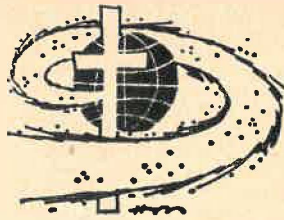


The Living Church



O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Book of Common Prayer, 250



With the Editor

What young children say about Jesus, especially when undirected by their elders, is perennially interesting. Just off the press is a fresh collection of such juvenilia: *Jesus Is . . .*, an anthology of words and drawings by children, recorded and with an afterword by Lenore Johnson (Harper & Row, \$1.95). Here are a few:

"Jesus is the part of God you can see."

"I don't know if there is a Jesus but I believe in him."

"Jesus is a lot of things. He is very hard to draw."

"Jesus came because God was dead and man was still alive and still needed someone."

"Jesus died because he had to do something hard to make us believe that we really could have a beautiful life."

"Jesus came back because more people needed him."

Here are two notes to brethren in the Overworld, both residing in the French Quarter:

1. *To the Duc de la Rochefoucauld.* I love your maxims. One of them especially comes to mind as I think about what we are calling nowadays situation ethics: "If you think you love your mistress for her own sake, you are quite mistaken." One of the postulates of the situation ethics is that it is possible for a man and a woman to love one another quite purely — each for the sake of the other. And, it is reasoned therefrom, if they really do love each other in this way there's no good reason why they should not go to bed together. Poor St. Augustine is brutally misquoted in support of a moral principle which he would reject with horror. He is quoted as saying "Love and do what you please." What he clearly meant is that if you love God and your neighbor as you ought your conduct will take care of itself. You hit the truth of this matter, I think. Long before modern situation ethics was dreamt of, people who wanted to fornicate felt some need to convince themselves that it wasn't just fornication, or even that, at all; said the man: "I love this beautiful daughter of God for her own sweet sake. This being so, I owe it to both of us to commit what those loveless and hypocritical moralists nastily call 'fornication' but which is in fact loving her for her own sake." You knew better. It's a pity everybody doesn't. The primrose path is heavily infested with such poison ivy.

2. *To Armand-Jean du Plessis, Cardinal de Richelieu.* When you died, the pope is reported to have said: "If there be a God, the Cardinal de Richelieu will have much to answer for. If there be none, why, he lived a successful life." That was 330 years ago, but many of us would still be interested in any comment that you might wish to make on the vital question raised (and hedged on) by His Holiness.

The Rev. Robert A. Shackles, whose "What Happened to MRI?" appears on this week's editorial page, is a priest of the Diocese of Central New York, who makes his home in Wilkes-Barre, Pa.

The following item is filed with several of our departments, namely, the "Is It True What They Say About Dixie?" Department, the "Well, I Never Thought I'd Live To See The Day" Department, and the "Old Times Dar" Department. It has to do with James H. Meredith, who some years ago became the first Negro to enter the University of Mississippi. He suffered for it but he persevered. Some years later he was shot and badly wounded while on a protest march in Mississippi. But Mr. Meredith was—and it seems is and evermore shall be—himself a Mississippian who will not be run off the land he loves. A recent Associated Press news dispatch out of Jackson, Miss., reports that he has moved his family from New York to Jackson because, he says, "on a person-to-person, day-to-day basis, the South is a more livable place for blacks than any other place in the nation. The racial atmosphere in the northern cities is becoming extremely tense. And it's going to increase. The gap between white and black in the cities is so wide, except for the one percent of the black population that has been integrated in this system, there is just no relationship between white and black."

Only one man's opinion, of course; but the man has had more direct and agonizing experience of that whereof he speaks than most of us.

The Living Church Development Program

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

Previously acknowledged _____ \$25,528.74
 Receipts Nos. 11,599-11,616 _____
 Aug. 25-Aug. 30 _____ 247.00
 \$25,775.74

The Living Church

Volume 163

Established 1878

Number 12

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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September

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- John Coleridge Patteson, B.M.
- St. Matthew, Ap. Evang.
- Sergius, Abt.
- Trinity XVI / Pentecost XVII
Lancelot Andrewes, B.

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

Letters to the Editor

Clergy Retirement

The letter from the Ven. J. Ralph Deppen [TLC, July 11] raises the question as to why the memorial on this very subject (of providing for earlier retirement of the clergy with fuller pension than is the rule now), passed unanimously at a special convention of the Diocese of Oregon on May 2, 1970, never reached the floor of General Convention at Houston. I enclose a copy of the wording, but the salient points were those of Archdeacon Deppen's letter.

Now that parishes and missions are being asked to jump the tax to the Church Pension Fund by 20%, and for most clergy this will simply mean no increases to meet inflation for quite some time, it might be timely to ask if perhaps the Church Pension Fund and its administrators and salaried personnel might not, if truly serving the church, make sacrifices such as most of the actual working clergy across the land are being asked to do. In a time of trial, all elements within the church will surely want to share in help to the others. Each part, including the Church Pension Fund, will want to "send relief unto the brethren which dwelt in Judea."

(The Rev.) KENT L. HALEY
Vicar St. Timothy's Church

Salem, Ore.

Copy of text of memorial was enclosed; it was as reported. Fr. Deppen's letter, like Oregon's memorial, proposed that the church's retirement age be lowered to make possible the admittance of more younger clergy to new vacancies. Ed.

Heraldry Information Requested

I am interested in compiling information, possibly with a view to some day publishing it, on the coats of arms of the various Episcopal dioceses, schools, colleges, etc., in the United States. I would like to have a description of the arms, the date they were assumed by the diocese, the name of the designer, and, if possible, a drawing of the arms. Any information will be greatly appreciated. I will be happy to exchange information or answer any questions on heraldry if I can.

ROBERT BARNES

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Baltimore 21239

"Fuzz to the Fuzz"

George Meade of New Orleans asks in a letter to the editor [TLC, Aug. 8]: ". . . How many (of the Diocese of Pennsylvania task force) 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?"

Here in Highland Falls, I am known as "fuzz-to-the-fuzz." I was asked by our local auxiliary police if I would be willing to serve as their chaplain. This was about a year ago. I replied I might consider, but what did they want a chaplain to do; I was a bit disenchanted with being asked to be some sort of "honorary chaplain" to various groups with a main "responsibility" of pray-

ing this or that meeting into being, and then wrapping it up with another prayer at adjournment, meanwhile being bored stiff by the meeting itself. I'm told this really set the boys back on their heels, and after they started breathing again, they started asking themselves just what they did expect from a chaplain.

As a result, right from the beginning I was asked if I'd be prepared to come to at least one meeting a month (they have two) ready to speak on some aspect (*any I might feel important*) of "Morality in Relation to Police Work." The captain of our auxiliary police, and the former secretary, are now vestrymen in my parish — and good ones. I've taken this assignment seriously and I assure you I "tell it like it is" as I see it, and whether they agree always with me or not, usually when they don't, I end up in some terrific rap sessions. Not only have I been reading widely on the subject, but I began to take my turn-of-duty riding the patrol car with the professional cops in town; I'm happy to say *these guys* (including the chief) also talk to me freely and seem to regard me as their chaplain as well.

I don't know how effective a commission of "men and women with compassion and understanding" actually would be to "review and criticize police work." It might be a good idea. But I do know, right here, being "fuzz-to-the-fuzz" — at the auxiliary police request — I'm not only doing such a job, *but was asked to do it!*

Right now my major "discovery" is that our local police are members of the human race. What is more, I have discovered — at least locally — better than 90% of the men who have become cops have done it for professed reasons which sound suspiciously like reasons I've heard, over the years, for becoming clergymen and priests! How about that?

(The Rev.) WILLIAM M. HUNTER
Rector of Church of the Holy Innocents
Highland Falls, N.Y.

Tentmaker Ministries

Fr. Lowery rightly says [TLC, Aug. 8] that the tentmaker ministry is not a "second-class ministry," yet he uses the words "pigeonholer" and moonlighter" to describe it, implying that there is something invidious about a priest who uses his other talents as well. Further, Fr. Lowery's insistence that the tentmaker must establish himself in a small community first as a priest or as a layman, is not realistic for these times of clergy surpluses and employment shortages.

The average priest with any kind of professional skill — either by virtue of his college education or secular experience — can find work most often in metropolitan areas, not in the country. He must find the job first, and then search for the small parish or mission that needs him. More often than not, job and church will be in different communities, and he will have to travel between them. Many of his parishioners may be commuters too; the telephone will work as well for him as it does for them.

