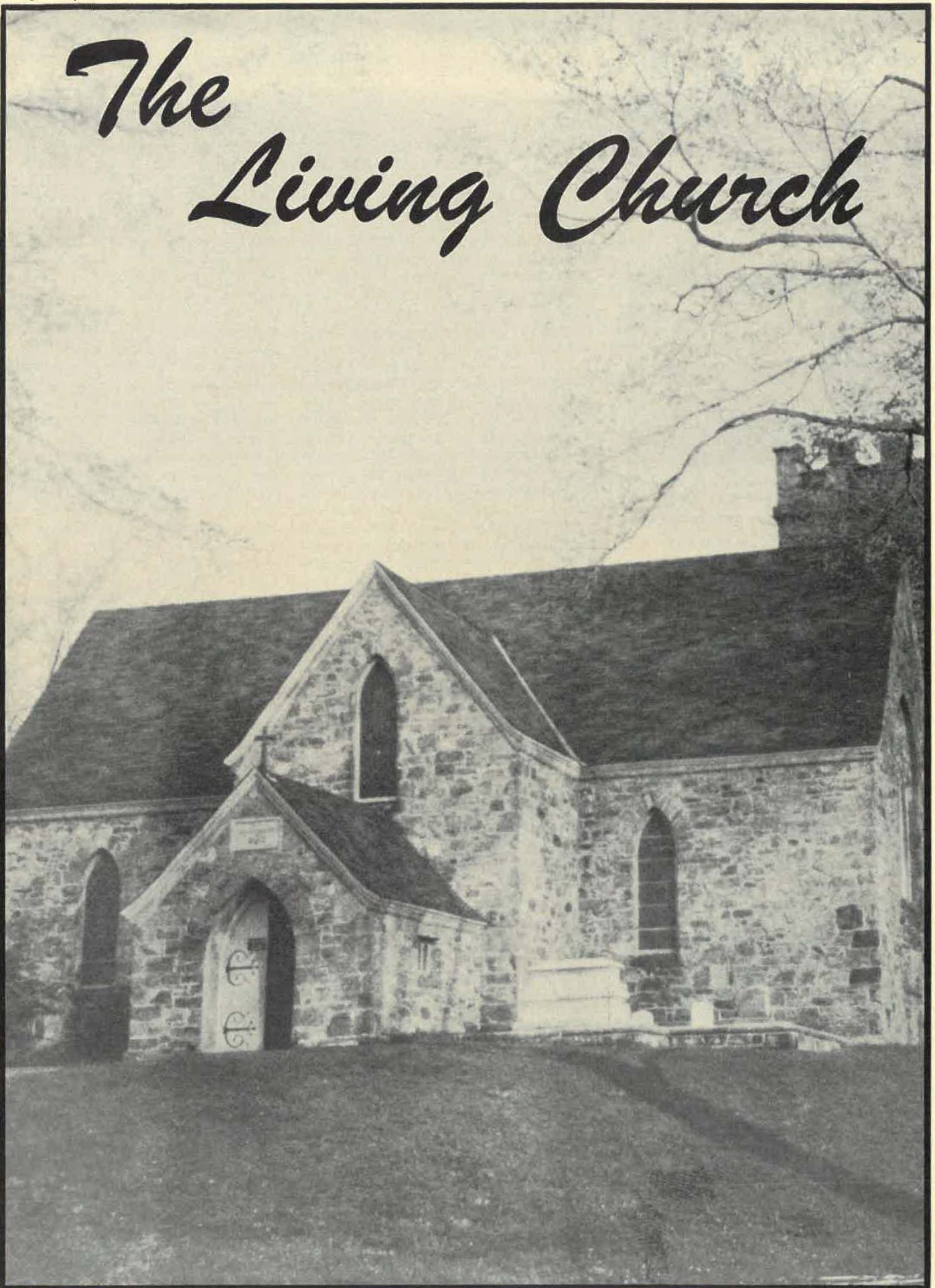


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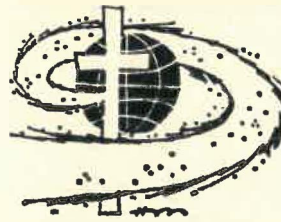


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Around



& About

— With the Editor —

Alfred P. Klausler, executive secretary of the Associated Church Press, has the good sense to read us and the better sense to spot things in our pages which could stand further clarification. In a recent editorial comment on the late Dr. Reinhold Niebuhr [TLC, July 4] we referred to the famous prayer used by Alcoholics Anonymous and commonly attributed to Niebuhr. The prayer runs: "O God, give us the grace to accept the things we cannot change, the courage to change the things we can change, and the wisdom to know the one from the other." Al Klausler tells us that there are those who doubt Niebuhr's authorship, "notably Herman J. Kregel, chaplain and director of the Berkeley Center for Alcoholics Studies. Mr. Kregel says that credit for the authorship should go back at least 200 years to the 18th-century pietist Friedrich Oetinger (1702-1782). He cites the *AA Grapevine* for December 1966, which reported a tablet in a hotel in Koblenz, Germany, where the prayer is attributed to Oetinger. It appears there thus: *'Gott, gebe mir die Gelassenheit Dinge hin zunehmen, die ich nicht ändern kann und die Weisheit das eine von dem Andern zu unterscheiden.'*

"As far as I know," Al adds, "no one asked Niebuhr about the origin of his famed prayer, actually a translation of the Oetinger prayer. Knowing Niebuhr's background I am sure he would have been the first to admit that he merely translated the prayer. Perhaps some of your readers might be able to offer additional insights."

Perhaps. We now turn the matter over to you, everybody.

Are lady deacons to be called deacons or deaconesses? A difference of opinion about this has arisen between TLC and some readers. We have said that we shall refer to lady deacons as deaconesses until the General Convention officially rules on proper usage. Some readers have replied that the GC at Houston did this. I am not convinced. I submit that a "disabling act" by GC concerning the term "deaconess" would need to be something along the line of referring to women in the diaconate as "formerly known as deaconesses." As it stands now, what GC did at Houston is rather like what the 1964 GC did about the name of the church when it declared "Protestant Episcopal" and "Episcopal" to be equally official. So it is, I think, with "deacon" and "deaconess" as of now.

In that case it becomes a matter of personal preference. I like "deaconess" for the reason I like "Mrs." and "Miss" and "Reverend Mother"—because I fear unisex as I fear communism. Indeed, unisex strikes me as being a form of communism in the more radical sense of the term. I want men to be men and women to be women, but it isn't simply a question of what I want. I believe that God wants it, and that the church should be governed in such matters by its doctrine of creation, which is still to be found in the Book of Genesis: "Male and female created he them" (Gen. 1:27). The difference which God has created between male and female should be recognized in speech, in dress, and in every other natural way. There has developed in our age a conventional disapproval of the use of the suffix *-ess* to denote femininity, as in such words as poetess, authoress, actress—and now, it seems, deaconess. The suffragettes, who were the fem libbers of the early years of this century, started it. At that time their protest may have made good sense, when it was not yet generally recognized that some women can do some things as well as any man can do them. (From 1912 onward I have been saying that they can do some things better, but who listens to me?)

Now, however, we have another job of education to do, with ourselves and with our brothers and sisters. That is to get it clearly established that there is that difference, and it is God who is to be thanked or blamed for it, depending upon what one likes.

General Convention has settled it that a deaconess is a deacon; it has not yet settled it (as I read the minutes) that she is no longer a deaconess. So until the GC rules me out of order, and conceivably beyond that date, a lady deacon will be to me a deaconess because she is a lady; and if we are to have women priests I shall, in my courtly old-fashioned gallantry, refer to them as priestesses; and God forbid that I or an angel from heaven should ever call any lady "Father" upon the earth.

"I am convinced that if I asked any one of you suddenly to recall five sermons you have listened to, you would be hard put to answer. But if I should ask you to name five persons through whom God has put his hand on your life, you would not hesitate a moment." (Halford E. Luccock, *Communicating the Gospel*. Harper & Row.)

The Living Church

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August

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 10. Laurence, Dn.M.
 12. Clare of Assisi, Abss.
 13. Hippolytus, B.M.
 14. Jeremy Taylor, B.
 15. St. Mary the Virgin
- Pentecost XI

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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August 8, 1971

Letters to the Editor

Be Policemen, Anybody?

In the News in Brief section [TLC, June 27] one finds that "a task force of the Diocese of Pennsylvania has proposed that the church review and criticize police work. . . ." It urges that men with compassion and understanding be recruited for police work. Obviously, the members of the task force are men and women with compassion and understanding. Therefore, it seems fair to ask how many of them have volunteered for police work. Further, how many would serve as policemen if offered double or triple the pay now earned by city or state police?

GEORGE P. MEADE

New Orleans

"Hair"

Readers may be interested to learn that a scheduled performance of "Hair" was cancelled in Omaha. The city fathers, in prohibiting the road company from using the civic auditorium, commented that the show is "indecent and harmful to public morals."

Would some knowledgeable New York churchman kindly explain what the redeeming social message of "Hair" is?

Seriously,

(The Rev.) JAMES BRICE CLARK
Rector of St. Barnabas Church

Omaha, Neb.

Unsolicited Mailings

The news story [TLC, June 27] referred to the fact that a resolution has been passed by the executive board of the Diocese of West Texas, expressing disapproval of "the unsolicited propagandizing of the members of the diocese by the Foundation for Christian Theology," and requesting that the Rev. Paul H. Kratzig, foundation president "abstain from circularizing the Diocese with his publication unless requested by the individual communicant."

The dictionary definition of "propaganda" shows that the word derives from a Latin phrase meaning "the congregation for propagating the faith," as in the Roman Catholic Church, a committee of cardinals constitutes the Congregation for the Propagation of the Faith, in charge of foreign missions. Since this is precisely what the foundation is trying to do — to propagate the faith — we are not offended by the use of this word in the resolution.

However, the official minutes of the meeting of the executive board of the Diocese of West Texas state that this resolution was introduced by a priest in this diocese who also happens to be a member of the Executive Council of the Episcopal Church, and appar-

ently he objects to the fact that *The Christian Challenge*, official publication of the FCT, provides information about this body of the church that may be unpleasant news to some Episcopalians.

