When the decision is made in favor of leaving, a number of men also decide that to remain in the parish one moment longer is hypocritical. At best, this is specious reasoning, for it overlooks the demands of stewardship: men are bolting, precipitously, before securing a secular job which will provide not only sustenance for themselves and their families, but a job which will describe an arena in which they can maintain a continuing ministry. Looking for a job in today's market is a lonely, terrifying task. The ignominy of sifting daily want-ads and filing with employment agencies, can lead to hopelessness, despair, and, ultimately, a crippling inertia. In the end, with resources consumed, even pumping gas or hustling cosmetics looks good—assuming that the clergyman can qualify. Without proper career planning, the prospects are bleak. Experts encourage the disenchanting clergyman to begin that planning as much as two years prior to his target date for entering the job market.

THE second mistake a clergyman can

make is hiring a “career counseling” firm to do his work for him. While most firms plying this trade are simply ineffective, quite a few—including some of the largest and seemingly most respectable—are unscrupulous.

One such firm, which is widely advertised, tells the prospective clergy-client that it cannot work with him until he undergoes a battery of costly tests. These tests, he is told, will be the basis for a “feasibility study.” In fact, there is no such study; the tests are scored by the receptionist, and the results are seldom revealed to the client. The only “feasibility” involved is the client's ability to pay. Regardless of his performance, each and every client is advised that he has problems which will thwart his job hunt, problems which can be solved by the quick and skillful hands of the firm's staff. The client is assured that he will be interviewing not personnel directors, but board chairmen and company presidents, and a solid commitment—verbal—is made to stay with the client, in an individually-tailored program, until he gets the job he wants. The cost for these additional services is around \$700, payable in two installments, but always in advance of the client's obtaining employment.

The first phase of the program consists of three sessions with a clinical psychologist (a young Ph.D. moonlighting at \$25 per hour); the second phase is called “marketing.” The client meets once with the “marketing director” and participates in three group sessions. He is then dismissed to implement, in the job market, the many skills and insights with which the program has supposedly equipped him. When he comes back for help, as is almost always the case, he is urged, in effect, to practice Pelagianism. No con-

Ordained in 1967, the Rev. David F. Brown served as assistant to the rector and minister of Christian education at St. Mark's Church, Evanston, Ill. He later served at St. Columba's Church and Parish Day School, Camarillo, Calif. He has been the managing director of a consulting firm for clergy in transition, and is now a worker-priest in the Diocese of California.

facts of any kind are ever made on his behalf.

At best, the sessions with the psychologist are stimulating, and those with the "marketing director" are innocuous. The firm's program of "marketing" includes, among other things, canned advice on how to dress, the size and rag-content of the stationery used for post-interview thank-you notes, and how to flirt with a man's secretary so that an interview can be secured. While the "marketing directors" presume to direct clients to positions starting at \$15,000, they themselves are paid considerably less than that.

The clergymen who direct these offices are themselves former clients, but with a significant difference: they have found jobs through the firm's efforts. After careful selection, they are told that they now have an opportunity to help bridge the gap between institutional religion and the world of business and industry—provided that they buy a franchise, at more than \$6,000, from the parent firm. They are also told that the parent firm does not expect to profit from such a venture, that this is the firm's "contribution" to the life of the church. In practice, the parent firm not only rakes off 40% of the gross receipts, but requires the clergyman to maintain expensive offices, advertising, and public relations—an overhead calculated to break him within six months. The parent company, which masquerades as a large and reputable management-consulting firm, can then sell the franchise to yet another clergy-client, thus turning an annual profit in six figures.

THE roads available to clergy in transition have many pitfalls indeed; still, there are a limited number of good resources. One of the very few good career counseling firms, for example (not incidentally the one which advises a two-year planning period), has a *substantiated* client success rate of 86 percent getting hired for the jobs they wanted, by firms, agencies, or institutions of their own choice, in locations of their own selection, at an average starting salary of over \$14,000.

It should also be noted that fine and thorough assessments of aptitudes and abilities can be reasonably obtained at most university testing centers. If further professional guidance is sought, a clergyman must not, in his shopping, be diffident about asking two key questions at the outset: 1.) What percent of the firm's clients have found jobs? Can they verify this? 2.) How many references can the firm provide?

