

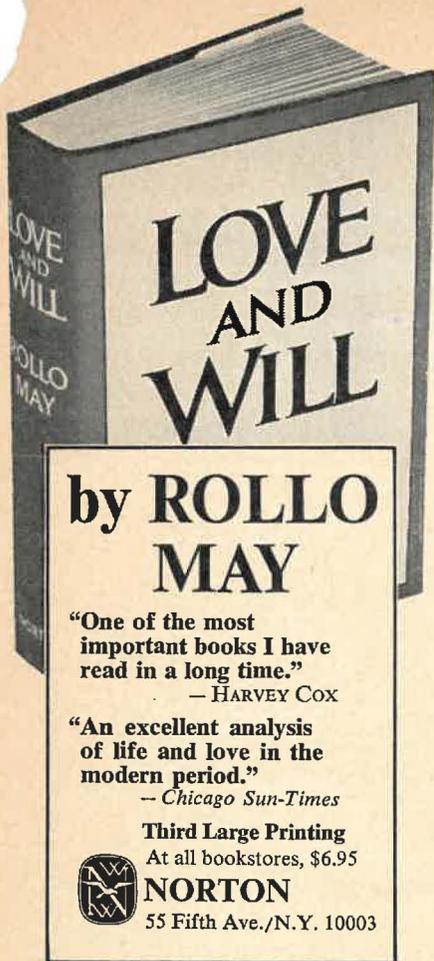
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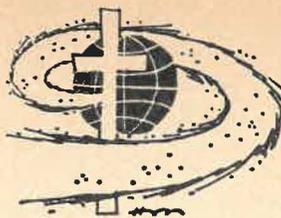
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Around



& About

— With the Editor —

THIS is Veterans Day and I find myself thinking about the Argippeans. Herodotus (IV.23) is, as far as I know, our only source of information: "Each of them dwells under a tree, and they cover the tree in winter with a cloth of thick white felt, but take off the covering in the summertime. No one harms these people, for they are looked upon as sacred — they do not even possess any warlike weapons. When their neighbors fall out, they make up the quarrel; and when one flies to them for refuge, he is safe from all hurt. They are called the Argippeans."

These barbarians lived in the gloomy region of the Scythians, and Herodotus knew about them only by hearsay. They may have been only somebody's happy dream: too civilized to be civilized, too good to be true. My guess is that they were real, but too good to last. Their young people wearied of being unlike other people. (Dad, why can't I learn karate like the other fellas?) The Mennonites and other such admirable communities all have the same problem with their young folk.

But here I go doing something that I indignantly denounce in others, psychoanalyzing from my armchair at a vast distance in time and space. If the Argippeans were as Herodotus describes them, any one or more of several fates may have befallen them. They may have been enslaved or annihilated by less pacific neighbors. Or, and this is my conjecture, they may have found it impossible to keep it up. Perhaps there cannot be a peace-making nation, as such, in this fallen world. We are still waiting for the Argippean Empire.

Peace of a certain kind, however, can be established and maintained by armed force within and among nations. To be sure, it isn't the peace of God; but then neither is it the peace of hell. Pacifists generally fail to understand that such a peace may be less frightful than would be the absence of it. The men who died in most of America's wars thus far died for such a peace: a peace imposed and enforced by the victor, and precarious and temporary at best. Well then, as little Peterkin asked about the famous victory: What good came of it at last? Not Utopia; not a world fit for heroes to live in, or safe for democracy; nothing like that, on the positive side; but — reprieve, perhaps, from a worse fate, a good which was the less of two evils.

I submit that a decent and sensible man will never be too proud to settle for the

less of two evils if that is his only choice. It certainly was in 1941, as we now see clearly enough in retrospect. The choice was between such a faulty "peace" to be won by force of arms over the Axis, and the "peace" of the slave-labor camp and the grave. There's no point in protesting that there was a third choice, namely, seeing to it by wise preventive measures that the terrible crisis never developed. That may have been an option in 1921, or 1931; it wasn't in 1941. And isn't that the way it usually is, with these damned (*sic*) decisions between war and surrender? The moralistic pacifism of the "peace movement" would have us believe that the choice is always simply between war and peace. It is seldom, if ever, like that.

Recently I read a lapel button a nice young lady was wearing: "Would Christ carry a draft card?" The question is supposed to answer itself, of course. I confess that I am not at all sure of the answer. I wish I knew how the pacifists can be so sure. One thing I know: I am free to sound off, and you are free to agree or disagree, because some young men in years past didn't just cop out. I am unspeakably grateful to them, and to God for them.



Chaplain **Jeremy H. Knowles, USAF**, reports two anecdotes about **James A. Pike**.

In December of 1965 the padre was escorting J.A.P. around an air base in Germany and they got to talking about the bishop's tri-focals. "It didn't have anything to do with the Trinity, did it, bishop?" "No," he replied, "but maybe God was trying to tell me something."

The same month, Knowles and Pike were in a small group visiting Mainz Cathedral. As they paused to look at a statue of St. Michael overcoming the Devil, the bishop remarked, "The Devil seems to be getting the worst of it there — look at his head." Then he mused aloud: "I always feel for the underdog."

The padre comments: "It seems to me that the significance of the man did not lie in his theology at all, but in the fact he so often took the side of the underdog."

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LETTERS

Most letters are abridged by the editors.

General Convention

The importance of Fr. Ehrgott's letter and your editorial [TLC, Oct. 26] can hardly be overestimated. In the vast majority of instances, as you say, "the people in 'high official position' decide what program they think is best for the church and bring it to General Convention to present it in a planned, systematic way." Any deputies who disagree are at a great practical disadvantage. "The folks back home" not only don't get an opportunity to discuss the issues and register their opinions; they generally don't even know what subjects are being considered until after the convention is over—or even then as a rule unless they read *THE LIVING CHURCH*.

We are in the midst of consideration of two subjects of such tremendous importance that their final disposition will affect the church for generations. These are revision of the Prayer Book and the COCU plan for union. The first part of Prayer Book revision, revision of the liturgy, has been handled better than any subject of this kind has ever been treated before. A trial liturgy has been proposed, printed, and distributed for use. All parishes and missions have been strongly urged to give this a fair trial and compare it with the Prayer Book rite; and they have been asked to give their impressions in a questionnaire that provides for individual comments. It was reviewed by many important conferences of theologians and scholars. All these opinions have been made available to, and considered by, the Standing Liturgical Commission, and have led to further revisions. The only members of the Episcopal Church who do not know what is going on are those who don't care.

With COCU we have exactly the opposite situation. Several reports have been issued but very few people have read them. I am sure that very few Episcopalians have any idea of what COCU is doing, or even that there is a COCU. A few people on the consultation are meeting together, and making the most far-reaching plans without giving any thought to the great membership of the church. The whole subject of COCU should have been considered by individual church members from the beginning. The plans should have been studied, and reactions should have been reported back to the consultation. Sometime this subject is coming before General Convention. The deputies won't know much about it, and hardly anyone else will know anything about it. There will be tremendous pressure on the deputies to support a pre-planned approval. Perhaps the deputies will succumb to the pressure, and we shall have a revolution in worship that may tear the church apart; or they will defeat the motion with terrible harm to our ecumenical relations. If the great body of church membership is kept in touch with the plans regularly, perhaps the parts that seem to be unacceptable may be changed.

F. BRUCE GERHARD

Summit, N.J.

C'mon, now! Let's be fair! When people ask me about the discussion of "reparations," the question they are asking is whether they were the basis for the allotment of the \$200,000. Of course, they were not. The Executive



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The Living Church

Volume 159 Established 1878 Number 23

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THE KALENDAR

December

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14. Advent III
17. Ember Day
19. Ember Day
20. Ember Day
21. Advent IV

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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Council last spring had declared that the idea of reparations was repudiated as a basis for any discussion. I believe that it is this *The Episcopalian* is saying and they are not inaccurate. You, too, are correct in saying that there was discussion, neither fruitful nor clarifying—discussion in groups, corridors, after hours, etc. There was even some “hollering about” from the floor that was hardly edifying—and only by white people. So I think it depends on what one is talking about. As a bargaining agent reparations were not discussed. Can't you and *The Episcopalian* be describing the same elephant?

The Rev. Leo Malania has said beautifully [TLC, Nov. 9] what I feel about the action at Notre Dame: “But in retrospect, it was more than a vote of confidence in our black clergy and laity. By a lovely turn-about the Holy Spirit delights in, the vote of confidence in our brothers became a vote of confidence in the church.” Amen.