For almost four years the foundation has had a policy of sending for a limited time copies of our publication to communicants of the Episcopal Church whose names are sent to us by supporters of the FCT. Usually these are in the form of printed parish mailing lists — which once released by the parish are in the public domain. So the error in this particular resolution — which has, by the way, brought the FCT new and renewed support from many, many Episcopalians in this Diocese, partly because they object to such an attempt to "muzzle" the FCT — is the reference to "unsolicited" mailing. Since the names of Episcopalians are added to our mailing list *only* if a supporter of the FCT requests that we do so, then how can this be called "unsolicited"?

My own mailbox fills rapidly each week with "unsolicited" mailing, but I have no objection to this because I have great respect for freedom of the press and welcome the opinions of others, even though I might disagree with them. It would be interesting to know just how many Episcopalians in this country receive *The Episcopalian* unsolicited and without having paid for a subscription to it. If my memory is correct there has been quite a campaign to have vestries and individual donors to pay for a subscription to *The Episcopalian* for members of the parish. The masthead of *The Christian Challenge* reveals there is no subscription cost to our publication, but it is sent to communicants of the Episcopal Church when there are supporters who provide the names of such people to whom they would like it sent! Individuals are always free to ask for their names to be removed, but it is interesting how many new letters and supporters we receive.

(The Rev.) PAUL H. KRATZIG, D.D.
President of the FCT

Victoria, Texas

Biblical Relevance

Thanks to John E. Wagner for his response to Fr. Edwards [TLC, June 27]. I have been increasingly struck with the contrast between what Mr. Wagner describes as "a public hermeneutics which denies the accuracy, reliability, and authority of sacred scripture so that the Bible is shunned or ignored," and the attitude declared by all ordinands in this church since 1789 with the words, "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation."

The question is not primarily any theory of the inspiration of scripture, but the authority of scripture to us here and now. As a Christian who uses the Bible regularly, I try to keep up on modern biblical criticism. My experience has been that what people say about the Bible is largely irrelevant to life, but what the Bible says is massively relevant to life.

(The Rev.) RAYMOND L. HOLLY
Curate at St. John's Church

Mt. Prospect, Ill.

The Cover

Pictured on this week's cover is the Church of the Holy Innocents, Highland Falls, N.Y. Holy Innocents' is the nearest Episcopal church to the United States Military Academy at West Point, N.Y. The east (altar) side of the edifice was designed by West Point engineers to face directly toward Jerusalem, and hence, Calvary.

The Living Church

August 8, 1971
Pentecost X

For 92 Years,
Its Worship, Witness, and We

WCC-NCC

Appeal Made for Financial Support

In a letter sent out over the signatures of the Rt. Rev. Robert F. Gibson, Jr., and Dr. Cynthia C. Wedel, an appeal is made for contributions to supplement the General Convention budgeted items for the World Council of Churches and the National Council of Churches. Bp. Gibson, of the Diocese of Virginia, is chairman of the Joint Commission on Ecumenical Relations for General Convention. Mrs. Wedel is president of the National Council of Churches.

The letter states: "When cooperation with other churches is most needed, we are doing far less than our fair share. Giving to the WCC was cut from their asking of \$95,600 to \$40,000. Giving to the NCC in 1970 was \$166,600. In 1971 it is cut to \$72,000."

It goes on to say: "The Joint Commission on Ecumenical Relations knows that there are thousands of Episcopalians who believe deeply in the ecumenical movement as God's will for his church. Therefore, we invite you to join many of your fellow churchmen in making contributions to an ecumenical fund which will be divided equally between the WCC and the NCC, to supplement the amounts given through the General Church budget."

The writers of the letter also state that donors may designate their gifts for one organization or the other.

Reduced Budget a Factor in Program Change

The National Council of Churches is planning a shift in the program conducted by its office at the Church Center for the United Nations, the United Methodist building opposite U.N. headquarters in New York City. Instead of bringing people, sometimes as many as 14,000 a year, to the center for seminars and workshops on the U.N. and international affairs, the staff will go into local areas in an effort to get people involved in direct action projects.

Peggy Billings, chairman of an NCC group working out the new effort, said there is still room to educate people about the U.N. "The glamor of the U.N., telling people how the Security Council works and so on, is no longer the thing. They want to know, why can't the U.N. do something about Vietnam?" she said. "Education for development really means

education for change," she went on. "But formal education programs don't bring the type of change we thought they might. We must get people involved in direct action."

The new direction of the NCC program has been in part a financial necessity. The reduced NCC budget is not able to support a staff large enough to carry out the seminars and other programs. The budget for this particular work has been cut from a high of about \$150,000 to \$100,000 in 1970, and \$80,000 for the current year.

No figure was given for the total staff members of this one NCC department but five persons, one of whom is working part time, remain on the staff, according to Palmera Peralta of the Church Center U.N. office.

CHURCH OF ENGLAND

"Next Canterbury Has Been Determined"

In a letter sent to all 43 diocesan bishops of the Church of England by the Rev. Christopher Wansey, vicar of Roydon in Essex, he said that the next successor to Augustine's Chair has been determined upon, "and if he is the man I think he is, we shall have one who is brilliant in compromise. This is simply not good enough for the Church of Christ called to an age of mission."

The vicar, who has long campaigned against "indiscriminate infant baptism" and "state-chosen bishops," reiterated his call for revision of the present process of episcopal appointments—nomination by the Monarch on the advice of the Prime Minister.

Dr. Michael Ramsey, the 100th Archbishop of Canterbury, observed the 10th anniversary of his enthronement in late June. He will be 67 in November and has made it clear he will not continue as Primate beyond 70. But some Anglican sources say he may retire in 1973. This would come, it is said, if his dream of an Anglican-Methodist merger materialized and the name of his successor was definite.

At the moment, the hottest tip on the next Archbishop of Canterbury gives the post to Dr. Ian Ramsey, 56, Bishop of Durham and the fourth ranking prelate in the church. The present Archbishop of Canterbury was also Bishop of Durham at one time.

Fr. Wansey has appealed to the bishops to recognize that the present system of

bishop-making is completely at variance with the Church of England's new system of synodical government. He added the way is now clear for the church to resume the privilege that should never have been taken away from her—that of having "church-chosen" bishops.

Communion Before Confirmation Urged

An Anglican doctrinal commission has issued a report that says "Baptized Christians should be admitted to communion in the Church of England at the discretion of the parish priest without using confirmation as some kind of preliminary spiritual or educational qualification." The report followed a two-year study of Christian initiation by the Christian Initiation Commission, which had been appointed by the Archbishops of York and Canterbury.

The report recommended that the church make explicit its recognition of baptism as the full and complete rite of Christian initiation; that the administration of this sacrament take place at a main service of the church; that the use of ceremonies such as the laying on of hands, baptismal chrismation, and the giving of the light candle be encouraged where they may be desired; that infant baptism may properly be administered to children of parents who express their sincere desire for such baptism.

The commission also considered the place of thanksgiving services and recommended that a new service of thanksgiving for the birth of a child be prepared by the Liturgical Commission for general use throughout the church, but the service would not be regarded as a substitute for baptism.

On admission to communion, the report recommends that a baptized person's first communion be administered, wherever possible, by the bishop.

There is no suggestion that the rite of confirmation be abandoned. Its continuance is recommended as a service of commitment and commissioning, "but at a suitable stage in adult life with the laying on of hands by the bishop or priest appointed by the bishop for this purpose." Persons baptized as adults would not, however, be confirmed since the concepts of commissioning and commitment are adequately declared in adult baptism.

The Rt. Rev. Edward J. K. Roberts, Bishop of Ely, who was chairman of the Christian Initiation Commission, wrote: "Though almost all the evidence that we

have received indicates the pastoral inadequacy of the present sequence of baptism-confirmation-communion, nevertheless our recommendations are not intended to preclude the continuance of the familiar pattern where this is still found pastorally acceptable."

Provisional OK Given to Methodist Merger

The General Synod of the Church of England gave "resounding" support to the proposed union of the Anglican and Methodist Churches in Great Britain. Members of the synod, meeting in York, voted "provisional approval" of the current stalemated plan of merger. Britain's Methodists have endorsed the merger document twice.

The 1971 synod did not approach the 75% mark required for acceptance by the Anglican Church. Of the 550 members, 65% voted "provisional approval" of the union plan. In the case of the synod, only 51% approval was necessary to send the Anglican Church forward on a new bid to effect the merger with Methodists.

At the opening of the General Synod sessions, the Archbishop of York, Dr. Donald Coggan, had made a fervent plea for the merger plan in his presidential address. He pleaded specifically for a favorable synod vote on "provisional approval" of the deadlocked plan. He said the "scandal of disunity" which normally prevents Anglicans and Methodists from sharing Holy Communion "is far more grave than any defect which can be found in the scheme before us. If I may put it crudely," Dr. Coggan said, "I think it is easier for God to forgive us any errors in the scheme . . . than it is for him to forgive a church which persists in disunity at the table of the Lord and which goes to the world weakened by that very fact."

The plan for merger, having passed the synod, will now be returned to the dioceses for discussion and voting before the final vote can be taken, probably next February. And the 75% passage requirement will be in effect.

Shortly before the issue came before the synod, a body of some 700 clergy and laity called the Anglican Association sent a letter to all 550 members of the synod, including the Archbishops of York and Canterbury and the diocesan bishops, urging them to reject reunion. The letter recalled that in addition to the lack of the necessary 75% majority vote, earlier, more than one-third of the Church of England clergy had said they'd not take part in the proposed service of reconciliation whereby the ministries of the two churches would be integrated at ceremonies involving a laying on of hands.

"In the light of these incontrovertible facts," the letter added, "we find it alarming that so many prominent Anglicans and Methodists seem determined to press on with the scheme." The letter also called

the scheme "divisive" and said, "far from creating a single church, the scheme, if carried, will result in an increased number of separate bodies."

There have been other signs of opposition to the existing scheme of merger. The Rev. Colin Buchanan, registrar of St. John's College, Nottingham, and a member of the General Synod, said it would be far better for the synod to give a decisive "no" to the reunion plan than to give it provisional approval by a tiny majority.

The new president of the Methodist Conference, the Rev. Kenneth L. Waights, said that even if the Anglican Synod did not approve the existing plans, Methodists would continue to press for unity between the two churches.

Churchmen and Immigration

Key religious leaders including the Archbishop of Canterbury have reiterated their opposition to England's Immigration Bill which, they claim, has intensified the deterioration of race relations in Britain.