In the job hunt, success must be measured by *results*. An ethical, successful firm will be happy to share such data; an unethical firm will not. Beware of the glib counselor who hedges direct questions with programmed pieties about the joys of self-actualization or violating the "I-Thou" relationship. When he launches such a spiel, know that you are in the

wrong pew. And beware especially of the slightest suggestion that you might find it meaningful to invest in the firm over and above the consulting fee.

In the meantime, clergy contemplating a self-supporting ministry would be very well advised to purchase and digest Richard Nelson Bolles's *What Color Is Your Parachute?*, a practical manual and directory of resources for clergy who believe that they are being called out. The importance of this able work to the would-be tentmaker can scarcely be exaggerated.

Until the churches act, ecumenically, to underwrite a national clearing house monitoring the activities of *all* resources available to clergy in transition, individual heartbreak will continue, and the firms which prey on it will proliferate and prosper. Of all the churches' agencies, the

seminaries stand in a unique position to help, and to help *now*: short courses in cooperation with local universities could be offered to students and alumni contemplating non-stipendiary ministries. Such a program should concentrate the best information available on how one goes about the hardest job of all—the job of getting a job.

It would be ironic were the churches to begin the necessary program not now but years from now—when the problems causing the exodus may no longer exist.



Preparation

As I begin to pray my evening's prayer
I remember that tomorrow I will go
to your altar, where yourself you do bestow
to your church, that is, to us who meet you there.

I should prepare
for this solemnity to which you draw
my heart with love, yet with heart-stopping awe.
How, how without a wedding-garment do I dare?
I know myself unfit to approach your board;
I know my sins, and know them more than I can know,
and tell you so,
then know them cleansed. Not to accept your word
presumption were, your saving work ignored.
What must I do?
Consider the immensity of you?
Try to encase in mortal mind the adored?
Again, presumption only to be deplored.
Then how prepare
for what awaits me there
except to trust yourself to be yourself, my Lord!

And suddenly I know that this
my preparation is
for sacrament, for life, for death—again and again
to trust yourself to be yourself.

Christine Fleming Heffner

What Really Is a Priest?

By ROBERTS E. EHRGOTT

THE office of priest has been subjected to historical modifications which have obscured its prime function as pastor. Over the centuries, priests have been deflected from their role to become "mass priests," establishment functionaries, and clerks. For centuries, in the Roman Catholic Church, the priesthood was ideally found in the vocation of monastic, so that the parish clergy—the pastors—were downgraded. Monastic disciplines were imposed upon parish priests: celibacy and even the saying of the daily offices are monastic practices. The divine office, read alone by a priest, is a far cry from the communal use of the breviary (or the Book of Common Prayer!), which was its origin and observance. We now see in the Roman Communion a growing movement to restore the priesthood as the presbyterate, as a parochial ministry free of monastic influences.

In the Episcopal Church there have of late been trends which threaten to atomize the priesthood by separating it from its inherent parochial origin and function. First came the ordinations of older men; most of these became parish priests, but many were professional men who functioned only on Sundays, as assistants or as supply

clergy. Then came a time, still with us in an age of specialization, when clergy were ordained for particular functions outside the parish ministry: social-service work, diocesan and national church functions, chaplaincies, and the like. Many of these roles could be filled by lay persons.

This is not to decry, *in toto*, the special ministries. But the emphasis on priesthood apart from the pastorate is now resulting in a wholesale withdrawal from the parishes of priests going into secular work. Most of these men continue as weekend clergy, and they no doubt have their value as supply priests for mission parishes unable to afford a full-time incumbent, and as assistants in parishes on Sundays. But in the process it would seem that we have reversed the "tentmaker" role—the "worker priest" concept: St. Paul, *e.g.*, worked in order to maintain his priesthood, and the worker-priest idea in the French church developed in order to reach the unchurched by clergy living with the workers.

It is one thing for a parish incumbent to engage in secular work, in situations where budgets are dropping, so that he can remain where he is; it is another to enter secular work full time, detached from life in a parish, and become a "mass priest" on Sundays. The statistics indicate that some 2,000 of the clergy are now non-parochial, and the number is rising. Several dioceses have recently amended

their canons to give such priests full rights in diocesan conventions or convocations. We thus may be approaching an over-balance, whereby the parish clergy can be outnumbered by weekend and specialized clergy.

It is to be feared that many men today are being ordained to give the priesthood a try, which flaunts the tradition that a man's vocation is tested during his postulancy, candidacy, or diaconate. Other men are, less criticizably (because the church allows it and encourages it), being ordained for specialized ministries. But too often these specialized priests enter into their functions without undergoing some-parish experience.