During the long, long, long debate in the house, during the sessions of work groups, we who are white were forced by the feelings of our people who are black to look at ourselves. In the anguish of looking at truth, it became evident to most of us that if we couldn't trust our own people with that most potent trust-element—money—our words of love and faith were hollow. At the same time, bishops and deputies had to remain trustworthy of their own criteria and to the “folks back home” who provide our funds. The houses were being called to be responsible and in turn were calling us, black and white, to be responsible, too.

Fr. Binkley [TLC, Nov. 9] asks how the Executive Council will be able to allocate funds to the National Committee of Black Churchmen “with the tacit understanding that they will be forwarded to BEDC” and still meet the spirit as well as the letter of the 1967 criteria. To me it seems quite simple. The resolution adopted says firmly “that the Executive Council is instructed to allocate, out of funds which it may raise or which may otherwise become available, not less than \$200,000 to the National Committee of Black Churchmen, to be used for national black community development, *provided* (emphasis mine) that the Executive Council shall first determine that such committee meets the original criteria established by the General Convention of 1967.”

I know that the Presiding Bishop and the Executive Council are persons of probity. They have been instructed by two General Conventions to handle funds for committees of community development according to criteria established by those conventions. I expect them to do just that. Therefore, if the NCBC is to receive these monies it must first agree to those criteria. If there is tacit agreement that the Black Economic Development Conference will be given the \$200,000, that group must also accept the criteria. In any case, no one gets any money until the Executive Council has made the proper determinations.

The dominant issue now and at Notre Dame is whether or not we trust one another. The convention and the council

must trust that enough of the membership of the church feels that the position taken was right, and that we will support it with funds. The council must trust the National Committee of Black Churchmen to meet the criteria. If the National Committee of Black Churchmen does desire to give the money to the Black Economic Development Conference it must trust BEDC to affirm the criteria. If faith (trust), hope, and love are not to be revealed by the Church of Christ, then where on this beautiful, crazy, blue orb shall they stand unveiled?

I am faintly amused, in a heartsick sort of way, that in all the words written and said about Special General Convention II, no voice has been raised to protest the voluntary giving of \$100,000 to Indians and Eskimos of our persuasion. Under the same criteria and for the same purposes were these funds voted. It confirms me in the knowledge that if one is red, brown, yellow, or white, our church will trust us with money and help. But if one is black . . . ?

For the record, I am white. I am also one of the women who has had the honor of being elected by her diocese as a deputy to General Convention—hopefully in 1970. *That's* a matter of trust, too!

JANE M. SILBERNAGEL

Columbus, O.

Sure, let's be fair, and frank. (1) Mr. Kenyatta is Mr. Reparations; he demanded \$200,000; he's getting it. No matter what the Executive Council said last spring, what matters is what the GC did last August. And, really now, was it only whites who hollered about from the floor? Canon Junius Carter, to name but one other, must have been mighty hoarse from his whispering. (2) The argument that to love people is to trust them with all the money they want, for purposes undisclosed, is total nonsense, and I cannot believe that anybody really believes it. This pious sophistry makes a fine cat-o-nine-tails, however, with which to flog those who per-versely challenge the doctrine of expiation by checkbook. (3) The Executive Council has already certified the National Committee of Black Churchmen, despite the NCBC's endorsement of the Black Manifesto. Mrs. Silbernagel is assured by the thought that “no one gets any money until the Executive Council has made the proper determinations.” My trouble is that I remember some of the “determinations” the EC has made in the recent past: the boycott of Chicago, \$7,000 to “Huey,” \$45,000 to “Malcolm X Liberation University” — such things. I find them very ineffective tranquilizers. (4) C'mon now! Let's be fair! Nobody claiming to represent the Indian and Eskimo communities is declaring war on the churches and on the U.S. government, as the BEDC does through the manifesto. That is why some of us protest the one allotment but not the other. What kind of fairness is it to suggest that our real motive is anti-black prejudice? **Ed.**

ON THE COVER is one of the sculpture pieces in Dr. Ralph M. Holdeman's current “Redemption Sculpture” exhibit at the Interchurch Center in New York City. The title is “Burning Bush.” Made of what the sculptor calls “converted steel,” the flames are so thin that they sway (RNS).

The Living Church

December 7, 1969
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ROCHESTER

Bishop Resigns

The Rt. Rev. George W. Barrett announced his resignation as Bishop of Rochester, Nov. 13, saying it was done for "personal reasons." He was consecrated in 1963.

Bp. Barrett had taught at General Seminary for several years before being named rector of Christ Church, Bronxville, N.Y., a position he held for eight years prior to his election in Rochester.

DALLAS

Bp. Rusack Elected

The Rt. Rev. Robert C. Rusack, present Suffragan Bishop of Los Angeles, was elected Bishop of Dallas, on the 12th ballot, by receiving a concurrent majority of 74 out of the 143 possible clerical votes and 273 out of a possible 492 lay votes. Eighteen other names were offered to the special convention by the 15-man nominating committee, and four others were nominated from the floor.

Bp. Rusack is a native of Massachusetts and is 43 years old. He is a graduate of Hobart College and the General Theological Seminary. His parish ministry was spent in Montana and California, and he became Suffragan Bishop of Los Angeles in 1964. In national church life, he is chairman of the Joint Commission on Church Music.

When Bp. Rusack was informed of his election he admitted his surprise and said: "I didn't dream a Californian would be asked to come to Texas!"

PENNSYLVANIA/OHIO

Tri-diocesan Study Continues

After a pilot year of profitable study and analysis which included the interviewing and testing of hundreds of clergymen, the Dioceses of Ohio, Southern Ohio, and Pennsylvania have announced the formal continuation of their original tri-diocesan experiment with the creation of a Tri-Diocesan Project for the Deployment of Clergy. The project, which has its own board of directors, will establish procedures and means to insure putting the right man in the right place at the right time for the right duration.

Among significant reasons given for clergy changes are those centered around

problems of "role identification, parish personality versus cleric personality, and plain misplacement and misuse of individual talent." To work on these and other reasons, the committee obtained help from Management Research Associates of Media, Pa.; the Rev. Jones Shannon, a specialist in parochial placement; and the Rev. Robert Rodenmayer of the Executive Council.

A key feature of the program is the development of the individual profile. Based on a series of simple tests designed to elicit I.Q., interests, talents, personality, and attitudes in a "unique combination," the profile constitutes a "projection of the individual by the individual himself and provides an excellent guide for counseling and a basis for placement recommendation."

A second feature is the parish profiles whereby parishes undertake self-evaluations. Vestries are urged to follow a recommended course of action and to postpone calling a new priest until a parish profile can be obtained, analyzed, and "matched" with appropriate clergy, leading to a final selection that will be "generally suitable" to both parish and priest.

ORGANIZATIONS

ECF Hears Bp. Warnecke

The Episcopal Church will need \$52 million for ministry and theological education in the next decade, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, told the Episcopal Church Foundation. He was addressing the 20th anniversary meeting of the foundation, held in New York City.

Bp. Warnecke, chairman of the church's board for theological education, said that greater material support as well as more enlightened attitudes on the ministry are essential. He proposed a sabbatical leave program for priests which he said would cost \$7,000 per man and urged subsidies for training deacons at a cost of \$5,000 annually per man. The bishop stated that his board hopes to have \$26.5 million available in the next five years, a sum which he does not feel adequate for the programs envisioned.

The Episcopal Church Foundation is a national organization of laymen which initiates and underwrites projects in support of the church. At the meeting, a former Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, was honored. He established the foundation in 1949.

MINNESOTA

Petition for School Prayers

Petitions signed by 320,000 persons supporting non-sectarian prayer in public schools have been delivered to Washington, D.C., by six Bloomington (Minn.) Jaycees. Their organization had headed the drive for signatures and members were aided by many of the other 6,000 Jaycee chapters in the U.S.

The petitions were delivered to Sen. Ralph T. Smith of Illinois, successor to the late Sen. Everett Dirksen who, since 1962, had sought a constitutional amendment which would permit prayer in public schools. Sen. Smith's office told the Bloomington Jaycees that their drive is expected to provide a "shot in the arm" to efforts to obtain a constitutional amendment.

LOS ANGELES

Discussion Replaces Sermon

For the time being, there is no sermon preached at the 9 a.m. Sunday service at St. Matthew's Church, Pacific Palisades, Calif. Instead, the congregation hears a five-minute "thesis," an open-ended statement of an issue which is then discussed by the congregation meeting in small groups. The experimental new format has resulted from study by a representative committee of lay people and youth which has met regularly with the clergy since last August.

Following the 50-minute service, the congregation meets in groups of 12 to 15, each led by a pair of specially trained facilitators, one an adult and one a young person. These sessions last from 40 to 50 minutes. The clergy act as resource persons.

The Rev. Canon Kenneth W. Cary, rector of St. Matthew's, says of the experiment: "We believe that the end result . . . will be a deeper understanding of the Christian faith and its pertinence to the urgent issues in people's lives as well as a more profound sense of its promise, claim, and contemporaneity."