In recent sessions of Parliament, the bill was given a second reading (approval in principle). Opponents of the bill include Dr. Michael Ramsey and other bishops; Lord Soper, former Methodist Conference president; and Baptist leaders. The bill seeks to withdraw from Commonwealth citizens the automatic right to settle in Britain. They would be required to enter as aliens and be subject to such regulations as registering with police and obtaining work permits.

The bill exempts from its controls a category of citizens defined as "patrials." These are generally taken to mean immigrants who can claim a parent or grandparent born in Britain, a category which excludes most non-whites in the Commonwealth.

Dr. Ramsey told the House of Lords that he views the bill with "utmost regret. On one side there is the fear of the resident white population that a large increase in Commonwealth immigrants would bring with it a proliferation of social problems. But no such large increase is happening, and it is not within the provisions of the bill to affect to any marked degree the number of entrants. On the other side, there is the fear of minorities of finding themselves regarded as second-class citizens and as a kind of problem citizens."

Lord Soper asserted the bill is unnecessary, immoral, and unjust.

In an editorial headed "A Shameful Bill," *The Baptist Times* praised Dr. Ramsey for his stand on the measure.

Church Repairs an Anglican-State Problem

Thousands of old Anglican churches are in desperate need of state aid for repairs, the chairman of an Advisory

Board for Redundant Churches said in London. Lord Fletcher reported that many "fine old churches now becoming redundant would still be in active use for worship if grants were available for their repairs."

During 1970, the board considered cases of 80 churches declared redundant by dioceses. It agreed to the demolition of 27. But, Lord Fletcher said, as many as 3,000 churches are considered potentially redundant—one-sixth of the 18,000 Anglican churches in England.

The advisory board is asking both the government and the Church of England to reach a compromise on the issue of building repair. Churches are exempted from responsibility to provide "upkeep" of historic places. The exemption goes back to 1913, when Dr. Randall T. Davidson, then Archbishop of Canterbury, made a strong and successful plea that churches in use be left outside the provisions of acts aimed at preserving ancient monuments. He said the church would keep up the structures. The approximately \$192,000 per year provided by the church, with state contributions for upkeep, is "wholly inadequate," Lord Fletcher said.

RELIGIOUS ORDERS

Paraclete Has Its First Home

A site for the first home of the Company of the Paraclete [TLC, May 9, July 11] is ready along with the church and parish for the center of operations. The church is St. Augustine's, a ghetto parish in Philadelphia's near north side. The home for the Company is a three-floor row house adjacent to, and owned by, the church.

According to the Rev. R. C. Harvey, executive secretary of the order—everything about the location seems to be right: job possibilities are good yet the neighborhood around the church is quite depressed; it is a densely populated area of tenement houses occupied almost entirely by blacks; and within a few blocks of the church are two grammar schools, a junior high school, a college, and a hospital.

The congregation of St. Augustine's is an all black group with many of its members in middle and upper-income brackets, who no longer live in the neighborhood.

The people working to find a first home for the Company of the Paraclete covered ghetto areas of a number of eastern cities, looking at both housing and job situations. Other cities were considered. All had possibilities, but every one had drawbacks. For example, Brooklyn, with some 40 parishes, has no churches in the areas where the Company's services seemed most needed. Newark has no church at all in the devastated central ward, reported Fr. Harvey. He added: "If we lived away from these places in what church housing was available, we could not be neighbors to those among whom we

worked. If we lived in other housing, we should have to displace ghetto people and at the same time be separated from the neighborhood church."

Fr. Harvey and those who have worked with him to establish this religious order have proposed that the initial members form the vows and rule of life, and that they will follow these, as will other members, for a six-month probationary period, pending a community commitment.

ENGLAND

"Curb Child Allowances"

Changes in Britain's State Family Allowance System as a means of controlling population growth have been suggested by the Rt. Rev. Cyril Bulley, Bishop of Carlisle. He described the population explosion as "the most burning issue of the century," and he supported the encouragement of family planning. "Family allowances, which were initiated as much to encourage population growth as to meet people's needs, ought to be revised," he said.

Family allowances are made under Britain's welfare state to parents having more than one child. The first child is the parents' responsibility, but thereafter they are given a state allowance for every child born. There have been cases reported in which an unemployed couple have lived fairly comfortably on the allowance granted for eight or nine children.

The bishop, aware of this, wrote: "Without withdrawing any existing allowances or denying them in respect of children already conceived, ought we now to consider paying them only in respect of the first two children of any family?" Such a move, he said, would not impoverish or indict. Nor would it compel limitation. But it could well be exemplary, he said, and could encourage people to think seriously about a problem that threatens to engulf mankind.

CANADA

Empty Throne at Ukrainian Mass

An empty throne in the sanctuary area during a High Mass held in a Toronto park for 10,000 Ukrainian Catholics was placed there for Joseph Cardinal Slipyi, Ukrainian leader in Rome. He had been invited to attend but did not because of Vatican objections.

Indignant Ukrainians from many areas of Canada and bordering U.S. states registered their support of the man they refer to as a living saint, a prelate who spent 18 years in Soviet prison camps because, as they put it, of his determination to uphold the right of the Ukrainian Church to exist.

Of the 200,000 Ukrainian Catholics in Canada, some 60,000 of them are in the Metro Toronto area. They charged in a statement issued in Toronto, that

the Vatican has cooperated with the Soviet Union "to undermine the unity, autonomy, and traditions of the Ukrainian Catholic Church, in preparation for its ultimate liquidation through assimilation into Roman Catholicism in the free world and Russian Orthodoxy in the USSR."

The rally was called to demand that Cardinal Slipyi be allowed to visit the faithful in Canada and that the Ukrainian Catholic Church be proclaimed a patriarchate, with autonomy from Rome.

Ukrainian Catholics are also annoyed that the pope nominated two new Ukrainian Catholic bishops in the U.S. without the knowledge and consent of Cardinal Slipyi, something they say is in direct violation of the terms agreed on by Rome in the Union of Brest in 1595.

Ukrainians of the Slipyi Committee see the curbing of the cardinal as a plot between Moscow and Rome. It was noted that Pope Paul met Soviet Foreign Minister Andrei Gromyko in 1966, and President Podgorny in 1967, and that there "have been expanding relations ever since. . . ." The statement also said that a condition of the cardinal's release by Moscow was that he be barred from any political activity. Now, it said, the Vatican appears determined to comply with Russian demands by also keeping the cardinal a virtual "prisoner" and by viewing his concern for his flock and church as "political activity."

Dr. Nicholas Kushpeta, chairman of the committee, said he hopes the rally and protest plus thousands of telegrams already sent to the Vatican "will persuade the Holy Father to let our cardinal go."

ABORTION

Hippocratic Oath Used Less

The traditional Hippocratic Oath for physicians, which has been on the way out at most U.S. medical schools, is all the way out at the University of Miami (Fla.) Medical College, mainly because of its prohibition of abortion.

Although most U.S. medical schools now use no particular ethical oath as part of their graduation ceremonies, according to a spokesman for the American Medical Association, the Miami college substituted a short prayer by the 12th-century Jewish scholar Maimonides, which does not specifically mention abortion. Some versions of the traditional oath, ascribed to the Greek physician Hippocrates (460-377 BC, who is called the father of modern medicine, include the phrase, ". . . give no deadly medicine to anyone or suggest the same, . . . will give no woman an instrument of abortion."

Msgr. Harrold A. Murray, director of the U.S. Roman Catholic Conference's department of health affairs, Washington, D.C., said, to his knowledge, all Roman Catholic medical schools in the U.S. are still using the Hippocratic Oath. Yet, he

said, he is not surprised that secular medical schools have substituted other ethical declarations for the oath of Hippocrates, or have deleted sections of the oath. But, he said he hoped the concept of the oath, which has helped form a basis for good medical practice, will not be lost because of specific objectionable passages.

Msgr. Murray conceded that the action by the Miami medical school class is a further indication of the growing acceptance of "abortion on demand," by doctors in this country.

ORGANIZATIONS

Deaconesses Authorize Name Change

The North American Deaconess Conference, which met in Valparaiso, Ind., has changed its name to Diakonia in order to provide for an organization which will include men as well as women in full-time, professional church work.

Participants in the annual conference included deaconesses from the American Lutheran Church, the Episcopal Church, the Lutheran Church-Missouri Synod, the United Church of Christ, the United Methodist Church, the Anglican Church of Canada, and the United Church of Canada.

For the first time, the conference closed with a joint service of Holy Communion with the Rev. Hans Boehringer, a Missouri Synod pastor, officiating. He teaches at Valparaiso University.

The group also made plans for the 11th triennial meeting of the International Federation of Deaconess Associations (Diakonia), scheduled for June of 1972 in New York. That meeting will mark the first time that the association, with 52 member organizations on six continents, has met outside Europe since its founding in 1947.

Those representing the Episcopal Church and the Anglican Church of Canada were Dss. Phyllis Edwards and Dss. Beverly Stanley, respectively. Several Roman Catholic nuns were guests of the conference.

NAACP Gives "Limited Approval" to Administration

A leader of the National Association for the Advancement of Colored People (NAACP) conceded that during 1971 the Nixon Administration took certain steps which have "earned cautious and limited approval among black Americans." The softened stance toward the Administration was expressed in a keynote address before the 62nd annual NAACP convention, by the Rev. Stephen G. Spottswood, of the African Methodist Episcopal (AME) Zion Church. He is board chairman of the organization.

Bp. Spottswood said that "the racial sky is not exactly light and clear . . . (but) it is not as murky and dark as it was a

year ago." In his keynote address in 1970, he charged that the Nixon Administration was "anti-Negro" and that it had "made it a matter of national policy to work against the needs and aspirations of the largest minority of its citizens." Bp. Spottswood's keynote speeches are generally acknowledged to be the official positions of the NAACP.

The church leader noted some steps the Administration has taken to improve racial relations, but warned that the NAACP would continue "to call the shots as we see them and shall try to judge the shifting positions of 1971-72 in public education, in housing, in employment, and in other civil rights fields in good faith."

While agreeing that the Administration's position toward blacks has improved, Bp. Spottswood still called on the President for "clear, positive leadership." He asserted that 23 million black Americans "look to the President for leadership."