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and-country (or anywhere-else) congregation and its tentmaker priest, over and above keeping the place "viable." The people have their "own" priest, and he has his "own" altar. The parish functions which laypeople often have abdicated to their clergy — administration, stewardship, community action, etc. — return to their rightful places, and the priest can concentrate on the sacramental and pastoral functions delegated to him. The financial burden of a full-time rector or vicar is removed from the people, and they can continue as a parish family instead of closing down; the priest is no longer dependent on the congregation for his economic existence. He may well find — and should — that he has a whole new ministry in his secular job; his people may well be proud — and should — that "their" priest has this opportunity, and that they are helping make it possible.

I speak from experience: I work 22 miles in one direction from where I live, and am rector of a small country parish 13 miles in the opposite direction. At work, I can minister to people I would never see if I were confined to a parish. I direct the studies of another tentmaker-to-be who travels still other distances, and the vestry happily participates by buying his books. We tentmakers are not making choices between our secular vocations and our ecclesiastical ministries. We are doing what Christian laity and clergy should: offering *all* our talents to God, without making any judgment that one talent is better than another.

(The Rev.) F. G. BOHME
Rector of St. Luke's Church
Brookeville, Md.

Christian Leadership

A writer states [TLC, Aug. 1] among other things, "As to maturing spiritual life requiring many years of pastoral service, well, alas, for some it's never gonna happen. . . . After all the country is run by old people, why not the church?" And earlier in his letter he favors the "good parish priest" being "strong, visionary. . . ."

On the whole, one gets the impression that the requisites of a good parish priest are on a level with the Madison Avenue-type requirement of the successful businessman. *That*, I think, is exactly what's wrong with the kind of leadership that has operated for so many years in the Church of Christ and seems to be becoming increasingly fashionable. If that had been the Christianity of Jesus, he would have yielded to the first temptation, and would have sat with Annas and Caiaphas in judgment rather than suffer at their hands. No; the good priest seeks to cultivate mature spiritual development based on the teaching of his Master that man is the child of God with eternal destiny, and then to inculcate this orientation in all of the children of God. He is called upon to *be* before he attempts to *do*; should he reverse the process what he does would not be worth doing because it would have no eternal meaning. Fellowship is of the *esse*, but it is to be raised to the level of the redeeming fellowship of Christ if it is not to be merely temporary.

Ancillary to this thought is what I consider to be the wrong emphasis placed by another writer on the soup kitchen *vis-à-vis* the institution of the church as symbols of the church's witness. Both things are important, but without the objective witness of

the institution, that for which it truly stands would tend to be whittled away, and mere humanitarianism would replace Christianity.

In keeping with the mentality that underlies the above I see an affinity in a reference elsewhere in the same issue to a sermon preached in Washington Cathedral at the consecration of a suffragan bishop. The preacher spoke of the injustice which this "white so-called Christian West has sown throughout the world. . . ." There's an echo of vendetta in such a statement that ill becomes the Christian. He ought to know that men are unjust because they are sinners, not because they are white. Black men are just as unjust; perhaps they lack opportunity to show it fully. A man shouldn't be promoted because he is black any more than because he is white; but because he is most likely to give spiritual direction through example. Christianity stands for integration and wholeness, not sectarianism and squabbling.

(The Rev.) RUPERT F. TAYLOR
Vicar of St. John Baptist Church
Orlando, Fla.

The "AA Prayer"

This bit of information about Reinhold Niebuhr's famous prayer may be of interest to readers of TLC.

I had dinner one evening with Reiny at the Harvard Club in New York City. I apologized to him because the Quakers had printed his prayer on their annual calendar and attributed it to me! I told him how I had altered it slightly. He said, "Oliver, that is all right. Your prayer is yours, mine is mine, and a part of it comes from the Middle Ages." I think that he said, "the wisdom to know the one from the other," is the part that comes from the Middle Ages, but I am not sure of this.

The prayer has been ascribed to so many. I got letters from all over from papers which had copied "mine" from the Quaker calendar.

(The Rt. Rev.) OLIVER J. HART, D.D.
Bishop of Pennsylvania (ret.)
Castine, Me.

"Hair's" Message

I read TLC every week but hardly ever write to any publication about anything. However there was a letter from Fr. Clark of Omaha [TLC, Aug. 8], asking for some redeeming social message of "Hair." Please allow me to state briefly to Fr. Clark and all those that seem to be blind to what's happening to this country.

The redeeming and social message of "Hair" is that *killing and war is bad, and that life and peace is good*. It seems rather silly for Christians who sing "Peace on Earth" to protest a protest by the young about the glorification of war and death. The universal appeal of "Hair" around the world had only made its truth come through. Our Lord seemed quite willing to have other (secular) people proclaim the message of the Gospel, and since the church is so unwilling to shout the message of peace by confusing it with nationalistic policy, then it is better said by the next generation who seem, so reluctantly, to find the church silent on the most important issue of the times.

Having had a brief ministry in the Midwest I can fully understand the mentality of

the Omaha city fathers in calling "Hair" harmful. The heartland may yet come into the 20th century if there is to be a 21st century. As for the church, I find it more and more unconvincing as having anything to say about redeeming and social values.

(The Rev.) HARRY B. KRAFT
Rector of St. Paul's Church
Winslow, Ariz.

But, good heavens, is "killing and war is bad, life and peace is good," a message? Then so is "all animals are equal" in *Animal Farm*. Ed.

Word and Sacrament

Dr. Minifie's letter in defense of Morning Prayer [TLC, Aug. 1] should not be brushed aside lightly by those who have come to appreciate the Eucharist as the norm of Sunday worship. It is true that the Anglican Church has always insisted, in theory, on a balance between word and sacrament; it has even approximated that balance, in practice, for most of the last 400 years. However, for some time now (probably beginning in 1853, when our House of Bishops declared that we could use Morning Prayer and Holy or Ante-Communion as separate services) there has been an unhealthy dichotomy between the transcendent God of Morning Prayer and the immanent God of Holy Communion. This divergence is especially noticeable when Morning Prayer is celebrated with Psalm 100 and a snatch of the Apocrypha substituted for the Christian canticles more traditionally associated with this office, and when the Holy Communion is celebrated without the Old Testament lessons and psalmody which characterized this rite in the early (and, in a sense, "classic") period of Christianity.

Until now, the only means of balance was an alternation of the two services on different Sundays, whether on a one-to-one or a three-to-one basis. However, the latest *Prayer Book Studies* make possible a balance within each service, in either of two ways: 1) Use the Ante-Communion format to begin, but with a lesson from the Old Testament and a psalm and a canticle as hymns between the lessons; or, 2) Use Morning Prayer as the "liturgy of the Word" and intercessions, proceeding directly to the consecration and distribution of the elements.

So, to quote Dr. Minifie's major premise against his conclusion, let us by all means have a balance between word and sacrament in our worship, but let us not have to wait until the next week (or month) to realize it.

(The Rev.) LAWRENCE W. CRUMB
Librarian at the University of
Wisconsin-Parkside
Kenosha, Wis.

"You" and "Thou"

Kathleen Hull's editorial [TLC, July 18] is certainly wrong when saying that the use of "thou" was "most often used when speaking to one's inferiors." It is still the language of love, of poetry, of intimacy, of friendship. Certainly there was the usage when speaking to one's supposed inferiors, but I deny that was the most frequent usage.

The Quakers, as plain people, revived "thee" and "thou" for current use. But an article on *Our Quaker Ancestors* in the Cock-Cox family of Long Island says, "The

plural (you) had already attained common usage among Friends and the 'plain' language was used only as the language of affection (as in French and German)." Not quite true. "The remark of an irate judge to one of our early worthies illustrates the class distinction of the plural pronoun. 'Thouest thou me? I'll 'thou' thy 'thou' down thy throat. 'Thou' thy dog."

Perhaps someone would like to put that into so-called modern English! The truth is that "thee" and "thou" are not only used in French and German, but also in Latin, Greek and Hebrew, I believe, in classic times. The French have a word for it—"tutoyer." It is delightful to speak to friends and children, using thee and thou in Italian, Spanish, and Portuguese also. But the real point I make is that it was the language in Christ's time of speaking to an individual. Christ said "thou" to Pilate, and Pilate said "thou" to Christ. Peter said to our Lord, "Thou art the Christ, the Son of the Living God," the rock on which everything is built. Paul addressed Felix the governor as "thou." This is certainly Elizabethan too—that's in its favor. Why do they pick on the Bible and Prayer Book? Why not try to improve Shakespeare and the poets too? The use of "thee" and "thou" is a useful distinction and basic to a proper understanding of our language as well as of the Bible. Why impoverish the beauty and loveliness of it, while missing the meaning and distinctions in the use of "thee" and "thou" to another individual, to Him who deigns to call us friend?

(The Rev.) JOHN H. TOWNSEND, S.T.D.
Kerrville, Texas

Does Anybody Know?