CHURCH OF ENGLAND

New Suffragan for Woolwich

The Rev. David S. Sheppard, 39, Britain's nationally known "cricketing clergyman," was consecrated Suffragan Bishop of Woolwich with the Archbishop

of Canterbury officiating before a packed congregation in London's Southwark Cathedral.

The new bishop has moved across the River Thames from Canning Town in East London, where he has been warden and chaplain of Mayflower Center since 1958, to the southeast London district of Woolwich. He succeeds the Rt. Rev. John Robinson, now dean of Trinity College, Cambridge, around whom "controversy followed controversy." London's South Bank has now gained one whose fame as a former England cricket star has since been matched by his social work in London's East End [TLC, Mar. 23].

The Rev. Edward M. B. Green, principal of London College of Divinity, referred to the significance of this change-over when he delivered the sermon at the consecration. Addressing himself to Bp. Sheppard, he said: "David, you have come here in fascinating circumstances, when the whole role of the ordained ministry is being questioned, following on a man who has made the name of Woolwich known throughout the world. Because you are young for your captaincy, your opposition to racialism in sport means that many eyes all over the world are on you."

Mr. Green also said that some felt the appointment of an evangelical to Woolwich sounded the death knell of radicalism on the South Bank. But, he added, because Bp. Sheppard is an evangelical, with his tradition firmly rooted in the Gospel, he could not avoid being a radical. The preacher then drew on Paul's farewell speech to the elders of Ephesus, which had been read as the lesson, and took five characteristics of Paul's ministry—the ministry of encouragement, of humility, of example, of evangelism, and of vision. On encouragement, he reminded the congregation that the new bishop had proved in his ten years at Mayflower Center that London's East End could provide its own leaders—and he named former atheists and gangsters who had been converted and were then present in the cathedral.

The new suffragan bishop was presented at the ceremony by the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, and the Rt. Rev. John Tiarks, Bishop of Chelmsford.

HAWAII

Churchmen on Abortion Laws

The Diocese of Hawaii voted to seek repeal of all state legislation on abortion. Lay and clerical delegates to the diocesan convention held that abortion is a medical and moral question and not a legal concern. The matter, according to a resolution, should be left to the expectant mother and her doctor. A similar stand was taken earlier this year by the New York State Council of Churches.

Attending the convention was the Presiding Bishop who said that consideration of the abortion issue is expected at the 1970 General Convention. He also said he anticipates some change in the church's stand, but he did not indicate the nature of the new position. The Episcopal Church has not gone on record as supporting legalized abortion, as a few other religious bodies have done.

CHURCH AND STATE

Tax Exemption Brief Submitted

Property used for religious purposes has the highest valuation—\$698,339,020—of any non-governmental classification in New York City, according to a brief filed with the U.S. Supreme Court. However, the total is only 1.5% of the entire valuation, only slightly higher than valuations on educational institutions and is only a fraction of the total value of municipal, state, and federal property within the city limits. And churches hold only 4.5% of the tax-exempt property.

The figures, based on a 1967 study of tax exemption in the nation's largest city, were contained in a friend-of-the-court brief submitted by the Diocese of New York and the Church of the Holy Apostles, New York City. Developed in consultation with St. Ives Guild, an organization of Episcopal attorneys, the document argues against the case of Frederick Walz, a New York attorney, who is seeking to have the Court overturn tax exemption on property of religious groups.

According to data, there is more than \$15.5 billion in tax-exempt property in New York City. More than half of that is held by the city. The federal government holds property worth \$514.9 million, and the state \$235.5 million. In the non governmental category, educational institutions have property valued at \$661.2 million; hospitals and other medical facilities, \$496.2 million; railroads, \$251.7 million; veterans, \$192.4 million; and cemeteries, \$159.8 million. Other large tax-exempt groups include transit authorities and public housing. The figure is more than \$2 billion each.

The Episcopal brief is one of at least four from religious agencies which oppose the Walz argument that his tax on a small vacant lot on Staten Island, N.Y., is much higher than it should be because church property is tax exempt. Mr. Walz pays \$5.24 annually. He claims religious tax exemption violates the first and fourteenth amendments to the U.S. Constitution.

Disagreeing with that contention are the National Council of Churches, the U.S. Roman Catholic Conference, and the Synagogue Council of America. The Episcopal brief argues that the Constitution implicitly contemplates the tax exemption of religious property and that

such exemption does not aim at establishing religion. The Diocese of New York and the Church of the Holy Apostles ask retention of a New York State law, similar to those in most states, granting tax exemption for property used for religious purposes. Mr. Walz's case was taken to the Supreme Court on an appeal from the New York State Court of Appeals which upheld the exemption law.

The conclusion drawn from the listing of the tax exempt property is that taxation of the 1.5% of the total property owned by religious groups would not substantially lower Mr. Walz's tax. Taxation, the brief states, would result in the elimination or curtailment of social and educational services performed by religious institutions and would lead to a "dislocation of many of society's resources."

School "Inspiration Period" Bill Introduced

Legislation was introduced in the Wisconsin State Senate by six Republican senators which would provide for "daily periods of inspiration in public elementary and secondary schools at which time teachers or students may read scripture, pray, or recite."

The bill would give principals and teachers authority to designate times for "inspirational meditation. During any such pause," it states, "no student or teacher shall be then prohibited by any school board, school superintendent, or the department of public instruction from engaging in the practice of reading sacred scripture, praying, or reciting a verse of thanks, and whenever any student or teacher sees fit to engage in any such practice it shall be deemed to be within the scope of his right of academic freedom." The bill would grant students and teachers not desiring to participate in the meditation programs the right "to leave the room when and where such period of meditation takes place."

One of the sponsoring senators said the bill is based upon a Maryland law enacted after the U.S. Supreme Court banned prayer in public schools.

CANADA

More on Intercommunion

In a pastoral to all clergy, Canada's Primate, the Most Rev. Howard H. Clark, emphasized that recent action by the General Synod on reciprocal intercommunion is permissive, not mandatory. "There is no question of the right of any person, as a matter of conscience, to abstain from the sharing of eucharistic practice as contemplated in this resolution," he said.

At the General Synod in August, delegates debated a motion on reciprocal intercommunion with the United Church of Canada in the light of a Lambeth Conference resolution 47.

The archbishop said that while doc-

trinal differences remain, a growing number of people in most churches are finding "a sense of relief and gladness" in being able to worship with other Christians as well as work with them. But, he said, "We have to be careful lest in seeking unity we destroy unity. Christians will not be one until gladly and with a good conscience they can sing with the Psalmist: 'Behold how good and joyful a thing it is for brethren to dwell together in unity.'"

QUAKERS

Delay Response to BEDC

Quakers in Philadelphia are having difficulty preparing a response to demands for reparations from the Black Economic Development Conference. Further discussion of a request for \$5.5 million is needed following two October sessions of the Philadelphia Yearly Meeting of the Religious Society of Friends. Quakers from 92 Pennsylvania, New Jersey, Delaware, and Maryland counties failed on both occasions to draft a reply to BEDC. They will try again at a later date.

At the second gathering, consideration was given to the proposal that \$15 million of the Society's \$23 million assets be invested in "sound black business and industry. A decision is expected next spring. As proposed, the investment would extend over a three-year period.

Demands for reparations had been presented earlier in the year by Muhammed Kenyatta of Philadelphia, a national leader of the drive for reparations. No action was taken by the Quakers on a proposal that \$100,000 for black projects, including BEDC, be raised in the coming year. A committee was named to determine which minority organizations should receive funds.

Much of the discussion at the second October meeting was focused on the Wade Neighborhood House in Chester. The Quaker property was seized last summer by the BEDC and later turned over to the black group for one year [TLC, Sept. 21]. Despite the permission for occupancy, Judge James H. Gorbey of Media, Pa., issued an order in late October that the blacks vacate the building. The case still pends.

Speaking against the BEDC and the blacks at Wade House was a Chester policeman, Walter Matthews, who is black. He said that since the building was occupied "numerous violent actions" had been caused by those in the center. "Shots have been fired from the house at police cars on two occasions," he said. A BEDC member, Irwin Wardlaw, countered by saying that Wade House occupants had been "continually subjected to harassment by the police department."

Granville Lash, director of Wade House and a former member of the Harlem Globetrotters basketball team, asked

Continued on page 12

CONVENTIONS

Western Kansas

In addition to the elected delegates to the 65th annual convocation of the District of Western Kansas meeting in Garden City, there were extra parochial representatives—both women and young people. Special guests from the black communities were also present.

Following reports of the South Bend convention, delegates spent several hours in small group discussions that included the extra representatives and guests.