Sharing the platform with Bp. Spottswood and other NAACP officials was Secretary of Commerce Maurice H. Stans. No government official participated in the convention last year. Mr. Stans drew applause when he admitted that "we've made a lot of mistakes" and promised that the federal government would place more money in black banks.

The convention was held in Minneapolis.

ROMAN CATHOLICS

Guidebook to Newlyweds to Be Updated

A small guidebook on marriage that Pope Paul VI has been distributing to newlyweds at general audiences will shortly be issued in a new, revised edition. Federico Alessandrini, the Vatican's press officer, said the booklet is being rewritten "to bring it into full accord with present-day conditions and with Vatican II's teachings on marriage."

The current guidebook, *The Christian Family*, though first published at the beginning of Pope Paul's reign, reflects, in some of its statements, ideas on large families championed by Italian dictator Benito Mussolini.

"Fecundity is the blessing of the nation and the numbers of its people are a nation's greatest wealth. If the fatherland is in danger, it does not have to beg other nations for humiliating alliances to defend its borders," the booklet states. It adds that a high birth rate is good for a nation because it will lead to emigration, and "thus, the fatherland's name is carried to other lands."

The imprimatur for the guidebook is dated Oct. 22, 1964, two days before Vatican II began debating interrelated questions of marriage and fecundity. The Second Vatican Council, in its treatment

of marriage, refrained from asserting that the begetting and rearing of children is a higher aim of marriage than mutual love between husband and wife.

The newlyweds current guide states: "The principal end of marriage is procreation and the education of the offspring; the secondary end is mutual aid and a remedy for concupiscence." Nowhere in the booklet is there any clear echo of Vatican II's teaching that true love between husband and wife "is uniquely expressed and perfected through the marital act."

Mr. Alessandrini said the revised edition of *The Christian Family* will eliminate certain statements, soften others, and modify the booklet's assertions on fecundity and marriage in general, to accord with the concept of sexual co-responsibility in marriage and mutual respect in familial relations espoused by Vatican II.

LUTHERANS

Federal Agency Grants \$123,050 to Church Unit

The Office of Economic Opportunity (OEO) has granted \$123,050 to Lutheran Resources Mobilization, Inc., "to mobilize the resources of the Lutheran Church in America, money, and manpower, to attempt to deal with some of the most pressing poverty programs."

Dr. Carl E. Thomas, executive secretary of the LCA's Board of Social Ministry, described the approval of the grant as a "watershed in the life of our church . . . symbolic of what we call 'functional interaction' in the area of church-state relationships." The funds will enable both church and state to test new ways of involving congregations in working for social justice, he said.

Lutheran Resources Mobilization will develop 40-60 social action/anti-poverty projects in the Mid-Atlantic region. Up to \$250,000 will be gathered through the LCA for investment in social action and economic development programs. At the present time it is not known what these will be.

Lutheran Resources Mobilization, incorporated by three members of the LCA's Board of Social Ministry, will work through four synods of the LCA in Pennsylvania. Each synod will establish a task force which will have a "membership that is two-thirds social ministry leaders and one-third representatives of the poor."

EUROPE

Religion and the Olympics

Prayers for peace and understanding among the peoples of the world will be offered at a joint Lutheran-Roman Catholic service to be held at the opening of 20th Olympic Games in Munich.

Originally, a religious event to include participation of all the world's principal

religions was proposed but theological objections blocked this plan according to the Munich Lutheran chancery.

During the fortnight of the games in August and September of next year, Roman Catholic and non-Roman chapels, meeting rooms, pastoral counseling services, and a nursery will be available at the \$1.1 million ecumenical center for the over 12,000 residents on the Olympic grounds as well as the throngs of spectators.

SOUTH AFRICA

Bishop Attacks Permissiveness of Society

The Bishop of Grahamstown, the Rt. Rev. B. B. Burnett, has attacked the "permissiveness" of South African society for allowing racial discrimination and economic inequality.

"We permit a system," he said, "which encourages black husbands and wives to be separated and families broken up. We permit a society in which the best job opportunities are reserved for white people. We permit a society in which the amount spent on education of each white child is about ten times as much as for each African child. We permit a society in which those who belong to different races and who wish to meet socially because they are liberated from the sickness of racism are prevented from doing so."

Bp. Burnett added that society permits sporting facilities to be supplied for a minority, permits high infant mortality among the black population, permits slums in many areas, and permits "the indignity of being rejected and humiliated on account of color."

RHODESIA

Salary Discrimination for Teachers, Alleged

Representatives of the Anglican, Roman Catholic, and eight other Christian churches in Rhodesia have issued a statement condemning the "unjust discrimination" in salary scales between black and white teachers.

The statement, not signed by a representative of the Dutch Reformed Church, said the Christian churches had already made their views known to the government through normal official channels, "but we now feel obligated to make our views public."

Recently-proposed salary scales, the statement said, mean that a white teacher in a government school "for either black or white" will start at about \$5,000 a year, while a black teacher will start at about \$4,000. "This is a further step in the implementation of an unjust educational policy of 'separate development' (*apartheid*), the statement emphasized, adding, "We believe that this unjust discrimination is, and will continue to be, a major cause of unrest in the country."

James L. Lowery, Jr.

TOWN & COUNTRY WORK: Clergy Associations

The second in this magazine's series dealing with "town-and-country work" explains the role that clergy associations are playing in this type of ministry. It is Fr. Lowery's intention, in his article, "to see and explain the help that professional clergy associations are, and potentially can be, in the non-metropolitan sector of our urban-metropolitan culture."

PROFESSIONAL clergy associations are a growing fact of life in the Episcopal Church and across the ecumenical spectrum. Our network, the Association of Episcopal Clergy, deals with several real problem areas via goals and objectives which are of interest in stimulating both urban and non-metropolitan ministries. Our experience in stimulating tentmaker ministries and our hopes for a future association of town-and-country ministries, can make for a new and valid town-and-country outreach for a new church in a new day. We would warn against the use of such ministries in order to avoid facing some of the problems of doing mission in our day. And we would insist on using correctly the distinct kinds of ministries in order to help clergy and congregations to be as free as possible, to proclaim the Gospel, and to herald the kingdom in a fascinating and complex world.

Clergy Associations

A startling fact to many is the sudden growth of clergy associations in American churches in the last decade. Thirty thousand of seventy thousand Roman clergy in the United States are members of constituent groups of the National Federation of Priests Councils. There are national associations in the Lutheran Church of America, the United Church of Christ, and the Unitarian-Universalist Association. Groups are struggling to birth in the American Baptist Convention and maybe in the Salvation Army. These groups all met for the first time in March in Chi-

The Rev. James L. Lowery, Jr., is the Eastern Field Representative for the Association of Episcopal Clergy. The first article of this series, by Mary Cochran, appeared in TLC, Aug. 1.

cago, with Episcopal groups, to plan the inauguration of an informal, ecumenical clergy-association network, together with the interfaith continuing-education and skill-development-oriented Academy of Parish Clergy.

The Episcopal Church is unique in having 19 different local clergy-association groups at work. Seven are chapters of the National Association of Episcopal Clergy, and twelve are independent. All cooperate fruitfully with each other. We are out to do a job, and not to build another bureaucracy. The National AEC has approximately three percent of the active Anglican clergy on its rolls, and another three percent are in the membership of the dozen independent associations. This is truly a sizeable and significant number.

We see ourselves as dealing helpfully with three clergy problem areas. To deal with "the passive posture of the clergy" (a phrase coined by President Edward L. Sims of the Washington Episcopal Clergy Association), we work for helpful participation by clergy in the making and implementing of decisions which will affect their future, and have programs in the field of upgrading the recruitment, selection, training, deployment, placement, continuing education, mid-career evaluation, and retirement of the clergy. To deal with the declining working conditions and material support of the clergy (a documented trend continuing steadily since 1928), we have been effective in strengthening physical, economic, and legal equipment for ministry. And finally, in dealing with the isolation of clergy from each other, the peer support of organized clergy associations, dealing in a disciplined way with the real problems by bringing into play the manifold talents of member

clergy, have given new life and increased professional effectiveness to countless clergy in many ministry situations.

It must be added at this time that we all find in our own individual ways, in clergy professional associations, that the bishop is never the enemy. The enemy, we sadly find over and over again, is the apathy of the clergy who are a multi-talented class if they will only give themselves a chance and put their shoulders to the wheel instead of waiting for the bishop or dean to do, and the laymen to pay!

Non-Metropolitan Ministries

There are the clergy associations. They are a growing fact of life, a mushrooming movement. They exist to strengthen men for effective mission in the last third of the 20th century. This means mission in the setting of the modern, urban-metropolitan world. It is my intention in this article, to leave aside the possibility of such enablement for mission in the metropolitan settings of the urban-metropolitan world, and to see and explain the help that professional clergy associations are, and potentially can be, in the non-metropolitan sector of our urban-metropolitan culture. The town-and-country world is a sub-culture within our new and exciting setting of today, with a population of over 40 million Americans. All 120 million Americans are affected by the same forces, but town-and-country people experience them in a different setting and respond to them in ways unique to non-metropolitan beings. For example, the successful farmer is now a graduate applied agronomist, supported by at least \$250,000 in capital, and upheld by a continuing education and communications setup that gets the name of chemical discoveries from Cornell to

him faster than it does to duPont. There is tremendous specialization in the field of agriculture, but at the same time there is a more individualistic, elbow-room mindset. The biggest employer in a non-metropolitan area is often the central school system. The non-metropolitan world is a new world in a new day, and it requires new ministry for a new world in the day to come.

The Association of Episcopal Clergy in its goal areas of professional development and of the stimulation of varieties of ministries (two of our seven triennial directions of movement in the disciplined planning process we try to follow) sees two helpful things for ministry in the non-metropolitan setting in the last third of the 20th century. We presently encourage, supervise, and do professional consultancy in the stimulation of, tentmaking ministries, and our future hopes are for a cooperative association of town-and-country congregations and agencies and local groups to encourage, upgrade, and further non-metropolitan ministries, clerical and lay.

In our plusher year financially and populationwise (1968), the Episcopal Church was an aggregate of too many, too-small congregations. A total of 62.5 percent of our local ministry units had less than 200 communicants and a budget of less than \$20,000 per year, yet we're trying to support a professional clergyman, keep up a series of buildings, and offer a program of worship, nurture, and mission. Of our active clergy, 43 percent were required to serve the 18 percent of our communicants who resided in this 62.5 percent of our churches.