An old canon of the Church of England stipulates that anyone ordained as deacon or priest had first to have "some certain place where he might use his function": "some cure of souls, or of some minister's place vacant . . . where he may execute his ministry; or that he is a fellow . . . or chaplain in some college. . . ." This is still called being ordained to a title, whereby clergy cannot be ordained without assignment "to some benefice or curateship then void," which means some pastoral function.

This writer does not mean to suggest that the priesthood must be narrowly parochial, but that the increasing detachment of priestly function from the parish is going to cause some distortion of things. It is not just that a man needs pastoral experience—some men are not thus called, or do not have that bent—but every priest should learn at first hand the basics of the life of the church, which are still to be found in the parishes. Then, if and when a priest finds himself in charge of a mission parish on Sundays, or as an assistant, he will have some understanding of the real life of the church. There is a growing gap between the specialized ministries and the parish clergy; the former often regard the latter as humdrum fat cows. The parish clergy, removed from the weekend priests, social service priests, and administrative priests, can sometimes feel that these people are living in a rarefied atmosphere.

However the growing problem is resolved, the church will do well to keep in mind the original reasons for the evolution of the office of priest: the bishops of the early church, unable to reach their flocks each week, delegated authority, function, and responsibility to priests, to act in their stead as vicars. The ideal was, and always has been, to have a priest in every station as an incumbent pastor, living with his congregation, in order to "teach, and to premonish, to feed and provide for the Lord's family . . ." (Ordering of Priests, BCP). The new ordinal has simplified the old ordination services' language, but the pastoral functions are still emphasized. But are we still ordaining pastors and are we keeping the priesthood as a pastoral office?

The Rev. Roberts E. Ehr Gott is rector of the Church of the Nativity, Indianapolis, Ind.

Belief

Thomas, famed for doubting,
This is your day!
Old beliefs are bludgeoned with new meanings;
Scholars water down the ancient creed
Diluting dogma with doubt.

See! Coming in majesty on a cloud
A Douglas C-6 is landing.
Each count-down marks a new Ascension Day.
And the moon under her feet
Is dust beneath the buoyant spaceman's stride.
Did Jesus Christ have ESP?
Come, Thomas, place my finger in his side.

Omer Westendorf

EDITORIALS

What! No "Crafty Foemen"?

SOME three years ago the Anglican Church of Canada published a little volume of excellent essays by several writers on the subject of liturgical renewal and Prayer Book revision. One of the writers, J. C. Kirby, speaks of the difficulty some modern people have in using the language of earlier times to express what they think and how they feel in their present-day world. He gives the following example of their dilemma: "Who among the users of the Prayer Book in a country like ours can pray, with any depth of meaning, that God will protect us from 'the crafty foemen of this night' or even from 'its perils and dangers,' though we can easily see why a monk would have said the former in the dark ages and Cranmer would have translated the same phrase in the way he did in the days of unlighted streets and no police forces?"

Hearken, Mr. Kirby, to a voice from down south of the border. If there are cities in Canada in whose streets, lighted or unlighted, by day or by night, lurk no crafty foemen and assorted other perils and dangers, you are very lucky; happy are the people who are in such a case. Down here it is not so. In Mayor Lindsay's Fun City it is common to see strapping young men, who should be rejoicing as giants to run their courses, walking nervously down the street with guard dogs on leash. The dogs are for protection and they are needed. The crafty foemen of New York and other American cities don't always wait until nightfall. Our cities are becoming jungles.

In our American Prayer Books, either the official one or the experimental rites, we have no prayers for protection specifically against those crafty foemen who will crack skulls to lift wallets. Perhaps we could use some, from sources either ancient or medieval or modern. They would not be so absurdly anachronistic as you suggest.

Most or all of man's ancient foes are still with us—those specified in the Litany such as battle, murder, sudden death, sedition, privy conspiracy, rebellion, etc.—and others besides, such as muggers and rapists. The church should be very cautious about dropping any kind of evil or menace from its list of things to be prayed against; for in this troubled area of human life nothing seems to change much from age to age, and when it does it is often for the worse. In Cranmer's London it was hardly safe for an unarmed lady or gentleman to venture out into the unlighted and unpoliced streets by night. Is it much, if any, safer to do so on the lighted and policed streets of most cities today?