Convocation adopted a budget of \$101,524, subject to a request to the national church for the support of \$1,000 toward the increase of the bishop's salary. The total figure is a reduction of approximately \$4,000 but it is a "realistic reflection" of the expected 1970 income with a reduction of expenditures to balance the budget. Department budgets have been reduced; budget for printing the district newspaper has been reduced with the request for individual donations to support the project; and the discretionary fund for the Rt. Rev. William Davidson has been eliminated entirely with a call for greater support for this locally and individually.

Other action taken included:

(✓) Approving the idea of self-supporting ministry and adopting plans to put the program to work in the district;

(✓) Recommending the continuance, study, and support of the Episcopal Church work and ecumenical work in the Southwest Kansas-Oklahoma Panhandle area. The national UTO has made a grant of \$5,000 toward this program;

(✓) Asking the Executive Council for a description of the ways in which allocated funds to the National Committee of Black Churchmen (NCBC) and the National Committee for Indian Work have been used, and that this information be available one month before the 1970 General Convention convenes in Houston;

(✓) Approving the resolution that no grants be made by the GCSP to groups and organizations operating within the individual jurisdiction without the approval of the diocesan bishop and the standing committee, provided that the bishop and the standing committee shall indicate their approval or veto within 30 days of the referral to the bishop and the committee, and provided that if the veto of a grant is exercised, the Executive Council may, by a vote of not less than 2/3, override the veto so exercised.

The latter two resolutions are to be in the form of memorials to the 1970 General Convention.

California

By overwhelming vote at the 120th annual convention of the Diocese of California, delegates rejected the traditional principle of quotas and assessments as the basis for Christian giving in favor of

voluntary support of the church's mission. All sanctions and penalties for non-payment of pledges were cancelled by convention action. Delegates committed themselves to suggested expenditures of \$1,120,483 in 1970 in contrast to \$842,637 in 1969. The actual budget will be set by the diocesan council after congregations have completed the yearly canvasses.

Delegates adopted resolutions:

(✓) Opposing the draft and urging an immediate beginning of the withdrawal of troops from Vietnam;

(✓) Rejecting a two-day support—by closing businesses—of the Vietnam war protest groups' Mobilization Days in November;

(✓) Calling for repeal of the Internal Security Act;

(✓) Endorsing action of the South Bend convention to raise \$300,000 for minority developments. Delegates also supported a resolution to raise money toward the total amount;

(✓) Rejecting a proposal that would have endorsed the principle of universal service as an alternate to military conscription.

Chairman of convention was San Francisco attorney William H. Orrick, Jr., first layman to hold the post. He declined re-election and C. Thorne Corse, counsel for the Bank of America, was chosen to succeed Mr. Orrick.

Milwaukee

For the first time in the history of the Diocese of Milwaukee, the annual council meeting was held west of Madison. Meeting in Mineral Point, Wis., delegates to the 122nd council used St. Mary's Roman Catholic Church and Church Center for all sessions.

At the council noon Eucharist, the Bishop of Milwaukee, the Rt. Rev. Donald H. V. Hallock, was celebrant assisted by several clergy. The choir was from the Lutheran Church.

In the elections, council selected a woman and a representative of a minority group as its first two delegates to the 1970 General Convention.

The council also reaffirmed its support to the Panther's Den in Milwaukee by more than doubling diocesan support in 1970. This brings the financial commitment up from \$8,000 to \$19,100.

Two resolutions presented by the diocesan college department dealing (1) with amnesty and (2) with selective conscientious objection and moral sanctuary were defeated.

In order to meet several budget item increases, council voted to raise parish and mission assessments 1/2 of 1%. The total 1970 budget is \$408,703.

Host parish was Trinity Church, Mineral Point.

Robert John Stewart

A Moratorium on Baptisms?

"It is only when we begin manifesting the serious importance of membership and growth within our Christian community that more men and women seriously value their inclusion within the Kingdom. We can manifest this seriousness by a moratorium on baptisms, confirmations, and weddings, exercised on an individual basis."

A SURPLUS of clergy confronts the Episcopal Church. THE LIVING CHURCH editorially has supported one priest's solution to call a moratorium on ordinations. This would, undoubtedly, eliminate the surplus. It would not, however, challenge the cause of the problem. In this time of population explosion and increasing personal and social disturbances, we should need more men to minister to human perplexities. Instead, we face the crisis of too many priests and deacons and too few laymen who care enough about their ministry to support it. This challenge should impress us with one fact: our growing national population increasingly finds that the church represents to them little of personal and social value.

The reasons for this deficiency are numerous and sometimes complex. Books and magazines pique the church's conscience and commitment by enumerating these causes. I too, wish to submit a reason for the church's failure to represent ultimate value for people's lives, and to suggest a solution that might so witness to the church's importance to God and man that we would no longer have to propose a moratorium on ordinations as a finger-in-the-dike solution to our crisis. Instead, let's have a moratorium on baptisms, confirmations, and weddings! Oh, not an across-the-board moratorium, but a very personal one administered and eased according to the pastoral judgment of him who most personally knows the people of God: the parochial priest. Let's, in other

words, encourage our priests to stop sacramentalizing hypocrisy.

PRIESTS consistently conduct baptismal services for children whom they know they won't see regularly until mother and dad decide it's time for confirmation. Then, the new communicants toddle off, to return again only when they want a grand wedding. After that, the church will one day be asked to bury them. This is foolishness. Our easy acquiescence to these attitudes belies the seriousness with which the church regards the sacraments and the Kingdom of God.

The sacraments acknowledge different statuses in life. In baptism, the church recognizes that God has created a new life. This new person has been created to learn, grow, and serve within the Kingdom of God. In its sacramental recognition of this fact, the church asks the child's parents and godparents to vow that this new life will add to the church's ongoing life in Christ. Supposedly, the priest, parents, godparents, and the whole congregation (if the priest has successfully discouraged diluting the Word of God with private baptism) face the font praying and expecting that the newly-baptized will use this gift of the Holy Spirit and of membership within the church to learn so that he may grow, and to grow so that he may contribute to the Kingdom those unique talents which only he was created to give as a good and faithful servant.

Actually, very few parents and godparents have this awareness of the purpose of baptism. More in casual response to a cultural hangover than in dedication to Christ, parents bring their children to

be baptized with no intention of raising them in the church's life and teachings. If the priest inquires for their reason for wishing baptism, usually articulate men and women start stammering. Why then, should the church baptize such unfortunates? So they won't go to hell? Surely not many believe that a God "who so loved the world that he gave his only-begotten Son," will visit the parents' sin of apathy upon their children. If we must admit that the threat of hell is no longer a valid reason (and never was) for baptism, then only one valid reason remains: our Lord commanded it. He said, "Except a man be born of Water and of the Spirit, he cannot enter the Kingdom of God" (John 3:5). But our Lord intends baptism as entrance into active membership within a community laboring to shape this world into a Christ-world that will reveal the fullness of His lordship over creation. So He instructs the apostolate, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

So the baptized members of the Kingdom are to labor to bring all men to salvation in and through the church. But how can we accomplish that mission if we aren't prepared for it through active participation in the church? Fr. Bernard Cooke, S.J., complains in his booklet, *Christian Involvement* (Argus Communication Co.), that "90 percent of the students in the freshman class of a catholic college . . . have no working understanding of the church." He states that they lack "any awareness of a society in which they function as a member, any awareness of the presence and activity of Christ

The Rev. Robert John Stewart is vicar of St. John's Church, Great Bend, Kan.

in this society, any awareness of how the Eucharist is the center of life in this society." "Lacking this awareness," Fr. Cooke continues, "anyone would find it difficult to understand his role in this society. Unless you know what the group is and how it functions, you cannot genuinely identify yourself with it.

"This is the problem with many Catholics today," Fr. Cooke asserts. "They really do not understand what it means to be Christian and they do not understand how this community . . . functions in the history of mankind. Without such understanding, they have no awareness of their own function in the process. . . . They do not realize that this community is the Body of Christ and that through it they are the instruments by which he may be seen and contacted, the instruments through which he speaks and saves mankind. If they do not understand these things, they simply have no Christian identification for themselves. And they do not really think of themselves as Christians; they know they have been baptized, that they have a formal religious affiliation to put down on forms, but this is not the way in which they think of themselves as persons."

I am sure that most Episcopal priests can relate Fr. Cooke's remarks to the problem confronting our branch of Christ's Church. Most Episcopalians "have no working understanding of the church" and, consequently, no real "Christian identification for themselves." Moreover, they have no wish that they or their children should acquire either understanding or identification, in spite of bringing babes-in-arms before the font. I submit that if parents have no intention of giving their children the opportunity to become aware of themselves as baptized in order to be good and faithful servants of the Kingdom by, first, witnessing to their own interest in and commitment to the church's growth and mission, and, secondly, by regularly bringing their children to learn the strategy of God's plan for his servant church, then priests should not share in this hypocrisy by baptizing their children.