It goes without saying that many of these non-viable units using so many of our clergy were non-metropolitan parishes. The situation is intolerable and is worsening. Either larger units of ministry are imperative, or buildings must be closed, or clergy must be fired, or go less than full-time. It is our contention, based upon much experience and research in the literature of worldwide experimentation over the last 30 years, that through the use of the tentmaking clergyman, a great number of the non-viable local congregations that are town-and-country churches can be freed up timewise and moneywise to have real, exciting, and challenging opportunities to do more than desperately try to survive at the near-starvation level. And it is a fact that approximately 2,000 of our 9,000 active clergy are already receiving over half their total compensation from secular sources while serving a cure or carrying on an ecclesiastical ministry. Tentmaking as a style of ministry is here to stay.

Tentmakers

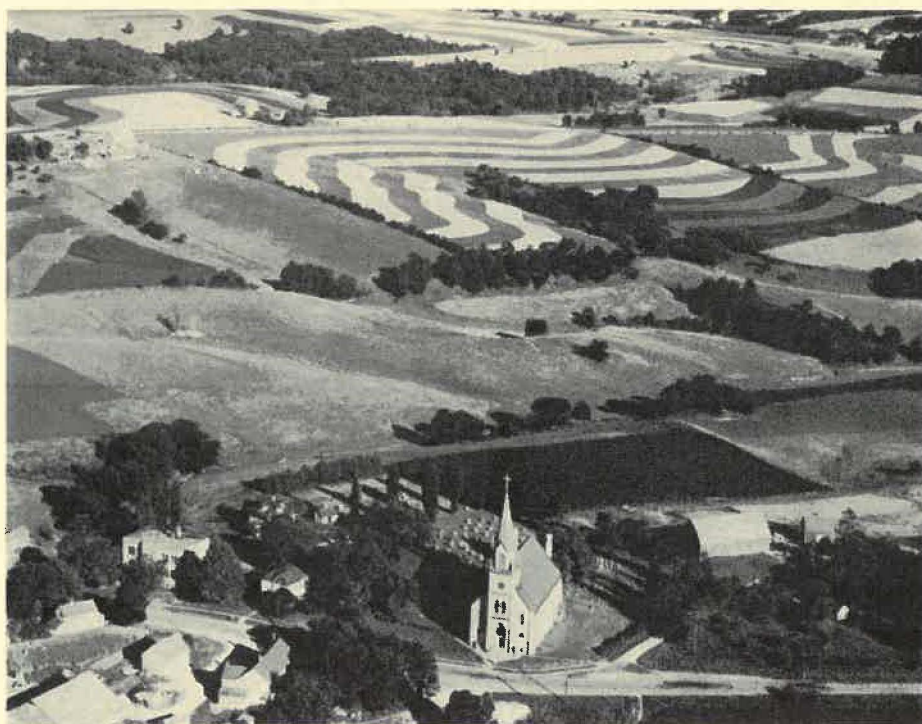
Tentmaking ministry, after the example of Paul the Apostle, who financed much of his traveling missionary work by laboring at the tentmaker's trade, is defined as

an ordained ministry carried out in conjunction with a secular financial base. The criterion used by the sometime Strategic Research people at the Executive Council is that at least half of the total compensation package of a clergyman comes from secular sources. There are two kinds of tentmakers. The first is the indigenous resident of the area, already looked up to as a man of character and authority in the community, who never leaves the area, is trained nights and weekends in a *different* (not second-class, but different) type of preparation for ministry, is ordained, keeps his secular position, and also becomes a rector, vicar, assistant, or special minister. A very successful program for training and supporting this kind of tentmaker is to be described in these pages by the Very Rev. George E. Ross, of Boise, Ida., and I will leave further elucidation to him. But I would remark that the part-time tentmaking ministry of the indigenous man, with proper professional backup for every half-dozen to dozen such ministries, would seem particularly well suited to part-time pastorates of very small places below the line of viability. I am also of the opinion that it may be perfectly acceptable to all lay people and clergy, as a lesser choice than full-time ministry, but one which nonetheless allows the opportunity for life above the level of survival alone.

The other kind of tentmaker with which we are particularly experienced is the professional theological graduate who chooses to combine secular bread and ecclesiastical function. There is a variety of types of this kind: (1) *the drop out* who finds a real secular Christian vocation, grows in it, and leaves his ecclesiastical

function pretty well behind except for occasional supply work, etc.; (2) *the pigeonholer* who lives in one fine secular vocation on weekdays and another fine ecclesiastical ministry on nights and weekends—but "never the twain shall meet"; (3) *the non-stipendiary* who combines a secular function and an ecclesiastical function into *one ministry* (the "healing-minister" in California who is both town general practitioner and town pastor); (4) *the worker priest* who labors solely within secular structures but consciously so as an ordained man (the Presbyterian minister who works consciously so as a TV program master of ceremonies in Chicago, and as a private radio-TV consultant); and (5) *the moonlighter* who, in addition to his ecclesiastical duties, works as a part-time teacher or labor arbitrator, or organizational development consultant, etc. To my mind some of these styles can be cop-outs; some are neutral; and some can be truly creative and forward-looking ministries. I see particularly in the non-stipendiary, worker priest, and moonlighting types, the possibility of secular work and ecclesiastical work interpenetrating and forming one ministry which is a creative and new help to the cause of the kingdom.

We now know that almost 2,000 clergy



TOWN AND COUNTRY WORK
Tentmakers can be an integral and successful part of it



"Clergy associations . . . offer improvement of the priestly skills."

are, in effect, tentmakers. We will know soon how many of them are in non-metropolitan ministry settings. We are supervising and acting as consultant to a number of such ministries with the intent of helping to bring together the secular and the ecclesiastical functions in one integrated ministry, avoiding conflicts between the two functions, and protecting the individual involved from two sets of superiors, each trying to get full-time work for part-time payment. We see the use of tentmakers of all types as a realistic instrument for making smaller congregations viable units and giving them the resources for real ministry and mission.

A future hope is for an association of town-and-country congregations, other agencies, and training instrumentalities. In a previous generation, there was an understanding of town-and-country ministry as a specialty, and many kinds of helpful instrumentalities to enable such ministries existed. But for some years now, there has been no such enabling section for research, training, and coordination on the national-church level. Furthermore, the dissemination of national-church staff and the increasing decentralization of the Episcopal Church's mode of operation augur ill for any resurrection of help on the official level for town-and-country work. There do exist over a dozen small agencies and associations dealing with parts of this field, usually undertaken with other ends in mind. These include Valle Crucis, Roanridge, the Rural Workers Fellowship, Clergy Associations, Appalachia South, and so on. There are also several thousand congregations in non-metropolitan situations. A voluntary association of such groups and congregations could bring together the many resources available for training and development of ministry in this field, knit together a network for sharing learnings and deploying forces, and make for a combination of financial sharing to accomplish these tasks. The beginning of a process of putting to-

gether some such agencies to help is now underway under the convenorship of the Rev. H. Boone Porter, of the Roanridge Training and Conference Center in Kansas City, Mo. But the *congregations* as such have not been enlisted in the effort. And it is in the latter that the manpower is to be found. Hence, the need for an association of town-and-country ministries to knit together concerned people, parishes, and agencies, and to pool resources and finances. Such is a future hope of clergy associations in the town-and-country field.

Dangers and Warnings

Such are the present programs and the future hopes. From the vantage point of professional associations, enabling clergy to be effective in the spreading of the Gospel, we see some dangers ahead. We wish to give warning.

First, the tentmaker ministry is not to be used to *avoid* facing the fixes we have gotten ourselves into. We have too many, too-small congregations. The use of a tentmaker just to make these non-viable units survive a bit longer is very poor planning and stewardship. The use of tentmakers is only indicated if it will free up sufficient time, people, and money to help a congregation use its resources to train itself for service to others and proclamation of the kingdom.

Secondly, tentmaking ministry is not second-class ministry. It is a different style of ministry, carried on with just as high quality standards as the full-time professional paid priesthood. There is one western oceanic diocese planning to lay "sudden hands" on seminary drop-outs and many lay readers after their reading privately for orders under local pastors, and to ordain them, and call them "tentmakers." This scheme will prove disastrous. There must be only *first-class candidates trained under a skilled director experienced in this new form of ministry*. We may well find able candidates in the

faithful corps of lay readers. But there must be professional screening and professional preparation of these persons.

Thirdly, the professional theological graduate tentmaker must be carefully supervised and helped in undertaking a tentmaking ministry in order to help him draw the learnings from his situation, and to strive to integrate his secular and ecclesiastical functions into one ministry truly creative for our era.

And fourth, care must be taken in beginning tentmaker ministries. It is my contention that such a ministry, openly begun as a new thing by a new arrival in an area, will have great difficulty in being accepted. A sage strategy is for the tentmaker to become established in the community first, as a man of character, effectiveness, and authority, either as a local pastor, or as a man of probity in a local secular position. Once his position is secure in the community and he is well accepted, the other half of his tentmaking ministry may surface and the two be combined. This applies both to the professional theological graduate and the indigenous tentmaker. There is no substitute in these areas for knowing what we are doing, observing the distinctions carefully, and acting sagely.

There are warnings on the future association of town-and-country ministries too. First, no money is to be expected from national ecclesiastical sources for resurrecting an emphasis they dropped from sight a good decade ago. Second, we must rely more on our laity, who have so much to offer and are 99.44 percent of the Episcopal Church. I was aghast to find last year in one feasibility study for an area ministry involving the identification, training, and presenting for ordination of indigenous men to serve as tentmakers for an area-wide, mid-western ministry setup, that no one had really consulted the laity who would have to finance the operation and provide the manpower for the tentmaking ministries! Tentmaking founded on such clericalism is intolerable.

WE live in an exciting age—a time of questioning, a time of breakup of old ways, a time of renewal, and a time of new life. Clergy professional associations are a part of this ferment—we believe a hopeful and helpful part. They offer updating and improvement of the priestly skills and career track. They offer better physical, economic, and legal equipment for ministry. They offer much-needed peer support. At present, they are striving, along with other instrumentalities, to raise up a new town-and-country ministry for a new church in a new age. They are working at enabling, stimulating, and supervising tentmaker ministries to make non-viable local ministry units effective congregations for mission. They have hopes for a future association of town-and-country ministries. They are trying to respond to the Spirit of God, brooding pregnantly over our exciting world.