The town-and-country work article concerning the Society of St. Paul and the mission congregation of St. Jude's Collegiate Church [TLC, Aug. 22] is an educational masterpiece.

I wonder if some knowledgeable reader could dig up the historical fact which would complete the picture in the ecumenical relations area. Where is the Anglican altar located where the first authorization for a Roman Catholic Mass was given?

FRANK R. PARTRIDGE

Los Angeles

Christ's Giving for Us

This is in reply to the letter of the Rev. G. Wright Doyle [TLC, Aug. 15] who objects to the use of the present tense—"Christ gives himself for you"—in the invitation to communion in the new trial liturgy. Since I can say it no better myself, most of this reply is quotation or paraphrase from Dom Gregory Dix's *The Shape of the Liturgy*.

Mr. Doyle's basic mistake is to view our redemption as something which occurred in the past *only*. He refers to the "joyful remembrance" of the death of Christ in the past. It is the Greek word *anamnesis* which is translated in the Bible as *in remembrance*. And in the scriptures both of the Old and New Testament, *anamnesis* has the sense of "re-calling" or "re-presenting" before God an event in the past, so that it becomes *here and now operative by its effects*. It is in this active sense that the Eucharist is regarded by the New Testament.

St. Paul, despite his insistence that by the Eucharist "you proclaim the death of the Lord," reveals by his next words, "until he

comes," that the first generation of Christians saw more in the scope of the Eucharist than simply the sacrifice of the death of Christ. It included for them all that follows of his work both in this world and the world to come. The Epistle to the Hebrews is permeated with this eschatological understanding of the Eucharist.

Finally, "it is the absolute unity of the church's sacrifice in the eucharist with that of Christ—unity of the offerer (for it is Christ 'our high-priest' who offers through the church his Body), unity of the offering (for that which is offered is what he offered, his Body and Blood), unity of the effects—it is the indissoluble unity of the eucharist with the sacrifice of Christ himself which is the basis of . . . eucharistic theology." Thus the present tense is fully justified. It is biblical, it is sound theology, and there is much to celebrate.

DAVID B. SHOEBOTHAM
Layreader at St. Paul's Church

Alton, Ill.

Church and Taxation

Hooray for George Schnellbacher! [TLC, Aug. 15]. There is no doubt that one tax assessor in Shawnee County, Kan., may well have fired the opening gun in what will become a widespread "war" over the issue of "tax exemption." I'd have much preferred it to have been "We Episcopalians" who had long ago put every single bit of parish properties on the local tax rolls—but since none are so blind as those who no longer even look, it has to be the Schnellbachers and O'Hairs of this world who decide where and when the issue shall be faced.

I'd like to point out that the "right" or "privilege" of what we call "tax exemption" is by no means an "across-the-board" thing. The editor and the tax assessor are dealing with a ruling by the Attorney General of the United States. State authorities, in general, accept such rulings in their decisions as to whether to assess properties or tax income. If all the churches in Yonkers, for instance, were put on the tax rolls, the levy realized by the city administration wouldn't be such a whale of a lot more money coming in. But I'm not thinking about the money, in any case, because I was "charged" before I was seven with what I thought at the time was an absolute order from my Lord and Saviour, Jesus Christ: "Seek ye first the Kingdom of God, and all else shall be added unto you!"

I worry about the "everlasting soul" of us all—as a "religious corporation," bound together in a way "which the world can't understand"—until "we" succeed in showing the greater things which "we" can do. What sense is there in teaching such parables as the "Second Mile" to the little ones in the Sunday school, if those of "voting age" haven't even gone the first mile in their relationship with the civil authorities?

What I would like to see "happen here . . . even to Episcopalians"—especially Episcopal vestries, would be the immediate placing of all church-owned real property on the local tax rolls. Perhaps some of you can see the vision I see, of what would happen next? There would be the ring of truth in the way "we" run our common affairs. And the life-quality would be such a renewal that everyone for miles around would "come to see," saying "I want to be in on this!" And when strangers got to the inevitable part of the

usual "welcome," the question, "How much are the dues," or "How much will it cost me?," they'd be "taken in"—into our confidence, that is—and given the Jesus answer: "Not a cent."

Think about it. I know whom I believed. Do you?

Yonkers, N.Y.

VIRGINIA HENCKEL

SPBCP

The Rev. Robert Zimmerman castigates "those who want to have a Society for the Preservation of the Book of Common Prayer" [TLC, Aug. 1]. He accuses them, first, of failing to acknowledge the First Service in which, he says, the language of Cranmer is present "in all its glory," and, second, of encouraging "narrow sectarianism" of the sort we find in such schismatic groups as the "Anglican Orthodox Church." Neither accusation is fair; therefore, as a churchman who not only "wants" a Society for the Preservation of the Book of Common Prayer but who happens to be a member of that society, I shall try to answer Fr. Zimmerman's objections:

1. With regard to the First Service, the SPBCP does not object to all the changes proposed there. In fact, some members of the group favor such modifications in the order of the service as the restoration of the *Gloria* to its proper place and the inclusion of such traditional eucharistic elements as the *Benedictus Qui Venit*. Nor, for that matter, are we opposed to every change in the language. However, we do object to those changes, either in language or in structure, which appear to be either needless or capricious or which—and these are more serious—affect the meaning of the rite. When theology is at stake, words must be chosen with great care, and the SPBCP is by no means convinced that all the changes proposed in the First Service have been made with that sort of attention to detail. In general I think it fair to say that the SPBCP is neither opposed to change in principle nor to all of the specific changes which the Standing Liturgical Commission has proposed. However, we think some of the changes, even in the First Service, are bad, and we oppose them, not because they are changes, but because they are bad.

2. It is unjust to suggest, even by hint or implication, that those who wish to preserve the Prayer Book are guilty of sectarianism or of a tendency toward schism. Fr. Zimmerman seems to have forgotten that the Prayer Book is the worship of the church and that those who attempt to defend it are, in effect, the spokesmen for the *orbis terrarum*. If anyone is guilty of sectarianism or schism in regard to liturgical reform, it is he who wishes to substitute a "new" or "modern" liturgy for one which has been the established pattern of Anglican worship for generations. No ethos could be more foreign or more distasteful to the members of the SPBCP than that of such malcontent bodies as the Anglican Orthodox, and to suggest a similarity between the two is altogether to misunderstand what a defense of the Prayer Book means. It really means a defense of the church against heresy and schism, and I hope these remarks will make that meaning clear to Fr. Zimmerman and to anyone else who may have mistaken the SPBCP's intentions.

HAROLD L. WEATHERBY

Nashville, Tenn.

The Living Church

September 19, 1971
Trinity XV / Pentecost XVI

For 92 Years,
Its Worship, Witness, and Welfare

ORGANIZATIONS

Foundation Set in Vietnam

The Pearl S. Buck Foundation, which has been helping children fathered out of wedlock by American GIs in Korea, Okinawa, the Philippines, Taiwan, and Thailand, has announced plans to begin a similar program in Vietnam.

Miss Buck said, "In Asia, the child belongs to the father, so these children are fatherless and have no legal status. They are children without a country, and are going to be a menace. They're angry, very angry."

Vietnamese place all responsibility for children on the fathers. The American government, on the other hand, takes the position that the "very idea" of American servicemen fathering babies overseas is "unthinkable," Miss Buck said. Therefore these children, and one estimate puts the total at 200,000, do not exist, as far as the U.S. government is concerned. French and Dutch governments make provision for children of their soldiers to receive citizenship, she said.

Miss Buck is concerned that these Amerasians will "go over to the Communists. There is so much to do. We are the only foundation working specifically on this problem. What we do is only a scratch on the surface. We're helping about 2,000 now," she said.

The work in Vietnam is scheduled to begin this month. "The intensity of the fighting precluded our going into Vietnam until now. But the war seems to be winding down now, and the time has come to help," Miss Buck said.

Full-Time Director of CBAs Named

The National Association of Church Business Administrators has named Maurice Saucedo, 38, as its first full-time executive director. He has moved the national office from Minneapolis to his home in Bellevue, Neb. Mr. Saucedo retired from the U.S. Air Force in July, after spending 20 years in its chapel management service.

The new director, an American Baptist, said he hopes to increase cooperation between the association and the National Association of Temple Administrators, a Jewish group with headquarters in New York City.

The association has offered a two-year training program by correspondence, and

recently started one-week residence training programs at Gustavus Adolphus College, St. Peter, Minn., to supplement the correspondence course. Similar residence training at colleges on the east coast and in the south central area of the United States is under consideration.