Your Local Clergy

AFTER 30 years in the ministry of this church, it has begun to dawn upon me that much time is wasted on "professional performance" and the result is death of soul. You have not erred when you state that the pastor's "professional performance is judged by the criterion of achievement in the business world" [TLC, July 25].

Such judgment is most often passed by bishops rather than by vestrymen. When men are trained to be priests and pastors and their ministry is judged by "professional performance," we can understand their "self-doubt" and the resulting "parochial-clerical game."

In my own diocese, the clergy have been asked to read an article in *The Journal of the Academy of Parish Clergy*, which seems to be concerned only with "general professional competence," and we are told in the editorial that "the world expects a high level of professional practice from the clergy." I believe that the "world" has had enough of professionals in the priesthood. The laity testify to this loudly and clearly. The people of God want as pastors men who are converted to Jesus Christ and his body, the church. Not too long ago the present Archbishop of Canterbury made this testimony: "Yet amidst these intellectual changes it still stands true that God is made known to us and makes his home within us not through the cleverness of our brains and of our talk, but by the road of prayer and contemplation, of penitence and self-discipline." The low spiritual state of the clergy and laity will not be lifted up by the works of "professional performance."

There has been serious coercion resulting in "congregational" parishes, and the clergy under duress have become "individualists." Priests go to diocesan conventions and hear the same old ballyhoo. Business! Business and more business. I have been reminded more than once that the conventions—diocesan and national—are for a specific purpose, to do the church's business. What is the church's business? Budgets only? Schemes, plots, reports, resolutions which die upon adoption? But we know that our church conventions are run like all other conventions—including the "happy hour" and caucus. Too many laymen in prominent positions think only of "professional performance."

The clergy might profit by the wisdom and devotion of the Very Rev. E. J. M. Nutter, onetime dean of Nashotah House. In his course in pastoral theology, the beloved dean cautioned us with these words: "Let nothing interfere with our spiritual hour except a death call. The priest's work in a certain sense is doubled: 1) He has to maintain the Kingdom of God; 2) He has to maintain St. Sylvanus Parish. Sometimes the two clash. If so, the Kingdom of God takes precedence. The average vestryman wants a rector who is young, smart, and clever. A bridge player, a golfer, a Rotarian, a lodge man, a story-teller, a mixer, and a spellbinder. Such a man may maintain St. Sylvanus Parish for a time, but hardly permanently; and the Kingdom of God not even for a time. The cultivation of the spiritual life is not a luxury, or a pleasure, but a necessity. It is the necessary part of your influence. Let nothing interfere with it. On the lowest terms, to fail to use your utmost efforts to convert your parish, morning, noon, and night, whether you get paid or not, is to betray Christ."

Have we not betrayed Christ because we have lost the vision of priesthood, and now we dwell in the so-called glory of "professional performance"?

FRANK R. ALVAREZ

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vertising Department*.

Book Reviews

SUICIDE OR ADORATION. By R. N. Usher-
Wilson. Vantage Press. Pp. 67. \$3.50.

The title of this book comes from Teil-
hard de Chardin's, *The Divine Milieu*.
It is there that Teilhard makes the state-
ment, "The day is not far distant when
humanity will realize that biologically it
is faced with suicide or adoration." Sui-
cide or adoration are the only alternatives
we have open to us as our society grows in
technology with its concomitant fall-out
of land, water, and air pollution, as well as
reducing man to little more than a cog in a
giant machine. R. N. Usher-Wilson does
an excellent job of establishing some fun-
damental truths about the nature of God
and the nature of Man in his opening
chapters. These provide a good foundation
for the development of his ideas which, in
short, tell us that if we want to live, we
must adore.

Suicide or Adoration is extremely well
written and is easy to read. The author
should be commended on his succinct and
clear writing. The writing is so fine that
the reader is left thinking of the ideas
presented and says to himself, "I really
enjoyed that book!"

(The Rev.) JAMES A. KAESTNER
St. Alban's, Marshfield, Wis.

THE CHRISTIAN REVOLUTIONARY. By Dale
W. Brown. Eerdmans. Pp. 147. \$2.45
paper.

Dr. Dale Brown explores the need for a
"theology that more truly expresses the
radical nature of Christianity." He denotes
his radical theology as "Revelational" and
"Revolutionary." He is faithful to his
thoroughly Anabaptist background but his
learning and experience are broad and
deep. He writes of the "Radical Reforma-
tion," the "Death of God" theologians,
and the fathers of the "Social Gospel."
Furthermore, he has had experience in
demonstrations and rich contacts with

young students in their searchings. He
has done a fine job and deserves applause
for bringing this all together in *The Chris-
tian Revolutionary*.