EDITORIALS

"Jesus Power" To The People!

IN a recent issue (June 21) *Time* magazine featured "The Jesus revolution," and gave a thoughtful and thorough report on the current phenomenon of the "Jesus People." It called this movement "a startling development for a generation that has been constantly copping out with sex, drugs, and violence." Christians, we think, should find it not only startling but heartening. Whence the movement comes, whither it goes, nobody knows. Unquestionably there may be in it much of faddism, sensationalism, and other worthless ingredients. This has been true of every religious awakening since man first fell spiritually asleep. But that young people in large numbers are singing to Jesus, seeking his grace, offering their lives to him, is in itself a sign of promise to all who believe that he and he only can save the world.

We must take issue with the rather grumpy response to the movement by our esteemed contemporary *The Christian Century*. Editorially (in its issue of June 23) it damns the Jesus revolution with exceedingly faint praise. "The kids love Jesus, this we know, for the media tell us so," the editorial begins. It goes on to suggest that 1971 is "Jesus's year" in the way that 1968 was the year of radicalism and 1969 and '70 were the years of Zen and the occult. The *Century's* implicit thesis is that the media create these annual fads.

The thesis is unconvincing to us. We do not deny that a thing is in when the media call it in—be it grass or revolution or Zen or Jesus. But they do not create the in-thing out of nothing. The Jesus People were not created by the media; they were there before the reporters and cameras got to them.

Why do these young people turn to Jesus? The *Century* suggests that it is all a rather pathetic effort to do the impossible, to go home again. "Yesterday's Sunday school kids had to go through their identity crises by leaving behind what they'd learned at church; today they continue their identity search by returning, not necessarily to church—they are still uneasy about institutions—but to Jesus. The revolution failed, you got busted; Dad is insecure about his job, and you did not find one at all; the university withstood assaults but has become too weak financially even to be an interesting target. Look backward, angel, into old magazines, and sniff your way through *Love Story*. Locate yourself in the past. In western culture's old family albums the Jesus picture is a prime locating reference." Thus the *Century* considers it axiomatic that you can't go home again. But the Man who told the Story of the Prodigal Son tells us that we can indeed go home again, when the home from which we have strayed is our Father.

The *Century* reminds us that "Jesus has been many things in recent decades: the Bruce Bartonian Rotarian, the East Harlem Protestant social worker, the anguished German Lutheran existentialist preoccupied with hermeneutics, the dagger-bearing zealot fomenting revolution." It is suggested that all these re-discoverers of Jesus in their own times and ways have tried to make Jesus over in their own image as they have "discovered"

him. This is in fact true, but one needs to take a longer look, with some follow-through. What normally happens is that as the re-discoverers of Jesus walk with their wonderful Friend, and study him, they find that he is in fact not at all like them, but is calling them to become like him. The re-discoverers of Jesus try first to assimilate him to themselves. Then the Holy Spirit gets into the act. Gently but most firmly he blocks this effort and works to turn them around and get them facing in a very different direction, toward assimilation to Christ.

So hung up is the *Century* editorialist on those media that he admits he cannot see the movement itself. "We do not know how seriously to take the movement, chiefly because of the attention the media give it," he confesses. To him we say: "Dear friend, brother, and fellow scribe: Forget the media, of which you are one and we are another, and go and visit with some of these Jesus people. You say: 'There is no point in quenching the spirit if it is of God, and there is no wisdom in failing to test the spirits to see whether they are of God.' Exactly! Now follow your own counsel, and leave the media to the Judge. If you would see whether or not Jesus is in the Jesus People, look for him there."

For our part, we unreservedly believe the doctrine which St. Paul enunciates to the Christians at Philippi—that whenever, wherever, Christ is being preached, we should rejoice, without trying to ascertain the motives and the "angles" of the preachers. Only God can do that, anyway. We dare to believe that there are some, perhaps many, souls among these Jesus people who are not so much discovering Jesus as they are being discovered by him.

After all, has anything happened in recent years in this country that is better news for Christians than this Jesus movement? If it has, we must have slept through it.

More Jesus power to more people!

Mount of the Transfiguration

The Modern road
blasted along the mountain's edge
follows the lost path Jesus climbed
to meet Moses and Elias.

Today the summit's space of grass
is bright with flowers scattered
beside Crusader church and castle ruins,
a still monastery and a church erected
on the supposed point of his transfiguration,
a church so beautiful—so holy—
my heart aches to remember—
aches for beheaded James,
for exiled John,
for Peter who desired to build
three tabernacles.

Portia Martin

Book Reviews

A HISTORY OF CHRISTIANITY IN JAPAN. By Richard H. Drummond. Eerdmans. Pp. 397. \$4.95.

Dr. Richard Drummond's *History of Christianity in Japan* is the latest in the series of books dealing with the "Discipling of Nations," which forms a part of the Christian World Mission Books published by Eerdmans of Grand Rapids. The author, a former missionary in Japan, states that he sees the characteristic issue of the history of Christianity in Japan as being the confrontation between the "transcendental perspectives of Christian faith" and the "loyalty to the political and social structures of the land" (p. 11).

It is a much-needed addition to the literature of missiology, particularly that relating to the mission of the western churches in East Asia. It is the first major attempt to draw into one study not only the history of both the Roman Catholic mission to Japan in the 15th century and in the post-Restoration period and the non-Roman missions since 1859, but also Dr. Drummond draws extensively upon Japanese sources and historians, both Christian and non-Christian.

Dr. Drummond's assessment of the 15th and 16th-century Jesuit missions is extremely sympathetic. He points out a fact that is probably little known outside Japanophile circles, "probably neither the brutality of the methods employed nor the heroic constancy of the victims has ever been exceeded in the sad history of such events in all human history. The proportion of martyrs in comparison with the local Christian population is probably greater than that of any other period or place in the history of the church, including in the Roman Empire" (p. 104).

In his description of the post-Restoration period, Dr. Drummond deals at length with the giants of the protestant missionary movement, such as Hepburn, Verbeck, and Ballagh. He contrasts the men of this first generation of missionaries with the later arrivals in terms of their sympathy and understanding of Japanese language, culture, and traditions. In this regard he makes an interesting and penetrating statement: "Evaluation of missionary personnel and methods, we may note, should include reference to the levels of understanding and practice of the churches which send them. Candor compels us occasionally to offer criticism, but the same candor requires us to note that faults, especially those that are more than individual weaknesses, are with few exceptions the projections of the life of the home churches" (p. 175). Too little have we understood the total impact of this truth—even now!

The author's deep commitment to, and appreciation of, the church in Japan is

evident in his appraisal of the early Japanese Christian leaders and thinkers. He examines the thought and contributions of such men as Uemura, Kozaki, Uchimura, and Kagawa, paying particular attention to the life and work of Kagawa. I am sure that this represents my own personal prejudice, but I could have wished for more examination of Uchimura, especially since he seems to embody even more than any one man the tension between the claims of Japanese nationalism and those of Christ.

If one were to find any fault with this excellent book, it would have to be in the relatively uncritical way in which the author accepts the appraisal and rationale of actions of accommodation made by the United Church to the edicts of the Japanese government during the Pacific War. He leans heavily on the history of that church itself for his evaluation which he states is "eminently fair" (footnote, p. 262) and yet he goes on to say that the leadership of that church did not "sufficiently repent for the church's uncritical complicity with the government" (p. 271). The appraisal of that period of Japanese history and the part of the church in it is still an intensely charged issue, ranging from an absolute charge of apostasy (vide: *The Two Empires in Japan* by John Young) to the call for reconciliation issued and worked for by Abp. Yashiro. (A moving description of this may be found in Leonora Lea's tribute to the late primate in the latest issue of *Japan Missions*).

(The Rev.) GEORGE L. C. ROSS
St. Mark's, Milwaukee

MARRIAGE TO A DIFFICULT MAN. By Elizabeth D. Dodds. Westminster Press. Pp. 214. \$5.95.

Marriage To a Difficult Man is the biography of a partnership between two very unusual people, Jonathan Edwards and his wife Sarah. It is true that Edwards had a difficult temperament. He was aloof—except to those in trouble—incapable of easy conversation with others, subject to severe bouts of depression and burning with religious zeal but too inflexible in his expression of it. Also, because of his great fame as a preacher he was constantly traveling to other parishes, leaving the management of the farm and their 11 children to Sarah. She must have often wished for practical as well as prayerful help.

Fortunately the two were united by a complete commitment to their religion and a life-long devotion to each other and love for their children, a love that was warmly reciprocated.

In many ways their life must have been difficult too, but trouble came mostly from

outside sources, not inner discussions. There was the strain of constant hospitality without much money, considerable public criticism, and Jonathan's own prickly disposition which eventually led to his dismissal by his Northampton congregation after 23 years of service. Even this disaster did not divide the family whose qualities of strength, courage, and unusual ability were transmitted to succeeding generations.

In 1900 G. E. Winship traced 1,400 of the Edwards's descendants. They included 13 college presidents, 64 professors, 30 judges, 166 physicians and lawyers, 80 holders of public office, 3 senators, 3 governors, and 1 Vice-President of the United States (Aaron Burr).

(By 1900 the Jukes family, also dating from the early 18th century, had cost New York State \$1,250,000 in welfare and custodial charges. Only 20 of their 1,200 known descendants had ever had gainful employment, the others being criminals or under state care.)

Perhaps we have never fully appreciated the contributions that generations of Edwards have made to American life.

STELLA PIERSON
St. Thomas, New York City

HUMAN ENERGY. By Pierre Teilhard de Chardin. Harcourt Brace Jovanovich. Pp. 191. \$5.95.

ACTIVATION OF ENERGY. By Pierre Teilhard de Chardin. Harcourt Brace Jovanovich. Pp. 415. \$7.50.

Both of these volumes are recent translations in English of "occasional" writings not previously easily accessible. They have the encouragement of the American Teilhard de Chardin Association.

Human Energy, consisting of six essays and a foreword by N. M. Wildiers, is by far the more interesting and reflects the general mood of the author during the 1930s: a sustained and optimistic faith despite the fashionable pessimism of the era. Found in this volume are Teilhard de Chardin's essay, "A Sketch of a Personalistic Universe," with its controversial discussion of sexuality (pp. 72ff). Earlier (p. 34) is the much quoted *mot*: "It is fact, that through woman the universe advances toward man." This saying is in the first essay, "The Spirit of the Earth," which echoes the thought of *The Divine Milieu*.