THE pageantry surrounding a bishop's laying on of hands is an awesome event. But bishops don't neatly fold cope and mitre into suitcases and burn gallons of gasoline driving to parishes and missions to put on a grand show. They come in order that the church may sacramentally recognize a person's entrance into maturity, and to incorporate that new status into adult labor in behalf of the Kingdom. If an adult has no intention "to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his Kingdom" (BCP, 291), then the bishop may as well remain comfortably behind his desk, and the priest would be better off spending nights with his family than conducting

confirmation classes. That is far better than the same bishop and priest sharing hypocrisy through the Order of Confirmation.

The mutual consent of a man and woman to live together as husband and wife results in radical changes in their personal and social lives. The church recognizes this change, blesses it, and incorporates it into the ongoing work of the Kingdom through the Solemnization of Matrimony. It is, therefore, scandalous for a man and a woman, who have not previously contributed their time and labor as well as their spiritual, moral, and financial support to the growth of the Kingdom, and who have no intention of doing so after they receive the church's blessing, to ask a priest to conduct this sacrament. It would be far better for them to seek the services of a judge. They would still be just as married in the sorrowful eyes of God's church. That is far better than asking a priest to share in their hypocrisy through the Solemnization of Matrimony.

This is not how the early church operated. We know, for example, from *The Apostolic Tradition of Hippolytus*, that the fourth-century church demanded a witness of sincere commitment to the church's life and teachings before baptism. In later times, the church has sought to operate on the side of charity by saying yes to the deceit of those who have no intention of growing in and contributing to the Christian community. Such charity has not resulted in the response of loving commitment it had hoped to initiate. This is evidenced by a surplus of clergy in an age of anxiety. Now is the time for the church to realize that charity often says no.

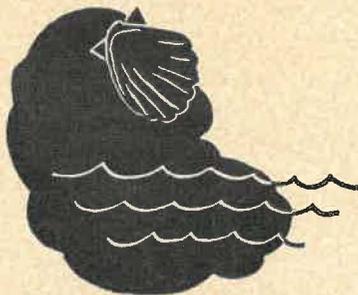
Men and women seek to associate themselves with social organizations that do something of value for their lives. So a housewife may join the League of Women Voters and welcome the requirement of studying the musty prose of legislation in order to become a more effective member through her increased knowledge. A Lecturing Knight in the Elks will exhaust all of his spare time memorizing a speech. These fellowships require their members to grow through work in order to give greater value to, and to gain greater value from, the organization. So, many of their members hap-

pily engage themselves in fulfilling these requirements. How often does the church find itself unsuccessfully competing with the activities of social organizations? One reason for the social organizations' greater appeal is that they show greater respect for the organization as a whole and for the character of their individual members by demanding a personal investment of time, study and labor. They show that they take themselves seriously and, consequently, so do their members.

Our clergy manifest little of the same type of seriousness about their own divine organization. Charlie Episcopalian, who had to work hard to become a Shriner, knows that, no matter how much Father Ecclesiastes preaches on the importance of church attendance and education, these are not really requirements for membership nor advancement. The church really doesn't require him or his wife to be an active participant in community life as a prerequisite to baptizing their son. Charlie knows, too, that his son, whom he expects to work hard to follow his father's footsteps up the Masonic ladder, really won't have to make but a token investment of time and study in order to be presented for confirmation. Consequently, as years pass, it is natural that Charlie and his wife and son should plan the Masonic rite at Charlie's funeral; the Masons attached more importance than did the church to Charlie's character and, consequently, the Masons were of greater importance to Charlie than the church. Who wants to be buried by strangers, anyway?

IT is only, therefore, when we begin manifesting the serious importance of membership and growth within our Christian community that more men and women seriously value their inclusion within the Kingdom. We can manifest this seriousness by a moratorium on baptisms, confirmations, and weddings, exercised on an individual basis. Let each priest demand of parents their reason for wanting their children to embrace the faith. Let each priest demand attendance and study of parents and children as security that the baptized will at least have an opportunity to grow in the faith. Before confirmation, let us demand a past record of serious attendance, study, and commitment that promises these same manifestations of self-service and community service as an adult. Before officiating at the Solemnization of Matrimony, let us demand a sincere expression of intended family growth through service to the Kingdom.

Let's make these initiatory rites into different stages of life real sacraments of Christian commitment. Besides refusing to sacramentalize hypocrisy, such a stance might perform the responsible confrontation therapy of showing people that priests take this business of the Kingdom quite seriously. Because, if we don't, who will?



Maldid and the Game of Texto

By RICHARD LOBS

THESE once was a being named Maldid who was very lonely. Maldid viewed his surroundings and he saw only emptiness about him. Maldid in his great love decided to create an arena where athletes could test their skill in a game called Texto. "The game will be enjoyed by all," Maldid proclaimed. But nothing Maldid put into the arena could play the game; so he issued the Word and created athletes in his own image—creatures of great potential.

To these creatures Maldid gave just a few simple rules to govern the game. The contest proceeded well until a major governing factor of the game was ignored, at which time the game of Texto went out of control. Maldid was much displeased. Said Maldid to himself, "Since each player disregards these simple rules I have given him, the beautiful game is no longer beautiful. The signals from one player to another seem confused, as if the players no longer understand their common language." Maldid was saddened greatly as the game went from bad to worse, as no one was deriving any pleasure from the contest of Texto. Maldid called to the players again and again, but they refused to hear his words. A chorus of athletes cried to him, "How do you know how to play the game of Texto?"

ONE day at noon, all the water fountains in the arena turned on. The players, however, were so absorbed in argument that they didn't notice the rising waters. Only a few noticed and had the foresight

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to climb to the roof of the arena. In due time the ground absorbed the water, and the few remaining players wondered at the fresh crisp air and the beautiful field. The game of Texto was once again played, but for some reason it was still not the beautiful game it once had been. At Maldid's Word, coaches came and went, but Texto continued backsliding. Maldid again thought of a remedy for the situation. "What is needed," he said, "is a super coach—one who will heed my words." Out of the ranks of players, ONE emerged. He was given the ten most important training rules, rules intended to discipline the athletes so that Texto could return to its beautiful and simple form. But even the Super Coach failed to keep the vision of beauty and simplicity. To compound the situation, the players appointed officials who added rule after rule. Thus the game proceeded very slowly because of arguments over what and to whom the rules applied.

Maldid's reaction was one of great sorrow. He simply could not believe what was happening in his arena. But in reality, Maldid was to blame; he did, after all, reject marionette-type players at the beginning of the game in favor of more independent ones. He chose rather to allow them to make their own plays—to run, jump, throw, and catch at will. How could he have made such a mistake?

Poor Maldid, if he only knew, the worst had not yet come. The athletic fraternity among the players began to break down; it became apparent to some that others had different colored uniforms. A side game began—based on uniform color—and teams were drawn up on this basis. One team bartered with the other, and players of the other uni-

form type were sold to the highest bidder. Unfortunately, one uniform type thought they were superior and more beautiful than the other. Those of the other uniform type were given the job of carrying water, and thereby some athletes were removed from the game of Texto. Maldid sent coaches to say, "This is not what was intended. All players are meant to play, and the uniform differences are to add beauty to the game." But even these coaches could not make Maldid's words heard. The fighting and bartering drowned out all of Maldid's words. There arose new coaches who sincerely attempted to rid the game of chaos and set it in motion correctly once again. They were sorry that they had failed Maldid. They decided that what were needed were sacrifices on the part of each player, to increase the discipline. But this added even more rules to the game. With all these amended rules, many of the players became discouraged. Now the game was truly in trouble—Maldid was more sorrowful and the players discouraged.

MALDID decided to make one more attempt to correct the game of Texto. But what could he do that had not already been done? What could make Texto run more smoothly? Maldid fairly leaped for joy with the idea that came to his mind. He said, "From the beginning of Texto I have issued words. By my words a few rules were laid down, by my words disciplines were set out, by my words training tables were set. Now I will gather back all my words and mold them with my hands and create, in the same manner as the athletes, a man. This player will pant and feel pain, joy, and sorrow like all the other athletes—but he will understand completely the game of Texto. No player will reject his insight." The name of this player was Ben Maldid, which, according to the language of the players, means "Son of Maldid."

Ben Maldid was not a very conspicuous athlete. He played the game with the emotions of the other athletes, but he played the game with a new beauty and simplicity. Some of the players, because Ben Maldid did not play the game according to the rules, decided to kill this simple athlete who played Texto by only two rules. Said the rule-makers, "The man is insane; he is changing our game." The rule-makers took Ben Maldid to the great hoop in the very center of the arena and tied him fast, leaving him there to die. Texto then went on as before.