That doesn't mean that he has enrolled
me as a disciple. Sometimes I found my-
self mentally shouting a resounding
"No," but sometimes I found myself
uttering a happy "Amen."

Some items disturb me. On page 13
we read, "God discloses himself within
the historic community stemming from
the Christ-event." Is the church so bad
that he could not write, "God manifests
himself in the church"? On page 101 we
read, "Liberalism knew a politics based
on guilt; radicalism is espousing a politics
of liberation." But he doesn't say what
liberalism espoused or what radicalism
is based on. The comparison is false. A
number of times the phrase, "the third
world," appears. My poor, untutored
mind has no idea what this means.

All through the first six chapters I
found myself saying, "Why?" and "How?"
The author himself sensed this reaction
and in the last chapter he comes to the
answers. What are they? Here is a para-
graph from the last chapter:

"... We can affirm that since no one
can predict accurately the result of his
actions, he needs to be faithful to what
he believes is right and leave the results to
the working of the Holy Spirit. The Chris-
tian radical does not understand his own
actions prudentially. He is not obliged to
demonstrate the pragmatic feasibility of
all of his actions because he is freed by
his confidence in the present and future
reality of God's kingdom to formulate
ethical responses based on the righteous-
ness of this kingdom."

Now you know!

(The Rt. Rev.) EARL M. HONAMAN, D.D.
Suffragan of Central Pennsylvania (ret.)

Booknotes

By Karl G. Layer

**MAN, MILIEU, AND MISSION IN ARGEN-
TINA.** By Arno W. Enns. Eerdmans. Pp.
258. \$3.95. "Churches do not grow in a
vacuum," writes the author in describing
the basic premise of this book, and mis-
sionary efforts will meet with success
"only when they strive for a full under-
standing of the cultural milieu in which
they are working." Taking Christian mis-
sions in Argentina as an example of this
basic premise, Arno Enns begins the
volume by describing the historical de-
velopment of Argentine culture. He dis-
cusses the Roman Church, the mission
outreach of ten evangelical churches in
Argentina, and he analyzes the factors
which have affected the growth of the
various churches.

Backsliding

Disturbed
by life
on the beach
man
seems
to be
slithering back
to the slime
from whence
he has come.
Enable us to stand —
in your image.

Robert Hale

PEOPLE and places

Appointments Accepted

The Rev. **Rayner W. Andersen**, formerly at St. Ann's, New York, N.Y., where he worked with the deaf, is curate, Grace Church, 9 E. Maple, Merchantville, N.J. 08109.

The Rev. **Harold E. Barrett**, former rector of Good Shepherd, Lookout Mountain, Tenn., is rector of Holy Communion, Memphis, Tenn.

The Rev. **Patton Boyle**, former part-time assistant, Christ Church, Lexington, Ky., is vicar of Calvary Church, Golden, Colo.

The Rev. **Charles A. Bryan**, former rector of Holy Family, Miami, and priest in charge of St. Anthony's, Carol City, Fla., is assistant rector of St. Gregory's, Deerfield, Ill. 60015.

The Rev. **Robert Burton**, former locum tenens of Holy Trinity, Hoquiam, Wash., is now rector of the parish and vicar of St. Christopher's, Westport, Wash. Address: 212 4th St., Hoquiam, Wash. 98550.

The Rev. **Jean H. Chance**, former rector of Trinity Church, Apalachicola, Fla., is rector of St. Mark's, Palatka, Fla. Address: Box 772 (32077).

The Rev. **Bob Currie**, former curate, Holy Trinity, Midland, Texas, is now rector of the parish. Address: 1412 W. Illinois (79701).

The Rev. **William D. Eddy**, former co-director of Nippon Seikokai, Hokkaido University Center, Sapporo, Japan, is rector of Christ Church, Tarrytown, N.Y. 10591.

The Rev. **Sidney G. Ellis**, former rector of St. George's, Germantown, Tenn., is rector of St. James', Port St. Joe, Fla. Address: Box 786 (32456).

The Rev. **John W. Ellison**, former rector of St. Clement's, El Paso, Texas, is rector of St. Paul's, 2216 17th, Bakersfield, Calif. 93301.