The famous essay, "The Positive Value of Suffering," combined with section VI, "The Pains of Personalization," should lay to rest the often-repeated criticism that Teilhard de Chardin tends to minimize evil and falls into the trap of facile and simplistic optimism.

The introductory piece by Wildiers adds but little to understanding the great Teilhard because it is an unsuccessful and mistaken attempt to reconcile Teilhard de Chardin's vitalistic, personalistic, and progressivistic evolutionism with the categories of traditional scholastic (Aristoteli-

an) philosophy. He should be blessed with such friends?

Activation of Energy finds its chief value in the essay, "The Reflection of Energy," and as such is a sequel both in time (post-WW II) and in a deeper elaboration of the view of "energy" set forth in the first volume. In both collections, "energy" seems to refer to cosmic power, thrust, force, activity which manifests itself as: (1) Incorporated Energy on the biological level of human existence; (2) Controlled Energy which is the environmental structures dominated, or at least put to use, by man; (3) Spiritual Energy which equals free activity, intellectual processes, "affection and volitions." These are not really discrete, heterogenous categories because there cannot be drawn any sharp boundaries between them (pp. 115 ff. *Human Energy*).

The notes in both books are helpful and, to avoid the all too-common misconstructions of the writer's thought, they are cast in Teilhard de Chardin's own words from other publications. Thus there is assured greater clarity and authority of interpretation. Even the casual reader will find much to ponder and perhaps greater insight into Teilhard de Chardin's views than in some of the better known and earlier published works, e.g., *The Phenomenon of Man*.

(The Rev.) ALDEN D. KELLEY, D.D.
Bexley Hall (ret.)

LOVE SONG. By Sherwood Eliot Wirt. Harper & Row. Pp. 143. \$4.95.

The Rev. Sherwood Eliot Wirt is an Evangelical, editor of *Decision* magazine, and author of several books, including *The Social Conscience of the Evangelical*.

The slipcover of *Love Song* describes the book as "a fresh translation of Augustine's Confessions." On the title page it is called "Augustine's Confessions for Modern Man." The inside of the slipcover says "translated and abridged."

Mr. Wirt has made his translation from the original Latin as edited by Gibb and Montgomery, after studying Latin and English versions by various translators and editors. He says that this might be called a "coffee-break translation—Augustine for the ordinary man and woman." And he explains his reasons for offering this book—that many translations of the classics seem to him to be more archaic than their originals; that too many translators of *The Confessions* have produced an "academic" work that is faithful to the letter but not to the spirit of the original, and that he owes a debt of love to St. Augustine, who wrote not as a scholar, nor as an academic, but as a lover, and still has power to kindle love in other men's lives.

I think that Mr. Wirt's first point cannot be gainsaid, and that he has produced a version that is as lucid and direct as St. Augustine's own. Two paragraphs, chosen at random, will bear this out—the first paragraph of Book 3, and the sec-

ond paragraph of Book 5. And there are many more. But where is the beauty of Edward Bouverie Pusey's version? Well, where it always was—in Edward Bouverie Pusey's version. The beauty of Mr. Wirt's version is in its simplicity, raciness, and clarity. There have been losses, but I think that the gains more than offset them.

But how "abridged" is this abridgement? Mr. Wirt has not been afraid to use his scissors. He has cut out the last three books altogether, and has given us from Books Nine and Ten, only a few short clippings. He points out that the first eight books really tell St. Augustine's story, and so he concentrates on them.

The last three books are perhaps read by few: probably no reader has ever thought of them as his favorite books. Books Eight and Nine are precious, and infinitely moving. It is a pity that they had to be cut so ruthlessly, especially Book Nine. But Monnica's death scene is gone, and so is the episode at Ostia before her death. The touching and funny episode of Alypius and the Burglars in Book Six, perhaps had no great claim to be included in this abridgement. But some things have been left out that should have been included, if Mr. Wirt's plan had not been to concentrate on Augustine's conversion.

Will this book do what its translator wants it to do—to introduce many Christians to a passionate lover of God, and stir them up to imitate Augustine in his adoration? It could do just that. May it do so!

(The Rt. Rev.) STANLEY ATKINS, D.D.
Bishop of Eau Claire

THE GODS OF ATHEISM. By Vincent P. Miceli. Arlington House. Pp. 477. \$12.50.

The Gods of Atheism is a coherent and sensible book on a difficult subject; Vincent Miceli solves many of the obvious difficulties for the reader by beginning at the beginning and summarizing nicely when he is finished.

From Feuerbach to Van Buren, from Marx to Comte to Altizer and Vahanian, Fr. Miceli gives his analysis of the total problem of atheism and the contributions of each "atheist" to this particular theological maelstrom. Coherence and direction are given to the book by the author's describing "God" as the Trinitarian God of the New Testament and the early church; he brings into focus the term "atheism" by his description of it as man-worship and this-world worship. These sound but unamazing formulae permit the author to look with clarity at theology and atheology, helping him to rise above the "Something's wrong with this argument, but what is it?" confusion so many clergy and intelligent laymen feel in the face of a spellbinding huckster of "New Truth." By knowing what he means by "God" and "god" from the outset, Fr. Miceli scouts the difference for his readers very well.

The author is to be commended for

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THE LIVING CHURCH

his well-chosen quotations from the "atheists" he presents; he invariably clarifies and summarizes *his* views with *their* words, which is impressive.

Fr. Miceli has his crotchets, however. He is overly concerned about clergy who preach man-worshipping atheism while wearing God's livery and living high on the cloven-hoofed beast. These clergy are as silly in their mod, mod way as the "innovationists" who follow them. (The irony is that the followers are so often self-worshippers who were waiting for their god-head to be declared by some perceptive priest.)

Fr. Miceli also believes that Communism is more of a self-starting and naked threat to Christianity than it is. Communism and all atheisms can grow strong only when and where Christianity is weak or nonpracticing. Inasmuch as man has a God-shaped need within him, man will accept God before atheism if the church will give him half a chance. But the church has been so ineffectual, so un-Christlike (the Inquisition, Massacre of St. Bartholomew's Day, human slavery, East-West schism, on and on *ad nauseam*) that men have turned away from the true God, distorted to attractive false gods.

Fr. Miceli has done a creditable job of examining "the enemy" and his message(s). Our understanding so well his arguments and analyses is a measure of his faith and dedication.

(*The Rev.*) MARVIN H. HUMMAL
The University of Delaware

DEAR GEORGE: George Fox, Man and Prophet. By Hanna Darlington Monaghan. Franklin Publishing Co. Pp. 298. \$5.95.

Dear George will give the reader an intimate acquaintance with George Fox. You will be transported back 300 years into the midst of the 17th century. You will live the George Fox story with him, much of the book giving direct quotations from "Dear George," as he was called by those who knew and loved him.

George Fox may justly be called one of the great personalities in the history of religion. The persecutions and sufferings, the imprisonments and martyrdoms, put George Fox and his followers in the high company of men and women of all ages who had faith more precious than life itself.

George Fox was born in July 1624, at Drayton-in-the-Clay in the Midlands of England. In his day the Established Church was stodgy and formalized. Church attendance was enforced, but this did not produce a spiritually-minded citizenry—rather, the reverse. But it did produce many small groups who were called non-conformists, who met outside the state church. Called by many names, one finds in George Fox's time, Separatists, Seekers, Independants, Fifth Monarchy Men, Muggletonians, Ranters. All of these groups were looked upon askance by the civil authorities. "Dear George" battled

the church of his day, rebuking clergy and laymen alike with such barbed accusations as "profession without possession,"

By foot and by horseback the Quakers sallied forth to preach, teach, and demonstrate "the true faith." Services were held most often outdoors or in the homes. Their religion was a simple one. Christ is all. There is an "inner light." Truth was to be learned from experience, directly from God.

In one of his last letters, before his death in 1690, Fox wrote as follows:

"This is for all the children of God everywhere who are led by His Spirit, and do walk in the light; in which they have life and unity and fellowship, with the Father and Son and with one another. . . . Keep all your meetings in the Name of the Lord Jesus that be gathered in his name, by his light, grace, truth, power, and spirit; by which you will feel his blessed and refreshing presence among you, and in you, to your comfort and God's glory."

Then, as a final admonition or instruction of a way to live and work, he said, "and Christ is not divided; for in him there is peace. Christ saith, 'In me you have peace,' and he is from above and not of this world, but in the world below, in the spirit of it there is trouble; therefore keep in Christ and walk in him. Amen."

The church of today and tomorrow may well look to the history of such groups as the Quakers. What made them victors over evil, within and without? This fascinating volume on George Fox will provide some answers to the questions we ask today. What is the true mission of the church—God above all, or compromise, accommodation, relevance leading to an emasculated Gospel and a bastardized uniformity?

"Dear George" in our day would find a more lenient political climate. But the enemies of the faith are still in our midst and the thrust of St. George, the dragon killer, could well use the pen and heart of "Dear George" the Quaker, in battle joined, for the glory of God.

(*The Rev.*) FREDERICK R. ISACKSEN, D.D.
St. Luke & the Epiphany, Philadelphia

Booknotes

By Karl G. Layer

THE RESPONSIBLE SUBURBAN CHURCH. By Gaylord B. Noyce. Westminster Press. Pp. 176. \$3.50 paper. Dr. Noyce states that churches in the suburban setting have a threefold mission: (1) Every congregation is a social reality and must be responsible for the power it wields, using it rather than allowing it to reinforce isolationist escapism. (2) The witness of the church becomes real only as it is transplanted into contemporary language and contemporary deeds; thus the church must act in the world. (3) In its ministry the church can serve as an agent of health-making change both for persons and for social institutions. This book suggests how the suburban church can accomplish these aims.

PEOPLE and places

Ordinations

Priests

Arizona—The Rev. Samuel O. Hosler, on the staff of Trinity Cathedral, Phoenix.

Indianapolis—The Rev. Warren George Hansen, associate professor of bionucleonics, Purdue University, and assistant, St. John's, Lafayette, Ind.

Southeast Florida — The Rev. Gordon Howell Morey, assistant, All Saints', Ft. Lauderdale, Fla., address, 319 Tarpon Dr.