The game took from the minds of many the remembrance of Ben Maldid, but to other athletes the game was no longer the same. To this day many athletes in the arena take their meals together. But unlike the other athletes who eat in the clubhouse, these few move the training table to the center of the Texto field, near the hoop. And Texto yet goes on and on and on—much the same, but with some difference now.

On Sleep and Death

Let go the threads of day
let self go stark into oblivion—
even the stars go all their trackless way
til not a sextant in the memory
can find a stay—
yet, the night is protestant of place.
Nor mind nor dark can finally erase
the eloquence of grace.

William R. Mitchell

EDITORIALS

Let's Be Serious

THE idea of a moratorium on baptisms, as set forth by the Rev. Robert J. Stewart in his article on page 8, is no novelty. It has been seriously discussed for more than a decade now within the Anglican Communion, and in many parishes in England it is more than discussed — it is put into effect, and infants are not baptized unless the church's agent, the priest, is satisfied that their parents are resolved to raise them as Christians and train them for the service of the Kingdom of God. We want to express our whole-hearted approval and support of this policy; and Fr. Stewart's rationale will serve for our own.

There has been much less precedent to date for his advocacy of a similar "moratorium" on confirmations and marriages in the church. (N.B. that as Fr. Stewart uses the word a moratorium is not a total discontinuance of these sacraments and ordinances, but rather a judicious pastoral administration of them which restricts their use to people who mean Christian business — and know what the Christian business is.) But we are if anything even more convinced of the validity of his position concerning confirmation and marriage. Confirmation is the sealing of a soldier's oath — an advancement in rank, and in responsibility, in the service of Christ the King. A Christian man and a Christian woman seeking the blessing of holy matrimony are not seeking a private blessing; as Christians, they intend to establish a home that will be both a haven of peace and a colony of Christ's Kingdom on earth. People obviously lacking such intention have every right to marry, of course; but no right — theologically, sacramentally, morally — to receive the blessing of holy matrimony in the church.

Time was when this editorialist was harshly critical of fraternal orders and of churchmen who take their Masonry more seriously, on all the evidence, than their Christianity. We now find ourselves in full agreement with Fr. Stewart about the proper placement of the blame. When this happens, the church through its ministry has failed to impart to the "offenders" any real sense of what the church is, as the institutional embodiment of the Kingdom of Christ. In the present era of the church's "toil and tribulation, and tumult of her war" it is in order for all churchmen to ask themselves whether the time has not arrived for the church to exercise the godly discipline with which the Lord endowed it at its foundation, and to make membership in it mean something definite, something demanding, something worthy of the heirs of God and joint-heirs with Christ.

Charity In Trouble

NOW that the annual community fund campaign has been wrapped up in Averagetown, USA, the sound of a growing murmur of critical discontent is heard throughout the land. It may be that the drive leaders were able to report at the wind-up luncheon that the last minute super-effort paid off and the goal was reached and topped. That was true here in Milwaukee and possibly true

everywhere, because that's the invincible American way. (We have never forgotten our eighth-grade slogan: "Impossible is un-American." Of course.) Nonetheless, institutional charity in America is being questioned, and the questioning is only beginning. A *New York Times* special reporter, Jerry M. Flint, has been talking to leaders, volunteer workers, and ordinary citizens. "The criticism is still minor," he says, "nothing compared to the attacks on other American institutions like the schools and the military, hardly enough to hurt contributions or make many headlines. But all such attacks have started slowly, and leaders of charity organizations are beginning to take notice."

The criticisms are wide-ranging and various. A Black Panther captain in Kansas City complains that "the money is going for things like little white Girl Scouts and not to the homes for Negro orphans." A consultant in New York City says that there must be more democracy, more coordination with public programs, and more planning "related to the newer developments," like manpower training and health programs. In Boston, an Urban League official protests that blacks "have no say in the way their money is spent."

Another target of criticism is administrative cost. This ranges generally from 4 to 10 percent. Anybody who has had direct experience with fund raising programs for other purposes may well say that this cost isn't half bad; but most people have had no such experience, and tend to complain that every dollar paid for administrative costs is a dollar stolen from a needy child. The complaint is an old one, but it is getting some new and vigorous stoking.

The criticism that these community fund drives are managed, planned, and executed year after year by much the same group of people, with the result that the program itself and its priorities remain much the same, is unquestionably generally true, and generally serious. Middle-aged and elderly community leaders in 1969 understandably think of welfare needs in terms of the world as they saw it in 1959, '49, and '39. There is a clear need here for drawing two groups into the planning process at the top: the young, and the poor. They can tell where the needs are—today, not yesterday.

And maybe, especially in Megalopolis, the whole well-intended enterprise is too big, too impersonal for maximal effectiveness. To be effective, institutional charity must appeal to hearts and imaginations in terms of the personal good, done to real human beings, by one's contribution. There is no substitute for getting donors involved in something more than checkbook activity. Direct personal participation in personal ministry to persons, by the largest possible number of contributors, is human nature's own rule. For such ministry to the world, personal and direct, the churches are uniquely designed—if they but know their own design and fulfill it. Christian people getting out and *doing*, as well as *giving*: this may not be the whole answer to the growing problem of institutional charity in America, but it is that part of the whole answer which first comes to our mind; and, we hope, to many others.

1970 PASSION PLAY

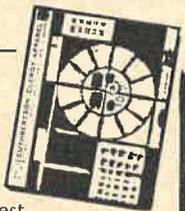
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News of the Church

Continued from page 7

the Quakers not to fund BEDC. He charged that the BEDC group was committing crime, had painted the building with stolen paint, and was teaching "black kids to hate whitey."

Francis Brown, general secretary of the Yearly Meeting, asked the Quakers to see both sides in the BEDC issue. "I fear for the Society of Friends," he stated, "if we cannot move forward because everybody has a tight hang-up." He said he hopes BEDC will receive some funds.

EUROPE

Council of Advice Meets

A meeting of the Anglican Council of Advice for Europe, set up in 1966, to coordinate Anglican affairs on the continent, was held in London with clerical and lay delegates from the various jurisdictions present.

It had been called to put into effect a resolution passed at a joint conference held last spring in Ostend, Belgium, calling for the merging of the British and American jurisdictions "with all deliberate speed" into a united Diocese of Europe. Along with this, the overlapping British and American episcopates and parishes would be coordinated.

After a discussion of the various legal and national problems involved, a resolution was adopted that urged immediate steps by the Bishop of Gibraltar and the Suffragan of Fulham to "secure the creation of a Diocese of Europe," and that requested the Presiding Bishop of the Episcopal Church to appoint a full-time bishop in charge of the Convocation of American Churches in Europe "to share headquarters and to work with the British bishop or bishops appointed to the Diocese of Europe, as a step toward the complete unification of the three Anglican jurisdictions in Europe."

Those attending the London meeting included: The Rt. Rev. J. Brooke Mosley, Bishop in charge of the Convocation of American Churches in Europe; the Rt. Rev. Stanley Eley, Bishop of Gibraltar; the Rt. Rev. Alan Rogers, Suffragan Bishop of Fulham (Northern and Central Europe); the Very Rev. Sturgis Riddle of Paris; Mr. George Snyder of Munich; and Mr. Lee Wakeman of Geneva.

LUTHERANS

LCA Rejects Manifesto

Meeting for the first time since James Forman posted copies of the Black Manifesto on the doors of the New York headquarters of the Lutheran Church of America, the church's executive council termed the "political philosophy" of the

document "unacceptable." Mr. Forman had demanded \$50 million from the LCA for reparations.

The 33-member LCA council recommended that church funds "ought not to be given" to the BEDC "or any other organization whose goals, purposes, or tactics are incompatible with the poverty and race relations social statements of the Lutheran Church in America. One cannot separate the fundamental philosophy (manifesto) of the organization and its program," the council stated, adding that it is confusing to enter into discussion on the ambiguous concept of reparations. The council did note that "serious consideration must be given over the next few months to developing the financial program of the church to the courses of action relating to social need, as well as to further appropriate funding of organizations designated for minority group economic development."

A campaign called ACT (Act in Crisis Today) is currently underway and some funds from this source are expected to be diverted to minority group projects. An LCA representative said that several million dollars are already being used for various minority aid programs throughout the U.S.

SOUTH AFRICA

Exclusion of Pupil Causes Uproar

Diocesan College, an Anglican private high school and one of the leading educational institutions in Capetown, is in an uproar over a recent decision by the school's council to exclude a student because of his color [TLC, Nov. 16]. In an unprecedented move, the senior boys of the school have circulated a petition protesting the decision, which was revealed at a meeting of the Anglican Synod in Capetown. Of the school's 380 senior boys, 250 signed the petition the first day it was circulated.