The Rev. **James Eubanks**, former vicar of Grace Church, Vernon, and Trinity, Quannah, Texas, is vicar of St. James', Alpine, and in charge of the Big Bend missions, Texas. Address: Box 877, Alpine (79830).

The Rev. **M. Joseph Farley**, former rector of Holy Apostles', Brooklyn, N.Y., is rector of St. Luke's, Forest Hills, N.Y. Address: 141 Ascan Ave.

The Rev. **Michael E. Fisher**, former vicar of St. Paul's, Ironton, Mo., is assistant priest, Parish of Foxtrap, St. John's, Nfld., Canada.

The Rev. **W. Kenneth Gorman**, former curate, St. Mary's, Haddon Heights, N.J., is rector of Christ Church, Palmyra, N.J. Address: 638 Perry Ave. (08065).

The Rev. **James P. Haney, Jr.**, former U.S. Navy chaplain, is curate, St. John's, Odessa, Texas. Address: Box 2828 (79760).

The Rev. **Thomas C. Kehayes**, former rector of St. Barnabas', Minto, Alaska, is vicar of Calvary Church, Cornelia, and Grace Church, Clarksville, Ga.

The Rev. **John E. Lawrence**, former curate, All Saints', Great Neck, N.Y., is assistant rector of Grace Church, Nyack, N.Y. Address: 141 1st Ave. (10960).

The Rev. **Nicholas M. Mayer, Jr.**, former curate, Heavenly Rest, Abilene, Texas, is rector of St. Philip's, Uvalde, Texas. Address: 339 N. Getty (78801).

The Rev. **Gary A. Mitchener**, former graduate student, is vicar of St. Luke's, Woodsville, and Epiphany, Lisbon, N.H. Address: Box 10, Woodsville (03786).

The Rev. **Ronald A. Norton**, former rector of Christ Church, Palmyra, N.J., is priest associate, St. Peter's, 183 Rector St., Perth Amboy, N.J.

The Rev. **William Parkerson, Jr.**, former rector of St. Augustine's, Baton Rouge, La., is curate, St. Luke's, Baton Rouge.

The Rev. **Frederick A. Pope**, faculty member, Virginia Intermont College, Bristol, Va., is also a non-stipendiary assistant to the rector of Emmanuel Church, Bristol. Address: Box 897 (24201).

The Rev. **Allan E. Smith**, OHC, is in charge of the St. Louis Community of the Order of the Holy Cross, and priest associate, Trinity Church, both in St. Louis, Mo. Address: 4532 Westminster Place (63108).

The Rev. **Frank A. Smith**, former rector of St. Peter's, Amarillo, Texas, is rector of Holy Family, 18501 N.W. 7th Ave., Miami, Fla. 33169.

The Rev. **Wilson W. Sneed**, formerly on the staff

of Church of the Ascension, New York, N.Y., is rector of St. Paul's, Smithfield, N.C. 27577.

The Rev. **Chester L. Talton**, former vicar of Good Shepherd, Berkeley, Calif., is an assistant to the rector of All Saints', Carmel, Calif., with responsibility for the parochial mission, St. Matthais', an Episcopal-Roman Catholic work in Seaside, Calif. Address: Box 25 Seaside (93955).

Living Church Correspondents

Hawaii—The Rev. **Joseph W. Turnbull**, St. Mark's, 539 Kapahulu Ave., Honolulu, Hawaii 96815, is the new correspondent for this diocese.

Utah—Mrs. **Charlotte Hoe**, 866½ Patterson, Ogden, Utah 84403, is the new correspondent for this diocese.

Restoration

The Bishop of Oregon, acting in accordance with the provisions of Title IV, Canon 13, restored William H. Snyder to the priesthood in a non-stipendiary capacity as of September 3.

Deaths

The Rev. **Clarence William Jones**, 71, retired priest of the Diocese of Southwest Florida and rector-emeritus of Calvary Church, Indian Rocks Beach, Fla., died Aug. 11. He is survived by his widow, Leone, one daughter, one son, and six grandchildren.

The Rev. **Frank Victor Hoag**, 79, retired priest of the Diocese of New York, died Aug. 24. He lived in Maitland, Fla. Known for his work in Christian education, he wrote a column, "Talks With Teachers," over a 20 year period for THE LIVING CHURCH. Survivors include his widow, Jessie, two daughters, six grandchildren, one brother, the Rev. Harold Hoag, and his cousin, the Rt. Rev. Harwood Sturtevant. Services were held in All Saints', Winter Park, Fla. Memorials may be made to All Saints'.