Conference Set on "Hope and Future of Man"

A major international conference on "Hope and the Future of Man" has been announced in New York City for Oct. 8-10. Initiated by the American Teilhard de Chardin association and Goethe House, the conference is sponsored by Union Seminary, Jesuit Woodstock College, Riverside Church, and Trinity Institute.

The purpose is to aim at models through which mankind can advance his technical skill and scientific knowledge and at the same time deepen self-understanding and the religious spirit.

ROMAN CATHOLICS

Black American RC Church Considered

Two national black Roman Catholic groups have proposed a list of 10 candidates from whom they want to see chosen the first black archbishop of a U.S. diocese, namely Washington, D.C. The groups are also thinking of the possibility of forming a black American Roman Catholic Church.

The idea of a black church much like an Eastern Rite of the Roman Church, was announced by the Rev. Lawrence Lucas, president of National Black Roman Catholic Clergy Caucus and pastor of Resurrection RC Parish in New York City's Harlem.

The joint conference of the clergy caucus and the National Black RC Lay Caucus, held in Detroit, recommended a committee to investigate the possibility of a black rite in this country. The conference also recommended a black seminary.

The conference, dedicated to Angela Davis, was closed to the public and the press until its concluding "Black Mass" which featured a tribute to Dr. Martin Luther King, Jr., and Malcolm X. The clenched-fist black-power salute was used. During the Mass, Fr. Lucas announced the groups' intention to "provide" a black archbishop for Washington, offering his own name and those of the Rev. Messrs.

Rollins Lambert, George Clement, and August Thompson as the four major candidates. Names of six other candidates were also mentioned.

"We're not talking about tokenism," said Fr. Lucas. "This man will be the head nigger in charge. We will allow the church to pick from the first four if they want, this is the way it is done by the white people." He said he would present the candidates' names to Pope Paul and the National Conference of Roman Catholic Bishops, but would not comment on what the joint caucuses would do if their proposal were to be denied.

Observing that the name of Auxiliary Bp. Harold Perry, SVD, was not included, the priest said the groups did not want an auxiliary at this time, adding, "Auxiliary bishops are only a plaything for the boss."

While the conference recommended a study of a black church aimed at dealing directly with the Vatican, Fr. Lucas denied that separatism is the goal of the two groups. He did not say what form such a church would take but that it would be "different structurally."

He criticized the Roman Catholic Church for moving quickly "backwards" and estimated that within the past five years 15-20 black priests left their ministry because they found it "extremely difficult being true to themselves and staying" in the church. Noting that the number of black seminarians has also taken a "nose dive," he said, "I'm fed up with total domination and control by whites." The caucuses contended that their church should have more than 170 black priests among their 800,000 black churchmen.

CANADA

Priest Sees Anglican-Methodist Merger Doomed

The proposed union between Anglicans and Methodists in England is doomed, according to the Rev. H. S. D. Robinson, rector of Toronto's Little Trinity Church. He has returned to his parish after six months of study at Cambridge University in England.

Fr. Robinson said English church union will require a long and complicated process of grass-roots discussion and reported that he found nothing like that taking place. He was particularly interested in the union scheme in England because of current talks on union taking place in Canada among Anglicans, Unit-

ed Church, and Church of Christ representatives. Fr. Robinson said the same kinds of objections to merger are raised by Anglican Evangelicals and Anglo-Catholics as are "causing our Canadian plans to grind to a halt."

He reported that English churches which "are alive and flourishing" are those which have decided to specialize in some way. "Parishes that remain general in scope are, for the most part, pretty dead. In some ways the church seems so boxed in by tradition and custom that nothing will ever save it. Yet, here and there, you see a remarkable breakthrough, with people finding new life and anxious to share it with others."

METHODISTS

Leader Speaks Out on Rhodesia

In an interview in New York City, the United Methodist Bishop of Salisbury, Rhodesia, said he is not budging in his opposition to racial separation. Bp. Abel T. Muzorewa spoke of the political and religious developments in his country, where in recent months he and his small church of about 50,000 constituents have moved to the forefront in the effort to avoid *apartheid*.

As a result, Bp. Muzorewa, who is African, is confined to the European areas of his country and is prohibited from visiting black congregations, the bulk of his church. He is the only church leader in Rhodesia under such restriction.

The bishop told of the government treatment of the Tangwena tribe forced to move under the Land Tenure Act. In recent weeks the editor of the United Methodist newspaper was taken into court for reporting on the "terrorizing" of the Tangwena tribe. In the proceedings, the chief of the Tangwena testified that his people were beaten, chased by dogs, and their houses bulldozed and burned because they refused to move, the bishop said.

The Rhodesian government has refused to allow the United Methodists to build a house for their bishop in a community of African professionals. The bishop said he receives harsh letters when his wife represents him in an area where he cannot go.

He said he did not know what was going to happen in his country as the government moves closer toward *apartheid*. There is much "apathy" among Africans, he said, while there is also a growing spirit of resistance. One indication of displeasure is in the increasing number of young people leaving Rhodesia in an attempt to find ways of opposing Premier Ian Smith from the outside.

The bishop stated that despite problems in western democracies, he is convinced the West is basically concerned

about justice. The bishop feels that if American and English people, for example, really knew how Africans are treated in Rhodesia and South Africa that they would take steps to bring corrective pressures on the offending governments.

SOUTH AFRICA

Anglican Priest Protests Death of Muslim Priest

An Anglican priest in Capetown has set out to fast 40 days inside a damp Muslim shrine to protest the 1969 death of a Muslim priest held by police. The Rev. Bernie Wrangmore, father of six, took up his vigil and fast in the Shrine of Goolam Muhamed Soofi, talking occasionally to visitors and taking only water.

Fr. Wrangmore, 47, who is white, feels there has been no adequate explanation of the death of Imam Hadji Abdullah Haron, who died Sept. 27, 1969, while being held by police. He said he had fasted and prayed many times before deciding to begin the 40-day protest.

"A protest should be something that hurts you and you alone," he explained. "What I plan to do is nothing compared with what the Imam must have gone through during four-and-a-half months of solitary confinement." The Anglican, who was sentenced to 28 days in jail once for going AWOL after the war, said, "I know what it is like when people set out to break your spirit."

He said his act is not political but is linked to the death of a human being. "Should I just care for Christians?" he asked. "Christ died for all people and these people (Muslims) are just as much my brothers as anyone else."

UTAH

"Retired" Priest Opens 7th Church

At age 81, the founder of the first permanent mission to the Navajo people in Utah, has opened the seventh church built under his care, supervision, and direction—St. Mary of the Moonlight, in Hat Rock Valley (*tse bich-ah bikoo*) near Oljato, Utah.

The Rev. H. Baxter Liebler, "*ee nis-hoodi bitsi'nez*," Padre of San Juan, has been in Utah since 1943. Prior to his move there, he had completed 25 years at St. Saviour's Church, Old Greenwich, Conn., as founder, priest in charge, and rector.

In 1943, he founded St. Christopher's Mission in Bluff, Utah, where he built a church life for people in that area and beyond. Though he retired in 1962, he stayed at St. Christopher's for several years more as assistant to his successor, the Rev. Wayne Pontious.

In 1966, Fr. Liebler moved to land he had purchased from the State of Utah at

Oljato, near the Arizona border. There the Navajos built a house for him. He realized the old hogan church nearby would not be adequate for regular services, and began to plan for a church that would reflect the culture of the Navajos. William M. Sutherland, of Ogdensburg, N.Y., though confined to a wheelchair, made the trip to Oljato to design the chapel and to hold on-the-spot consultations with Bro. Juniper, who has had many years of construction experience, including the first church and buildings at St. Christopher's.

The chapel is constructed of rock and panelled wood and the colors used in the interior, light turquoise blue and coral, are of particular significance to the Navajo people.

Fr. Liebler's policy is to employ Navajo workmen wherever possible. "As a result," he said, "the Navajo people of this area feel a very personal interest and involvement in the chapel." Visitors and groups of young people helped as painters and Fr. Liebler built the stone altar.

An ecumenical touch was added as Bro. Bart Wolf, OFM, of St. Michael's, Ariz., an expert cabinet maker, built the sacristy furnishings.

The chapel's name, St. Mary of the Moonlight, is derived from the name of the area, *oljeto*, Navajo for "moon water."

MISSIONS

Church Grows in Sudan

The General Secretary of the Church Missionary Society in London has described a growing church in the southern Sudan despite the facts that the territory is wracked with civil strife and missionaries have been expelled since 1964.

The Rev. John Taylor said in a radio interview that many churches are at work in the Sudan—Anglican, Roman Catholic, and others. He said there are 11 Anglican clergy in the southern Sudan but they are "hunted men. . . . In the eyes of the Moslem military," Canon Taylor said, "they are supporting the rebels."