The boy in question is colored and the son of an Anglican priest. His exclusion was on racial grounds, the student petition states, adding that this means the school "is no longer a Christian, democratic institution." The issue is complicated by the fact that the chairman of the school council is the Most Rev. Selby Taylor, Archbishop of Capetown and an outspoken opponent of racial segregation. He has refused comment on the incident publicly but it was learned unofficially that he approved the boy's admission and was outvoted by the other members of the council.

The student petition was to be given either to the archbishop or to the master of the school. The faculty members also planned meetings to discuss the situation and it is believed that most of them are frankly critical of the action of the council in the matter.

Briefly...

■ John Boukis, 68, an elder of the Greek Protestant Church in Piraeus, Greece, was arrested on a bus in Athens for distributing "Gospel tracts" to fellow passengers. The tracts, reportedly reprints of Bible verses with no sectarian comment, were published by the American Mission to Greeks, Ridgefield, N.J. The district attorney in Athens is said to have admitted that the leaflets were "non-proselytistic," but reportedly complained that there was a printed address to which people could write for further information and literature, "which could very well be of a proselytizing nature."

■ A controversial protestant woman theologian, Mrs. Dorothes Soelle, 40, divorced with three children, and former Benedictine Roman Catholic priest, Edmond Steffensky, 36, a recent convert to Protestantism, were married in Cologne. Both are founders of the so-called "political night prayers" in Cologne, which have been denounced by both Roman and non-Roman Catholic leaders as being "political demonstrations to promote revolutionary demands." Meanwhile, the Cologne Archdiocese officials have filed proceedings against the former Benedictine for insulting the church in a recent newspaper interview. Mr. Steffensky's interview was sharply critical of alleged conditions in the church and in its religious orders. "It is simply not true," the former priest said, "that Roman Catholic priests are not married. They are married to thousands of things, including good eating, and drinking, masturbation, girl friends, and homosexuality."

■ The English branch of Church Army has opened a drug addiction center, the first of its kind in London and only the second in England. Located near the CA's headquarters in northwest London, the center will stress prevention of drug addiction rather than treatment and care of those already on drugs. Capt. Michael Comber, director, said the center will be capable of serving 26 persons at a time.

■ A rebuilt church at the ancient site of the Abbey of Bec, in Normandy, France, closely associated in early times with the English Archdiocese of Canterbury, was dedicated on All Saints' Day. The Anglican clergy of Canterbury and in France were special guests at the dedication. Dean Riddle of the Paris Cathedral represented the Episcopal Church.

■ Approximately \$100,000 had been pledged, as of Oct. 28, to the Episcopal fund of \$200,000 for black economic development that will be given to the National Committee of Black Churchmen for distribution. Some \$32,000 in cash had been sent to church headquarters.

December 7, 1969

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BOOKS

HOPE FOR OUR BROKEN WORLD. Edit. by Kay Lathrop Schuster. Christopher Publishing House. Pp. 156. \$4.95.

Within the covers of this small but valuable book will be found 88 "practical, constructive articles by religious and lay leaders of all faiths." Bishops of three different communions have written introductions. The book is divided into two sections—"Overcome Prejudice and Hate" and "Learn to Love and Respect." The articles by some of the great leaders of the past and present set forth the thought of love and brotherhood and the ways by which these ideals may be realized. Everyone will not find every article helpful but everyone will find many of the articles of genuine assistance in coming to grips with prejudice, for instance, and with other ideas which divide the human race. Some of the psychological insights penetrate in depth.

The editor, Kay Schuster, has rendered a service to all in compiling *Hope for Our Broken World*. If one wants to improve his outlook on humanity, then he should read this book.

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

* * * *

ENVIRONMENTAL MAN. By William Kuhns. Harper & Row. Pp. 156. \$4.95.

William Kuhns's main theme is something he calls "Interface." Interface is a word that describes the process by which the world lets man know who he is by contact with it. As such there are not inherent value judgments, merely an interpretation of the effect of environment upon man and man upon environment.

The examples used to describe interface go from the relationship that exists between a man and bicycle to man and the shopping center. The bicycle controls man insofar as it demands balance and power from man but it in turn is controlled by man in its direction and speed. The shopping center is the child of our automobile culture and shows us how we have moved from a cathedral-centered community to one that is scattered and fragmented.

Environmental Man is generally worth reading because of the way in which you are ultimately faced to answer for yourself the question, "Can man create constructively or will he destroy himself in his effort to be God the Creator?"

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

* * * *

LIKE FATHER LIKE SON LIKE HELL. By Robert H. Hansel. Seabury Press. Pp. 126. \$3.95.

The main point of this book is that the so-called generation gap can be explained away by positing the assumption gap. Accordingly, there are two opposing life

styles—the settled and conservative style versus the style which is searching and testing. We normally think that the older people have adopted the former and that youth has adopted the latter. But this is not always so. Some young people are as settled and conservative as the GOP and Sunday Morning Prayer. An octogenarian may be as restless as a jazz mass or a pot party. It's all a matter of basic assumptions about life. This is what divides the nation into its two opposing camps.

Robert Hansel doesn't mean to say that all is as simple as this. And he does offer some fresh insights into our problems, and some new approaches to their solution. However, *Like Father Like Son Like Hell* is a very small book for the price. One wonders why the few salient points could not have been condensed and put into an article for some periodical. And the rest of the book hardly ever becomes as fetching as its title.

(The Rev.) M. FRED HIMMERICH
St. Paul's, Watertown, Wis.

Booknotes

By Karl G. Layer

THE FAITH OF DANTE ALIGHIERI. By Geoffrey F. Nuttall. SPCK. Pp. xi, 83. 10s paper. "I find the *Divine Comedy* an inexhaustible source of inspiration and delight—exciting, alive, and real—and I want to share with others what I have found." That is the author's express purpose in these four lectures, and he succeeds very well. He writes with an infectious enjoyment, and his own prose style is rich with both quotation and comment. The book will appeal not only to the Dante scholar but also to the general reader who will find it an encouragement to discover the *Divine Comedy* for himself.

WHAT UNITY IMPLIES. World Council of Churches. Pp. 135. \$1.80 paper. In this volume, six scholars who have, in recent years, engaged in the study of the unity of the church, react to and evaluate the report of section 1 of the Uppsala Assembly of the WCC. This section, "The Holy Spirit and the Catholicity of the Church," has been regarded as a kind of theological signpost of the future, and the six essays in this book would seem to bear out such a judgment. In the context of the Uppsala discussion such questions as where discussion will lead in the future, what the relationship is between pneumatology and catholicity, between unity and diversity, what the implications of God's hiddenness for the unity of the church are, are considered. The question is asked as to what expression the universality of the church requires. And further, the relation between the unity of the church and the unity of mankind is considered, as well as the future task of faith and order and the ecumenical movement as a whole. An interesting symposium.

PEOPLE and places

Appointments Accepted

The Rev. R. James Barnhardt, former curate, St. Mark's, Venice, Fla., is rector of St. Mary's, Box 943, Dade City, Fla. 33525.

The Rev. Leo L. Barrett, Jr., former rector of St. Paul's, Newburyport, Mass., is rector of St. Alban's, Wilmington, Del. Address: 2418 Allendale Rd., Oak Lane Manor, Wilmington (19803).

The Rev. Eldon A. Bayard, former vicar of Trinity, Monmouth, Ill., is vicar of Incarnation, Gaffney, S.C. Address: Box 694 (29340).

The Rev. Arthur H. Benzinger, former rector of Calvary, Louisiana, and St. John's, Prairieville, and vicar of Grace, Clarksville, Mo., is rector of Advent, 9373 Garber Rd., Crestwood, Mo. 63126.

The Rev. Jacob B. Berlin, former vicar of St. Anne's Chapel, Damascus, Md., is staff counselor, Pastoral Counseling Centers, Suite 232, Bon Air Hotel, Augusta, Ga. 30904.

The Rev. David F. Brown, former associate priest, St. Columba's, 1251 Las Posas Rd., Camarillo, Calif. 93010, is now priest in charge of the parish.

The Rev. Frederick C. Byrd, former assistant, St. James', Greenville, S.C., is vicar of St. Luke's, 1605 Main St., Newberry, S.C. 29108.

The Rev. John R. Caton, rector of St. Mark's, Anaconda, and in charge of St. Andrew's, Philipsburg, Mont., is also rector of St. James', Deer Lodge—the three constituting a Tri-County Parish.

The Rev. Robert H. Challinor, former rector of St. Andrew's, Oakland, Calif., is rector of Holy Trinity, Covina, Calif. Address: 840 S. Donna Beth Ave., West Covina (91790).