Deacons

Arizona—Benjamin Evans McLain, counsellor with the rural poor and vicar of St. Philip's Mission, Elroy, Ariz.; and, for the Bishop of Idaho, Laddie R. Tlucek.

Atlanta—David Mark Dye, curate, St. Bede's, Atlanta, address, 2601 Henderson Mill Rd. (30329);

Richard William Milner, graduate student in pastoral psychology, Spring Grove State Hospital, Baltimore, Md.

Central Florida — Roy D. Green, curate, St. Michael's, 2509 N. Westmoreland Dr., Orlando (32804); and John W. Klein, in charge of Holy Child Mission, Holly Hill, Fla., address, 1515 Derbyshire Rd. (32017).

Southern Ohio—James E. Baltzell.

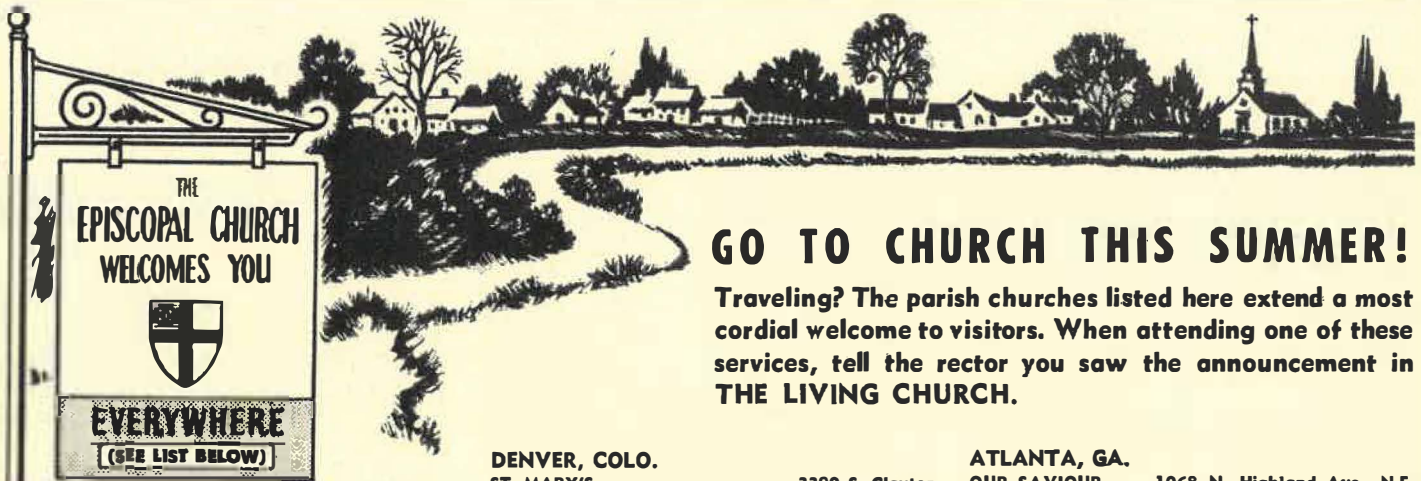
Washington—John E. Isbell, on the staff of Christ Church, Clinton, Md.; Joseph L. McDowell, in charge of All Saints', Oakley, Md. 20665; Robert K. Orr, curate, St. Michael and All Angels, 1325 Champaign, Lincoln Park, Mich. 48146; Richard P. Pocalyko, on the staff of St. Andrew's, College Park, Md.; Burdette C. Stampley, Jr., on the staff of St. Francis', Potomac, Md.; Ray E. Wilson, on the staff of Christ Church, Washington, D.C.; and Peter G. Winterble, on the staff of St. John's, Georgetown, Washington, D.C.

Churches New and Old

Guest preacher at the 125th anniversary service of the dedication of Trinity Church, New York City, was the Rt. Rev. Kenneth Riches, Bishop of Lincoln, England. The present church building is the third such on the site. The first, chartered by King William III in 1697, was destroyed by fire in 1766. The second, finished in 1790, was demolished in 1840, when heavy snows weakened the columns and the building was found to be unsafe.

Schools

Christchurch School, Christchurch, Va.—A \$1.7 million master plan marking the turning point for the 50-year-old school for boys has been designed to accommodate 200 boarding and 100 day students. During the recent academic year, 189 boarders and 11 day students were enrolled. The Rev. William Scheel is headmaster of the school.



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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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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Fri & Sat 9; C Sat 4-5

VISALIA, CALIF.

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Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;
Thurs HC 7

DENVER, COLO.

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

DANBURY, CONN.

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

NEW LONDON, CONN.

ST. JAMES' Huntington and Federal Sts.
The Rev. H. Kilworth Maybury, r; the Rev. Thomas
H. Chappell
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11
Seat and Burial Place of Bishop Seabury.

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 (HC 1S, 3S); HC
Wed 10; 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

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

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.

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FLOSSMOOR, ILL.

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The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues 6 & Thurs 7; C by appt

MT. VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & 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

PETOSKEY, MICH.

EMMANUEL 1020 E. Mitchell St.
The Rev. Leo Lindenberger, r
Sun HC 8, 10:30 (1S & 3S); Wed HC 7

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

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(Continued from previous page)

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 Sun Services 8 & 10

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EMMANUEL 11th & Palmer
 The Rev. Delbert L. Achuff, r
 Sun HC 8, MP & HC 10; Wed HC 9

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

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

CLAREMONT, N.H.
UNION CHURCH (1771-1971) Old Church Rd.
 The Rev. John H. Evans
 Sun 9, HC 1S & 3S, MP other Sun

BEACH HAVEN, N.J.
HOLY INNOCENTS' Engleside & Beach
 Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;
 others as anne

SEA GIRT, N.J.
ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
 The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke
 Sun HC 8, 10; Daily HC 7:30 ex Fri 9:30

VENTOR CITY, N.J.
EPIPHANY Atlantic & Avolyn Aves.
 The Rev. Ronald L. Conklin, r
 Sun H Eu 8 & 10; HD 10:30 & 8

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 HC 8 & 10; Thurs HC 10

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 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; Wkdays MP & HC 7:15 (HC 10 Wed);
 EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun 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.

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. Milier, 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, 10, 11 (High); Ev B & C
 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

The Living Church

NEW YORK, N.Y. (Cont'd)
RESURRECTION 115 East 74th St.
 The Rev. M. A. Garrison, p-n-c; 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

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

OKLAHOMA CITY, OKLA.
ST. DAVID'S 3333 N. Meridian
 The Rev. R. R. Pressley, r
 Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1 Sat 4

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

OLD CHRIST CHURCH 2nd above Market
 The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c
 Sun HC 9, MP & Ser 11 (ex 1S)

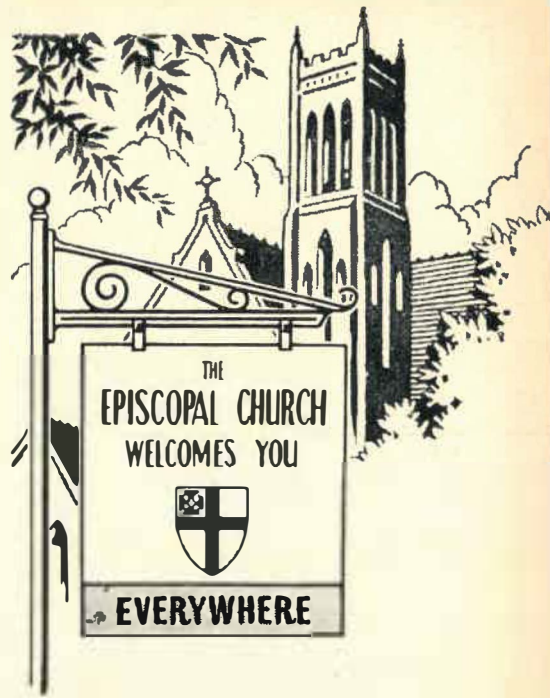
PITTSBURGH, PA.
REDEEMER 5700 Forbes Ave., Squirrel Hill
 The Rev. S. D. McWhorter, r
 Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)

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

WESTERLY, R.I.
CHRIST CHURCH
 Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC
 7:30; Tues HC 10; Wed HC 9

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

NORRIS, TENN.
ST. FRANCIS 158 W. Norris Rd.
 The Rev. W. Joe Moore
 Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC
 7:30



DALLAS, TEX.
CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
 The Very Rev. C. P. Wiles, Ph.D., dean
 Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Mon
 7; Tues-Fri 6:30; Wed 10; C Sat 12

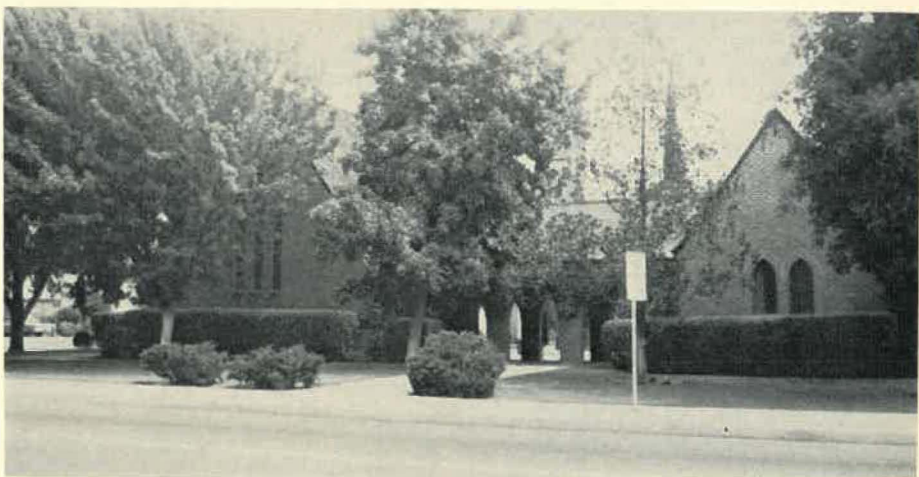
FORT WORTH, TEX.
ALL SAINTS' 5001 Crestline Rd.
 The Rev. James P. DeWolfe, Jr., r
 Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
 Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;
 EP daily 6; C Sat 1-2, 4:30-5:30

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

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

MILWAUKEE, WIS.
ST. LUKE'S 3200 S. Herman St.
 Clergy: J. W. Breisch, K. G. Loyer, J. L. Goeb
 Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7



ST. PAUL'S CHURCH
 VISALIA, CALIF.