Canon Taylor reported these statistics: one clergyman in Equatoria has baptized more than 10,000 members of the Moru tribe, the largest of many tribes in the southern Sudan; another evangelist knows of 120 preaching centers—wooden logs set in forked sticks, a small table, and a rough wooden lectern.

He emphasized that it is "absolutely wrong" to describe the long drawn-out strife in the Sudan as a religious war even though the Moslem soldiers from the north are pitted against the pagan and Christian Negroes in the south. "The hideous massacre last year of about 50 out of a congregation of 60 at a village church in Banja, must, I think, be classed with My Lai and other such incidents as one of those blind atrocities that soldiers of any race can commit when reason breaks down," Canon Taylor said.

Ralph Green

CONCERNING THE CPF

With the possible exception of the General Convention Special Program, the Church Pension Fund, judging from the amount of criticism it receives from clergy and laity alike, may well qualify as the most controversial aspect of Episcopal Church organization. In this article a member of the CPF staff explains the fund's operation.

THERE has developed fairly recently a growing interest in pension and retirement plans. When one examines, for instance, the primary issues at many current union/management bargaining tables, more and more often the pension plan is of major concern. This is due largely to public awareness of the conditions of our economy—an economy where tight dollars must be stretched as far as possible, and where the future is uncertain. It is also due in part to the increased appearance of pension plans throughout the country. Companies today, even small ones, are now offering their employees some type of retirement security—a benefit that at one time was limited to old, established companies.

Pension plans are as diverse as they are numerous, and range from those offering several sizable benefits to the employee to those whose benefits are limited and small. The Church Pension Fund, which is the official organization handling Episcopal clergy pensions, has a pension plan that, while having areas that must be improved, compares favorably with almost any other system around.

Most pension plans are comprised, in varying degrees, of the following factors which determine the desirability, or value, of the plan:

- (a) Employee and employer contribution;
- (b) Employee retirement benefit;
- (c) Disability benefit;
- (d) Survivor benefit;
- (e) Death benefit;
- (f) Vested rights.

Using these factors as guidelines, an

examination of the Church Pension Fund's plan reveals some favorable characteristics. In the first instance, under the fund's plan, the entire "contribution" is made by the parish employing the services of a clergyman. The fund assesses each parish 15 percent of the clergyman's total compensation, with the monies becoming part of a "pool" of resources which the fund invests, and from which eventual retirement benefits are paid. It is this "pooling" system, with money held on a common rather than individual basis, that allows the fund to provide benefits to the clergyman (or his family), on whose behalf very little money may have been paid. As an illustration, the fund currently has on its rolls a clergyman who became disabled by a serious illness two years and three months after he was ordained. Assessments paid to the fund on his behalf totaled \$336.88. To date,

he has received nearly \$40,000 through the fund as a disability beneficiary. Though this is a highly unusual case, it does illustrate the advantage of the fund's pooling system, and it shows that the fund's resources must provide benefits that many people are not aware of—benefits that are in addition to the normal "retirement benefit at age 65."

The example also illustrates what many consider one of the fund's strongest points—its disability benefit. Very few pension plans have provisions for disability benefits at all, and the one provided by the CPF is notable for two essential reasons. The disability benefit is computed on the same basis as a normal retirement benefit, but uses the *projected* number of years a clergyman would have worked to age 65 had he not been disabled. This provides a substantially higher benefit than would be obtained if actual working years were used. Secondly, the disability benefit is not limited by a time factor, for the benefit continues for the duration of the disability.

The fund's formula, incidentally, for determining a normal retirement benefit is relatively simple when compared to others: 1.1 percent, times the clergyman's highest average compensation, times the number of years of credited service (the number of years the clergyman worked with full assessments paid in his behalf). The CPF does provide, however, "minimum" benefits of \$2,500 for clergymen and \$1,600 for widows if average salary was at least \$2,500 with at least 25 years worked.

AS in any worthwhile system, the Church Pension Fund's plan undergoes constant study so that benefits can be improved and needed changes made. It should be pointed out that any change must be carefully and cautiously imple-



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mented, requiring actuarial study that is staggering in the volume of figures and details that must be dealt with through projection and calculation. It is a simple matter to say "Clergy pensions should be increased," but the fund must be certain that in so doing there will still be resources for *future* retired clergymen, in addition to their wives and children.

One of the main criticisms of the CPF's plan is, in fact, that clergy pensions are too small. In actuality, the average pension is \$2,900, or about 44 percent of the average clergy salary. Since it is often pointed out to the fund that other plans give a higher percentage, say 50 percent of average salary, a close look at the two figures reveals some interesting details. First of all, a "50 percent pension" usually includes the amount provided by Social Security benefits. The fund's figure is for the retirement benefit alone. Secondly, it is unlikely that the "50 percent pension" offers the additional benefits that the fund provides, such as the widow's benefit.

The widow's benefit is equal to one-half of the clergyman's, or one-half of what it would have been, if the clergyman died before retirement. To cite another unusual circumstance, one widow received more than \$26,000 in benefits from the fund, with \$22.50 in assessments having been paid on her husband's behalf. And family benefits are not limited to the widow alone, but include dependent children up to age 22.

One should also take into account that the fund's 44 percent figure does not include other miscellaneous benefits such as the waiver of assessments for clergymen in graduate school and the \$2,000 death benefit paid to the clergyman's widow or other beneficiary named by him. Indeed, clergy pensions could be increased substantially if provisions for families, and other benefits, were eliminated. The need for increasing benefits is great, and, as the CPF maintains, the way to increase benefits is to increase clergy salaries, since salary, along with years worked, determines the amount of the pension. And we should not forget that the need to increase salaries to at least a practical level is a need in itself.

An important but often forgotten aspect of the fund's plan is the level of security offered the clergyman during his working life due to the "portability" element in the plan. In other words, the clergyman's pension record is not harmed, or as in other cases voided, when he changes cures, but continues to grow as long as assessments are paid. Unlike other professionals, the SST engineer, for instance, whose retirement security may suddenly be eliminated, or others whose pensions are dependent upon 20 years of service to one company, the clergyman is not hindered in his career mobility or by change. The fund's vesting policy, incidentally, is a liberal one. Clergymen

ordained after Jan. 1, 1971, need five years of credited service to be eligible for benefits should they leave the church for secular work. And the clergyman who is deposed before reaching age 60 is eligible for certain benefits if he had 10 or more years of credited service.

Additional protection for the clergyman was developed with the group life and group medical insurance plan that came into effect the beginning of this year. General Convention approved the plan, requiring each diocese to cover all clergymen with group life and group medical insurance. The plan, which is under the auspices of the CPF and is administered through its affiliate, the Church Life Insurance Corporation, provides excellent benefits, and, when coupled with those supplied by the fund, creates a very favorable overall protection program.

There is one more area worth noting briefly: The fund is often asked where the assessment money goes when a cler-

gyman dies and leaves no widow to receive a pension, or is deposed prior to obtaining a vested interest. On the other hand, one could ask, "Where does the money come from?" to supply the pensions for the unusual cases of the widow and disabled clergyman mentioned earlier. It all goes back to the actuarial question of keeping many variables in balance, or of one instance offsetting the other.

THE Church Pension Fund has an enormous responsibility—providing benefits for its present 3,000 beneficiaries and for nearly 10,000 future clergymen, plus their families. This responsibility requires top-calibre leadership, sound money management and advisory services, and, just as important, an open-door policy to new ideas. And since the fund exists only for the benefit of our clergy, it is their responsibility to express their ideas and share the concern for making every improvement possible.



THE EPISCOPAL CHURCH CENTER IN NEW YORK CITY

MONEY

By ROBERT C. ENDER

SOME weeks ago you were asked to be a canvasser. And you agreed, somewhat reluctantly, saying you weren't really very good at this sort of thing. But, you reason, it's obvious the church must be supported, and taking part in a canvass is one way of putting your Christianity into action. So now the time for the canvass draws near and you begin to wonder "Why did I get myself into this?"

Those were precisely my feelings 17 years ago when I first helped with a canvass. Calling on people, many of them complete strangers, and asking them for pledges was a difficult and not very enjoyable experience. There were certainly many people in the parish better suited for the task—the life insurance salesman, the advertising specialist, the marketing

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executive, and others experienced in communicating ideas. Even as years went on and I grew more accustomed to the task, I have not found it a great deal easier to do.

But the importance of a task cannot be measured by our personal feelings. I am convinced the whole idea of stewardship is extremely important. For most of us, anything that affects our pocket-books is important. We may try to keep God out of certain areas of our lives but, like it or not, he is concerned with everything we do. He is certainly concerned with our money. If it's important to us, it's important to him.