The Rev. **Paul Alva Bankston**, 55, rector of St. Mary's, Arlington, Va., since 1969, died Aug. 24, in the infirmary of Goodwin House, Alexandria, of cancer. Survivors include his widow, Kathryn, and two children. A memorial service was held in St. Mary's, and following cremation, the ashes will be placed in the church. Memorials may be made to the parish.

The Rev. **Edgar Ruston Walker**, 72, rector-emeritus of St. John's, Worcester, Mass., died Feb. 21. A former minister of the Unitarian Church, he was ordained in 1943. He is survived by his widow, Harriet. Services were held in St. James', Greenfield, Mass.

The Rev. **Canon Kenneth Dion Martin**, 81, rector-emeritus of St. Matthew's, Kenosha, Wis., died Sept. 5, in St. Paul, Minn. His home was in Richland Center, Wis. He is survived by his sister, Portia. Services were held in Trinity Church, Baraboo, Wis., and burial was in a Baraboo cemetery.

The Rev. **Canon Raymond Stanley Ottensmeyer**, 69, retired priest of the Diocese of Eau Claire, died Aug. 10, in Marshfield, Wis. He is survived by his widow, Glenda, three children, and several grandchildren. Services were held in St. Alban's, Marshfield, and burial was in a local cemetery.

Deborah Rachel Maria Fraser, 17, daughter of the Rev. and Mrs. Alec Fraser of Owen, Wis., died June 28, of cancer. She is also survived by one sister. Services were held in St. Katherine's, Owen, and burial was in the Owen-Withey Cemetery.

Elizabeth Karen Clark, 23, daughter of the Rev. and Mrs. Howard G. Clark of Berwyn, Pa., died Aug. 26, after an illness of many years. She is also survived by four sisters. Services were held in St. Mary's, Wayne, Pa., and burial was in Old St. David's Church Cemetery, Wayne.

George W. Wickersham III, 30, a layreader in the Diocese of New Hampshire and active in St. George's, Maplewood, N.J., was shot and killed Sept. 1, in a hold-up of the Millburn, N.J., railroad station of which he was the agent. He is survived by his parents, the Rev. and Mrs. George W. Wickersham II, of Hot Springs, Va., and one sister.

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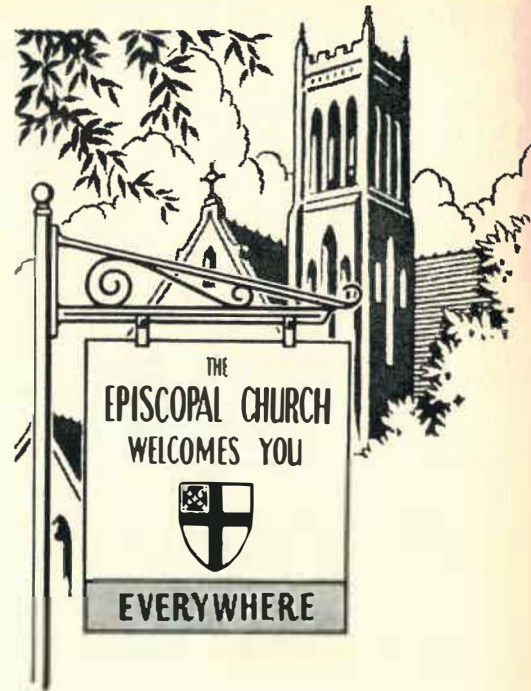
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The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S,
11); Daily 10

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

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Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

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The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
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ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Robert
A. L'Homme, c
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6
& Thurs 7; C Sat 5-6

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

CHRIST CHURCH 193 Salem St.
The Old North Church of Paul Revere fame
The Rev. Robert W. Golledge, v
Sun HC or MP 11; noonday intercessions weekdays
12:10; Visitors welcome daily 10 to 4

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Daily EP

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 10; Thurs HC 10

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 10, 7 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; Wkdy's 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 HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11

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

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-
lord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30
Daily ex Sat; Wed & Sat 10; C Sat 5-6

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

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at 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 AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

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



ST. JAMES' CATHEDRAL
FRESNO, CALIF.

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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; v, vicar; YPF, Young People's Fellowship.