The Rev. Ralph Channon, former rector of Holy Spirit, Gallup, and priest in charge of All Saints', Grants, N.M., is rector of St. James', Mesilla Park, N.M. Address: Box 397 (88047).

The Rev. Evan Davies, former vicar of Big Bend Missions, Diocese of New Mexico and Southwest Texas, is rector of St. Andrew's, 516 N. Alameda Blvd., Las Cruces, N.M. 88001.

The Rev. Lester L. Dobyns, former executive director of Associates for Ministries in Higher Education, Diocese of Michigan, is assistant to the Bishop of Delaware. Address: 2308 Graywood Rd., Northshire, Wilmington, Del. 19803.

The Rev. A. Theodore Eastman, former consultant with the Consultation on Renewal, Washington, D.C., is rector of Church of the Mediator, 1620 Turner St., Allentown, Pa. 18102.

The Rev. Arthur E. Gans, former curate, St. Luke's, Lebanon, Pa., and chaplain of Talbot Hall, is assistant to the rector of St. Paul's, Bound Brook, N.J., and in graduate work at Rutgers University. Address: 110 E. Maple Ave., Bound Brook (08805).

The Rev. Uly H. Gooch, former associate rector of St. Paul's, Richmond, Va., and headmaster of St. Paul's Oral School for the Deaf, is rector of St. Luke's, 211 N. Church St., Salisbury, N.C. 28144.

The Rev. Henry W. Havens, Jr., former staff member, St. Paul's, Norfolk, Va., is rector of Our Saviour, Box 73, Sandston, Va. 23150.

The Rev. Elmer D. Horstmann, former rector of All Saints', Bayside, N.Y., is vicar of St. Mary's, Shelter Island, N.Y. Address: Box 476 (11964).

The Rev. Marshall W. Hunt, former rector of Grace, Detroit, Mich., is rector of St. Anne's, 8 Kirk St., Lowell, Mass. 01852.

The Rev. Richard Lintner, is a consultant with the Division of Health, State of Wisconsin and has received an M.A. in Public Administration from the University of Minnesota. Address: 3414 Lexington Ave., Madison, Wis. 53714.

The Rev. Simon Long is vicar of Trinity, Portales, and priest in charge of St. John's, Ft. Sumner, N.M. Address: 312 S. Ave. A, Portales (88130).

The Rev. Eugene J. Loughran, former rector of St. Paul's, Monongahela, Pa., is rector of St. Barnabas', Freeport Rd. and Morgan St., Brackenridge, Pa. 15014.

The Rev. H. Gordon Macdonald, former rector of St. Mark's, Yonkers, N.Y., is rector of St. Stephen's, 439 E. 238th St., Bronx, N.Y. 10470, and executive vice president of the Westchester Council on Alcoholism.

The Rev. Allan R. Madden, former vicar of St.

Alban's Mission, Stuttgart, Ark., is director of Neighborhood Study Centers, EOA of Pulaski County, Ark. Address: 4614 Division, North Little Rock, Ark. 72118.

The Rev. Frederick C. McQuade, former rector of St. Eustace's, Lake Placid, N.Y., is rector of St. John's, Troy, N.Y. Address: 17 Locust Ave. (12180).

The Rev. John Miner, former rector of St. Bede's, Santa Fe, N.M., is vicar of Lincoln County Missions, Diocese of New Mexico and Southwest Texas. Address: Box 367, Hollywood, N.M. 88335.

The Rev. Jerry C. Monroe, former vicar of Holy Faith, Dunnellon, Fla., is vicar of St. Catherine's, Temple Terrace, Fla. Address: Box 16112 (33617).

The Rev. Raymond L. Phillips, Sr., former vicar of Ascension, Seneca, S.C., is vicar of St. Mark's, Chester, and St. Peter's, Great Falls, S.C. Address: 126 Sunset Dr., Chester (29706).

The Rev. Charles W. Saquefy, Jr., former vicar of Grace, Southgate, Mich., is assistant, St. Mark's, 1020 N. Brand, Glendale, Calif. 91202.

The Rev. Daniel E. Scovanner, former vicar of Our Saviour, Okeechobee, Fla., is part-time curate, Good Samaritan, Clearwater, Fla. Address: 125 17th St., Indian Rocks Beach, Fla. 33535.

The Rev. J. Thomas Staab, former rector of St. Mark's, Starke, Fla., is priest in charge of St. Alban's, Jacksonville, Fla. Address: 1161 Hickory Cove Dr. (32205).

The Rev. Barton Taylor, former vicar of Trinity Mission, Portales, and priest in charge of St. John's, Ft. Sumner, N.M., is vicar of Epiphany, Socorro, and priest in charge of St. Philip's, Belen, N.M. Address: Box 215, Socorro (87801).

The Rev. Joaquin Valdes, former assistant, Holy Comforter, Miami, Fla., is associate rector of Trinity Church, Washington, Hoboken, N.J. 07030.

The Rev. Walter Witte, former graduate student, Union Seminary, is a canon on the staff of Trinity Cathedral, 24 Rector St., Newark, N.J. 07102.

Seminaries

Seabury-Western—The Michaelmas quarter began with 89 students enrolled. Three are doctoral candidates, 10 STM candidates, and four in the MA program. Students include one from the Armenian Church, one from Korea, and an ecumenical exchange student from Nigeria. At an October convocation service 25 new students were formally received and were given emblems of the Trinity to be worn on their academic gowns. At the same service, D.D. degrees were given to the Rt. Rev. James W. Montgomery, Coadjutor of Chicago; the Rt. Rev. Philip F. McNairy, Coadjutor of Minnesota; and the Rt. Rev. Gordon V. Smith, Bishop of Iowa.

Schools

Shattuck School, Faribault, Minn.—The Rev. Robert L. Curry, headmaster of Lenox School, Lenox, Mass., since 1946, is to be headmaster of Shattuck School, Jan. 1.

Laitly

Miss Dorothy Kimball, former consultant in Christian education for the District of North Dakota, is consultant in Christian education for the Diocese of West Texas. Address: Box 6885, San Antonio, Texas 78209.

Trevor M. Rea, former organist-choirmaster, St. Paul's, Concord, N.H., is organist-choirmaster, St. James', Warrenton, Va. 22618.

Mrs. Robert Ware, former director of Christian education, Trinity Church, Moorestown, N.J., is director of Christian education, Holy Trinity, Box 2246, West Palm Beach, Fla. 33402.

Institutions

Seamen's Church Institute of New York—The Rev. Henry M. Crisler, former rector of St. Anna's, New Orleans, La., is a member of the chaplaincy staff for the Seamen's Institute, 15 State St., New York, N.Y. 10004.

Suspension

On October 22, the Bishop of Eau Claire, acting in accordance with the provisions of Canon 64 Section 3 (d) and Canon 53 Section 1 (1), suspended the Rev. Dwaine W. Filkins, said suspension holding until November 1, 1970.

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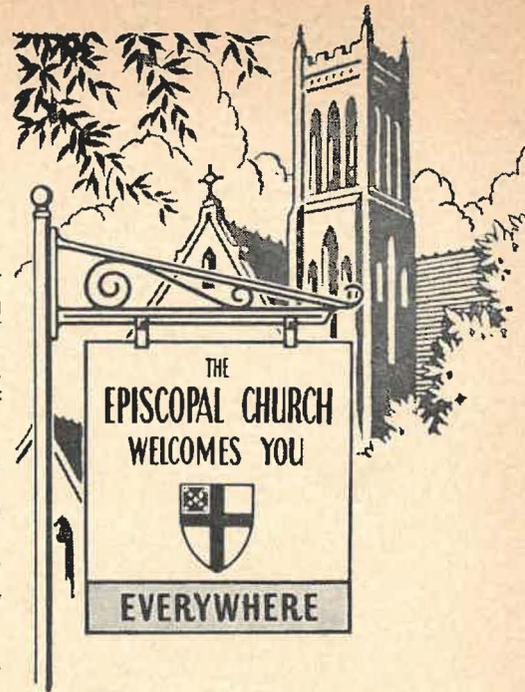
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so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

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The Very Rev. John G. Shirley, r
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HD 9; C Fri & Sat 5-5:25

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Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
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y; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
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Mon 5:30, Wed 10, Sat 9

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The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. D. E. Watts, locum tenens
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
MP, H Eu & EP

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Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &
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12:10) & HD 7:30; HS Wed 12:10; C Sat 5

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 7:30, 9, 11; HC Daily

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

RESURRECTION 115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15; Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

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

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

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, D.D.
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:50; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

SÃO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
Rua São Luiz 1231 Santo Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.66
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Jean A. Rickett, Associate
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP &
Ser (HC 1S)

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

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