One of our problems is that we sometimes approach the subject of giving money to the church in a very negative fashion. I have heard statements such as the following: "I wish we didn't have to talk about money in church"; and, "It's too bad we can't find something better than money to express our love to God."

There are at least two things wrong

with this attitude. First, there are a great many ways to show our love to God. It is expressed when we worship with others in a parish family. It is shown in our devotional lives. It is exhibited in our concern for the needs of others. It is expressed in our love for our family and friends. Giving money is only one way of expressing this love. It can't be classified as the best way or the worst way. It is simply a fundamental part of the Christian life.

The second thing that bothers me about this dislike of the mention of money in church is the implication that there is something wrong with money. The fact is, of course, that money is neither good nor evil; it all depends on the use we make of it. It can be compared to our use of food. We can overeat or overdrink and misuse this gift God gives us to maintain our physical health. But for the Christian there is a deeper significance for food which goes beyond maintaining bodily health. We take food in the form of bread and wine and give it to the priest, and he offers it to God, and God changes it and gives it back to us as the body and blood of his Son. A cycle of giving and changing and receiving is completed.

It is the same with our money. I don't need to mention the many ways we can find to misuse and waste our money. However, our money is, for most of us, the result of our work. In a sense, our money represents us. When we drop an envelope into the offering plate we offer ourselves to God. Sunday after Sunday God receives us and, as time goes by, if we are willing, and if we have given him enough of ourselves to work with, he changes us and returns our changed selves to us. The new self is more Christlike—which, of course, each of us is meant to be. And another cycle of giving and changing and receiving is completed.

So let's not be embarrassed about talking about money in church. It's really not much different than talking about bread and wine. Similarly, let's not worry too much about our inadequacies as canvassers. It's God's work and he will see us through.

In the Gospel According to St. Matthew, chapter 22, we are told of the hard responsibilities, as well as the joys, that go with receiving the King's invitation to the wedding feast. In the Christian life we are always receiving invitations from the King. When we accept we step forward into a new and fuller life. When we make excuses and reject we go back to the old life and it's not quite the same.

Once a year each of us is given a chance to see that a sacrificial part of our income goes for the support of God's work. Some will say the rector and vestry are asking for money again. But it's not really a request from the rector and vestry. Down deep we all know that it is an invitation from the King.



Dear Abba . . .

Why were we put on earth?
 Why must we struggle
 through decades of trial and error,
 through a lifetime of suffering?
A Doubting Thomas

Dear Son,
 Abrasives to polish a diamond,
 irritation to make a pearl,
 fire to refine gold,
 earth to prepare for heaven.
Your Redoubt

Robert Hale

EDITORIALS

What Happened To MRI?

A Neon ago, the Archbishop of Canterbury thrilled the church with a stirring call to action. "The church that lives to itself," he said, "will die by itself." And *voilà*, Mutual Responsibility and Interdependence in the Body of Christ (MRI) sprang forth in blossoms of great enthusiasm. Then came GCSP, and the trial liturgy, and then Good Pope John and Vietnam and COCU and — oh, a whole slew of exciting calls to action sped past our bewildered lives.

Yet, the leaders who cried "Rise Up, O Men of God," now complain that the church is in decline and very near the expiration point. How can this be? We answered all the calls. Indeed we did. We broke our backs and bankrupted our treasuries for others, and all we have to show for it is confused stagnation and depleted life. What happened? As a song asked a while back, "Where have all the people gone?" The glories we expected to be revealed in us are nowhere to be found. Missionaries are called home, black men scorn the church despite her yielding gifts, and poor old President Nixon, who is apparently getting us out of Vietnam, is scorned by the very churchmen who excoriated him because he wasn't.

Dear Archbishop, where did we go wrong? What else to do but go back to that ancient historical moment, back to the pre-MRI moment? The call was a paraphrase of Romans 14:7: "None of us lives to himself, and none of us dies to himself." Re-reading this section, a very significant reality suddenly stands out. Whereas all these recent calls deal with *social activism*, the 14th chapter of Romans is talking about *spiritual commitment* of faith. Had the archbishop gone on that day; had the church read on, we'd have been told, "if we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:8).

Here is a clue to the failure of the Episcopal Church. In all our grand crusades of social action, we are living for each other, *for man*. No matter how we spell it, that still comes out *humanitarianism*; it is not *Christian* life. To be Christian, according to St. Paul, one does not live for other men; one lives for the Lord, in the Lord, *is* the Lord's. Until the church does that, we are no better than any other political organization. Worse, we then compete with agencies far better equipped to do their job than we!

Frankly, if one wants to learn a trade in order to make more money, the Job Corps is a sight better help than some parson who probably doesn't know a box wrench from a boxing match! Like it or not, the local home representative of the utility company knows more about home economics than the diocesan consultant in Christian education. When such statements occasionally are not true, it is largely because of coincidence, not faith! One is further inclined to note doubt that the Damascus Road experience was a crash course in tent-making!

Now faith in the Lord can result in Christians deeply

sensitive to the need to answer social issues. But the converse is not, nor has it ever been true; that sensitivity to social issues results in believing, professing Christians. Get to know the personnel of your favorite social agency and see. Nor should it surprise us, since reading the Bible unfailingly reminds any who have ears to hear that being a Christian has to do with living as the Lord's. "For to this end Christ died and lived again, that he might be Lord both of the dead and the living" (Rom. 14:9).

Later, St. Paul is even more specific: "For the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit; he who thus serves Christ is acceptable to God and approved by men" (14:17). That we have failed to meet this test is precisely why MRI and each succeeding action has not only failed to succeed, but has in fact alienated more and more of the faithful. The people are pleading for the vision which will enable them to live to the Lord. The "Jesus freaks" are a vivid example of this. Yet we offer the scorpions of "social awareness" instead of the Bread of Heaven, the Lord Jesus Christ.

How can such a church live? It can't! We are dying. For the point is this simple, St. Paul being as right now as ever; we cannot really get convinced and excited about giving and working for MRI, GCSP, COCU, or anything else unless and until we first get convinced and excited about Jesus Christ. Once we are the Lord's, however, the whole world is different!

"Then the disciples came to Jesus privately and said, 'Why could we not cast the demon out?' He said to them, 'Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible'" (Mt. 17:19-21).

"So then, whether we live or whether we die, we are the Lord's." When we can say that and mean it because we know it is true, MRI or any project will succeed. But only then and not before. *Now* will we preach the Gospel?

ROBERT A. SHACKLES

I Bled a Prayer

I bled,
one tearing day,
an earnest prayer,
and from the heart:
O God,
save me from me!
He heard the prayer.
(I did not do my part.)

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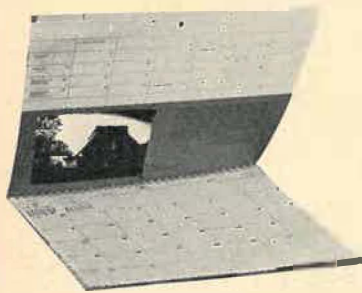
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Book Reviews

THE WORLD OF BEDE. By Peter Hunter Blair. St. Martin's Press. Pp. 340. \$10.

Peter Hunter Blair has given us the first extensive study of the Venerable Bede and his times since the publication of A. Hamilton Thompson's *Bede: His Life, Times, and Writings*, nearly 40 years ago. Those who are familiar with the author's *Introduction to Anglo-Saxon England* will be already aware of his intimate knowledge of various facets of English life in the Saxon period, his judicious use of source materials with their careful but unobtrusive documentation, and his attractive and readable style. All these are characteristic as well of *The World of Bede*, an absorbing volume in which the spiritual and intellectual life of Bede's eighth-century England is portrayed.

The 27 short chapters of the book are grouped into four main topics: (1) Britain as Bede knew it; (2) the mission of St. Augustine and its progress to the eighth century; (3) Saxon monasticism, and particularly as Bede knew it under Benedict Biscop at Wearmouth (where he was placed in c.679 at the age of seven), and later at Jarrow under Abbot Ceolfrith; and (4) Bede's writings and their importance.

Bede's fame as a scholar and teacher was widespread before his death in 735, and much of it rested upon his writing—some 60 volumes. These include commentaries on books of the Bible; essays on natural science, astronomy, and chronology; treatises on grammar, spelling, the writing of verse, and the use of figures of speech; a number of short biographies of saints and monastics; and—what is best known—the famous *Historia Ecclesiastica Gentis Anglorum* or "Ecclesiastical History of the English Nation." Completed in 731, the work of an authentic historian in contrast to the annalistic records of chroniclers, Bede's *Historia* is a primary and indispensable source for early English history.

(The Rev.) POWEL MILLS DAWLEY, Ph.D.
General Theological Seminary (ret.)

PSALMS FOR ALL SEASONS. By David Allan Hubbard. W. B. Eerdmans Publishing Co. Pp. 96. \$1.25.

It is refreshing to read a book whose author is enthusiastic about his subject. Dr. David Hubbard, president and professor of Old Testament at Fuller Theological Seminary, Pasadena, Calif., evidently likes the psalms as much as the psalmist whose delight was in the law of the Lord.

The title, *Psalms for All Seasons*, is justified when one considers that "The Psalms are unrivaled in their range and

power of expression. From praise to lament, from petition to complaint, from celebrating God's grace to begging him for more help, from assurance to anxiety, from the voicing of thanksgiving to the voicing of disappointment, all the emotions and responses of the human spirit are expressed. Devoutly, honestly, beautifully, forcefully, the feelings of the believing heart come through." The author asks the reader to mull with him over 13 psalms which reveal the psalmist's purpose to set forth the majesty and the glory of God as well as the requirement that there be moral correspondence between man and his maker if one is to have the fullness of joy awaiting him.

The contents of the volume were delivered as radio addresses. Dr. Hubbard makes good use of the fact that many of the truths set forth in the psalms found their fulfillment in Christ. This book should help the heart of any one who wants God to have the first place in his life.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)

CONTEMPORARY SEXUAL MORALITY. By John F. Dedek. Sheed & Ward. Pp. 170. \$5.95.

Profound changes are taking place in the fields of moral theology and the cure of souls in the Roman Catholic Church. Accepted as an additional factor along with tradition, reason, and scripture affecting the teaching authority of the church is the experience of Christian people. And theologians speak of a transition from a classicist methodology to a more historically conscious methodology in which attention is given to the contingent, the personal, and the existential.

Against this background the Rev. John F. Dedek presents a well-written and reasoned guide for the clergy who are confronted with the problems of contemporary sexual morality, both in the lives of their parishioners and in their own lives as well. He regards human sexuality as a "mysterium tremendum" which has its origin in the love of God and is, therefore, to be experienced with reverence and compassion. The subjects covered are pre-marital sexual activity, divorce and remarriage, contraception, and clerical celibacy.

For the non-Roman Catholic the most interesting section in *Contemporary Sexual Morality* is the chapter entitled "Humananae Vitae and Personal Conscience." Fr. Dedek does not hesitate to say that the central affirmation of *Humananae Vitae*, stating that every act of contraceptive intercourse is intrinsically evil, remains unproven. He does not support

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the position claimed by the group of theologians from Catholic University who objected to the latest official teaching of the pope on the subject of contraception. He does, however, affirm that an R.C. has the fundamental right to dissent privately and sometimes publicly from the authoritative non-infallible teaching of the official magisterium. "It is precisely public opinion, created through public dissent, that in certain circumstances can best offset and eventually undo erroneous teaching," he states. He concludes that a confessor must absolve a person who cannot appropriate the teaching of *Humanae Vitae*.

The problems raised by divorce and remarriage lead the author into some rather weird solutions, such as a "brother-sister" relationship, for the purpose of receiving the sacraments. A priest making such a suggestion would definitely run the risk of being punched in the eye. The Anglican practice of referral to the bishop is a much safer one.

(The Rev.) JEROME F. POLITZER
St. John's Chapel, Del Monte, Calif.

BLACK POWER AND THE GARVEY MOVEMENT. By Theodore G. Vincent. Ramparts Press. Pp. 299. \$5.95.

Black militancy is nothing new in America or in the world. As this book shows, Stokely Carmichael or Kwame Nkrumah are the heirs of the West Indian-born, flamboyant, Harlem leader of the 1920s, Marcus Garvey. Excellent insight into Garveyism (institutionalized into the Universal Negro Improvement Association) is provided by Theodore G. Vincent who teaches black studies at the Center for Participant Education of the University of California at Berkeley. Though the partisanship of the black-militant, socialist author is clear, it does not interfere with his presentation of the story. (Yet the same story from a different viewpoint should be interesting.)

Many white Americans just don't know what goes on inside the black community. *Black Power and the Garvey Movement* gives an understanding they never had before. They then realize why, with disappointment as the only reward for trying to get ahead by using normal channels in American life, some Negroes turn to violence and radicalism of all sorts. A consistently color-first movement, as well as a separatist movement, Garveyism sought to offer blacks alternative routes to status not provided by white society. Radiating from Harlem, Garveyism became a world-wide force emphasizing the ancestral homeland of Africa and even creating the poignantly ill-fated Black Star [Steamship] Line to carry Negroes back to a mecca to be purged of white imperialism, capitalism, and exploitation.

But what might be found in utopia is worth contemplating. Liberia, designated in the 1820s as an African haven for

freed American slaves, provides illustration from real life. Here the ex-American slaves built a society in which, Vincent tells us, the native Africans were compelled to "work as virtual slaves" (p. 178), a society "in which every possible class distinction was coveted" (p. 179). Vincent also tells us that, in the Caribbean, "West Indian blacks felt superior to American blacks; Jamaicans looked down on Panamanians; [white] Trinidadians and Barbadians derided Jamaicans" (p. 212).

These observations are in no way intended to brush aside the plight of Negroes in America or the urgent need for rapid and real improvement in their status. But they do raise questions as to whether exploitation is peculiar to the white race or to capitalism (thoughts of soviet socialist republics come to mind), or whether the key to the millenium lies in "all power to the people." They raise, by implication, further questions as to the efficacy of radicalism as a solution to social ills.

What happened to the Garvey movement? After experiencing notable success in the 1920s, the movement was disrupted by internal conflicts, pushed aside on the domestic scene by the New Deal, and squelched in Africa and the Caribbean by European colonial governments. But during the 1960s it has risen again, transformed into the "black-power" movement.

A reader unfamiliar with the overall subject of this book may find that he cannot see the woods for the trees. The book deals with many aspects of black radicalism, with a good many black movements radical and otherwise, and with the many people involved. Doing all this in a mere 248 pages of text can be too highly concentrated and confusing for the uninitiated reader. Yet if he goes back through the book and re-checks, he will find the answers to his questions.

ROBERT W. SHOEMAKER, Ph.D.
North Central College

Booknotes

By Karl G. Layer

ENCOUNTER WITH BOOKS. Edit. by Harish D. Merchant. Inter-Varsity Press. Pp. xxvii, 262. \$3.50 paper. An annotated bibliography, arranged by authors, of some 1,600 books on Christianity, the arts, and the humanities. It is broken down into sections such as Bible, Christian witness, ethics, faith, humanities, etc.

CREATE AND CELEBRATE. By Jay C. Rochelle. Fortress Press. Pp. iv, 124. \$2.95 paper. Here is a book of guidelines for developing experimental forms of worship. The author, a Lutheran minister, speaks from and to a position of free, protestant-style worship, and the volume therefore has little relevance for churchmen in a tradition which follows a structured liturgy.

PEOPLE and places

Appointments Accepted

The Rev. Wood B. Carper continues to be in charge of Emmanuel and St. Thomas', both in White Sulphur Springs, W.Va., but is no longer responsible for services in Cloyer Lick and Marlinton, W.Va.

The Rev. Anson D. Cole, former curate, St. Andrew's, Denver, Colo., is associate rector of Messiah and Epiphany, Detroit. Address: Church of the Messiah, 231 E. Grand Blvd., Detroit, Mich. 48207.

The Rev. William S. Collins, Sr., is vicar of St. Mark's, West Frankfort, and St. James', Marion, Ill.

The Rev. Alexander S. Daley is on the staff of St. George's, Dayton, Ohio.

The Rev. Eckford J. deKay, vicar of Trinity Church, Mount Vernon, Ill., is to become dean of St. Paul's Cathedral, Springfield, Ill., in Sept.

The Rev. James W. Ford, continues to be in charge of Redeemer, Ansted, W.Va., but is no longer responsible for services in Summersville, W.Va.

The Rev. Gordon E. Gillette, former rector of St. John the Baptist, Sanbornville, N.H., is rector of Christ Church, 805 Lafayette Rd., Portsmouth, N.H. 03801.

The Rev. Robert M. Hall, Jr., deacon, formerly assisting, St. John's, Fort Hamilton, N.Y., is vicar of Grace Church, Clover Lick; St. John's, Marlinton; and St. Martin's, Summersville, W.Va. Address: 294 McKees Creek Rd., Summersville (26651).

The Rev. John Muller, former curate, St. Mark's, Casper, Wyo., is rector of St. Barnabas', 110 W. North St., Cortez, Colo. 81321.

The Rev. Robert Haymon is curate, St. John's, Decatur, Ill.

The Rev. Louis Hayden, formerly on the faculty of St. Andrew's School, St. Andrews, Tenn., is headmaster of St. Stephen's School, Bradenton, Fla.

The Rev. John M. Holt, Ph.D., former supply priest in the Diocese of Texas, is curate, Good Shepherd, Rosemont, Pa. Address: 19 Montrose Ave. (19010).

The Rev. Robert I. Maurais, former headmaster of the Canterbury School of Florida, St. Petersburg, is curate, St. Peter's Cathedral, and chaplain to Episcopal students and faculty of St.

Petersburg Junior College, both in St. Petersburg, Fla. Address: 138 Cordova Blvd., N.E. (33704).

The Rev. Edward O. Moore, rector of Christ Church, Lynbrook, N.Y., is to become associate vicar of Good Shepherd Mission, Fort Defiance, Ariz. 86504, Oct. 5.

The Rev. Spencer R. Quick, former vicar of St. Alhan's, Williamsport, and St. Ann's, Smithsburg, and consultant to the Bishop of Maryland, is director of the West Kentucky Ministry Plan, 720 Ford Ave., Owensboro, Ky. 42301.

The Rev. Roger P. Rishel, former rector of Trinity Church, Marshall, Texas, is associate rector of St. Peter's, 173 Genesee St., Auburn, N.Y. 13021.

The Rev. Reginald C. Rodman, former curate, St. Aidan's, Boulder, Colo., is rector of St. John Chrysostom, Golden, Colo. Address: 13151 W. 28th Ave. (80401).

The Rev. George W. Rutler, former curate, Good Shepherd, Rosemont, Pa., is rector of the parish.

The Rev. Henry H. Sturtevant is assistant, Indian Hill Church, Cincinnati, Ohio.

The Rev. William E. Swift is assistant, Christ Church Cranbrook, Bloomfield Hills, Mich.

The Rev. Wayne W. Welch, former vicar of St. Philip's, San Jose, Calif., has been rector of St. Stephen's, 1344 Nipomo St., San Luis Obispo, Calif. 93401, for some time.

The Rev. Robert G. Thompson, former rector of St. Andrew's, Basin, Wyo., is curate, Grace Church, 631 N. Tejon St., Colorado Springs, Colo. 80902.

Deaths

The Rev. William J. H. Petter, 82, retired priest of the Diocese of Arkansas, died July 18, in St. Louis. His home was in Clayton, Mo. He is survived by his widow, Miriam, and two daughters. Services were held in St. Peter's, Ladue, Mo., and burial was in a St. Louis cemetery.

Vera Lucille Noyes, consultant in Christian education for the Diocese of Connecticut, 1954-1961, died Aug. 18, in Hartford. She began working for the church's department of Christian education in weekday programs in 1916. She is survived by her sister, Mrs. Herbert V. Temple. Services were held in Christ Church Cathedral, Hartford, and burial was in Chicago. Memorials may be made to the Vera L. Noyes Children's Fund, c/o the Diocese of Connecticut.

Armed Forces

Chap. (Maj.) John R. McGrory, Jr., 477 CSG (HC), APO, San Francisco 96201.

Ordinations

Deacons

Arizona—Dale Leroy Smith.

Colorado—Delbert Andrews, 2971 S. Utica St., Denver; and Dallas Mustoe, 2309 S. Clayton St., Denver (80210). Both men are in secular work.

Kentucky—William Thomas Denke, former Baptist minister; Frederick David Banks, Jr., regional field director for Clergy and Laymen Concerned, Louisville; and Gordon Pierre Ramsey, curate, St. Luke's, Anchorage, address, 12902 U.S. 60, Mid-dletown, Ky.

Massachusetts—George E. Andrews, assistant, St. James', Lancaster, Pa., address, 1921 Larchmont Lane (17601).

Newark—Kenneth J. Dorsch, organist and assistant, St. Paul's, Norwalk, Conn.; Robert Lee Hart, to study in England; James Gordon Pendorf; David Bruce Rickey, to study at Union Seminary; and James Davison Von Dreele, on the staff of Trinity Cathedral, Newark, N.J.

Oregon—Raymond Anderson; Donald Brown, assistant, St. Paul's, Salem, Ore.; Richard Hartman, curate, Christ Church, Lake Oswego, Ore.; Kermit Meier, former Methodist minister, executive director of Southern Oregon Goodwill Industries, and assistant, St. Mark's, both in Medford, Ore.; and Clayton Morris, chaplain's assistant, Good Samaritan Hospital, Portland, Ore.

Pittsburgh—Glenn Edward Busch, in the Diocese of Southern Virginia for multiple ministry work; Gary LaVerne Gillard, Maryland State School for the Deaf, Frederick, Md.; and George Somerville Story, in charge of St. John's, Donora, and Trinity, Minnessan, Pa., address, c/o the church, 10th & Thompson, Donora (15033).

Tennessee—(All locations in Tenn.) Billie Edward Burks, St. Peter's, Chattanooga; David M. Chamberlain, St. John's, Johnson City; Carl Cunningham, St. Luke's, Cleveland; Patrick C. Larkin, St. Anne's, Memphis; William T. Patten, Grace Church, Paris; and James L. Rogers, St. John's, Knoxville.

Texas—Jack Lyndon Jackson, in charge of missions at Jacksonville, Rusk, and Crockett, Texas.

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POSITIONS OFFERED

BLACK PRIEST or Perpetual Deacon to undertake Community Relations. Staff of five clergy. Urban church, north midwest. Any age. Integrated congregation. Give all details first letter, including salary required, and stance re Church and civil politics. Reply Box P-842.*

PARISH CHURCH wants married curate for Christian Education and Youth Work, plus share of full parish ministry. Suburban community near large midwestern city. Send resumé, references. Box A-838.*

PRIEST to be in charge of St. Christopher's, Saigon. Opportunity to minister to military and civilian personnel in Mekong Delta and Cambodia. Travel and moving costs defrayed. Reply Box 14, APO San Francisco 96243.

POSITIONS WANTED

ANGLO-CATHOLIC priest; Prayer Book oriented; broad background in teaching; desires parish in metropolitan area of New York City. Reply Box C-837.*

HAVE PENSION will travel to small congregation or locum tenens during sabbatical. Excellent references. Reply Box M-836.*

MATURE public health nurse, church trained, seeks position of service. Chance for dedication and commitment more important than salary. Varied experience in nursing and parish administration. Reply Box R-839.*

RETIRED WOMAN wants position as companion. Middle October to May 1. Has driver's license. Interest, reading, music, gardening, travel. No nursing, heavy housework, care of children. References on request. Write: Miss Elizabeth Lutes, Rochester, Vermont 05767.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

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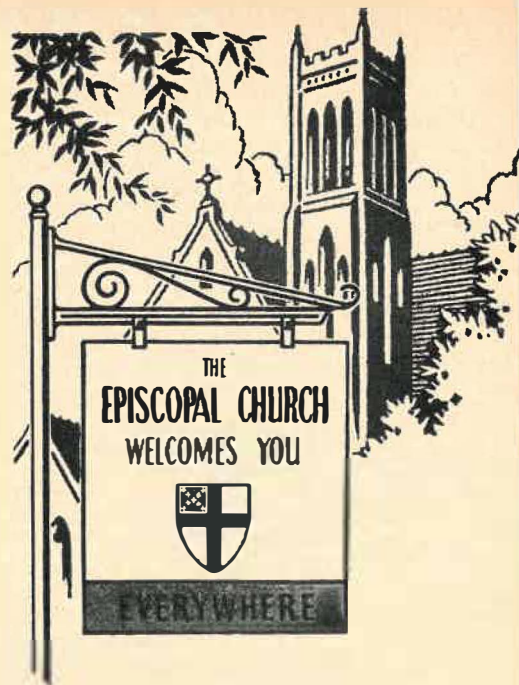
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CHURCH DIRECTORY

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.



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

FRESNO, CALIF.

ST. JAMES CATHEDRAL Dakota at Cedar
The Very Rev. John D. Spear
Sun 8 9 & 11

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 15, 35,
11); Daily 10

ST. PAUL'S 2430 K St., N.W.

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

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, 9, 11 & 7; Mon and 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 (15, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

ATLANTA, GA.

OUR SAVIOUR 1058 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.

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

FLOSSMOOR, ILL.

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

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

CHRIST CHURCH 193 Salem St.

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

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

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

HIGHLAND FALLS, N.Y.

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

NEW YORK, N.Y.

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



CHURCH OF THE HOLY COMMUNION
CHARLESTON, SOUTH CAROLINA

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

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

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

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

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-
lord Hitchcock, Jr.
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 (15), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (15 & 35); MP other Sundays

CHARLESTON, S.C.

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (15 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

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, Sta-
tions; V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.