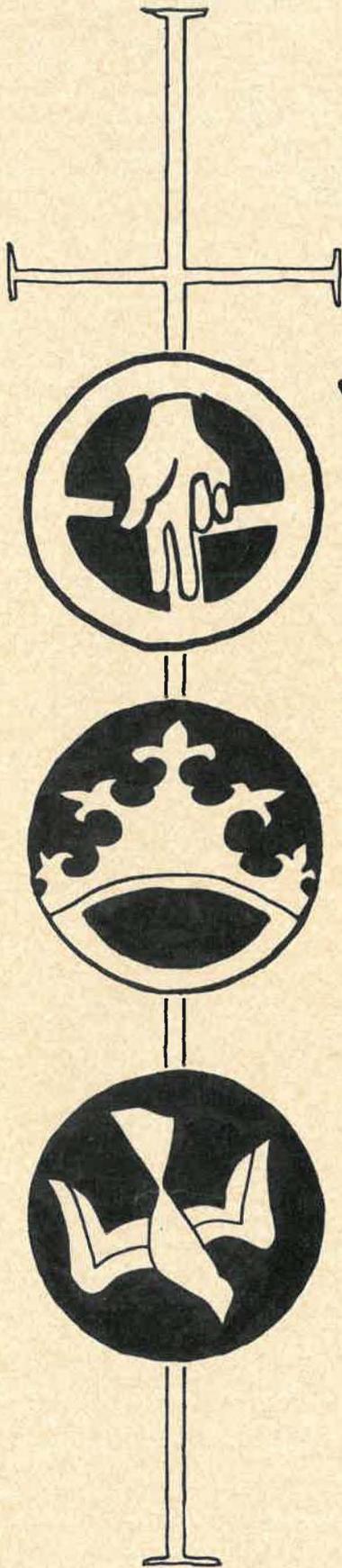


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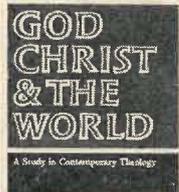
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Around



& About

— With the Editor —

Thanks to V.L.D. for this Spoonerism: "Well, you look just like the vicar's wife." "O yes; you see we are sin-twisters."

And thanks to N.G., for these church-schoolboy howlers:

"Geometry teaches us how to bisex angels."

"Luther took a diet of worms because he said, 'By God, I can do no other'."

"The Archbishop of Canterbury is a primate, and so are the gobboon, the orange-tan and the guerrilla."

A lady who wishes to be identified only as "Churchwoman" has written some arrow-prayer verses that I find very appealing, and maybe you will. Here are some:

*O God, let me not be deaf
To the sounds of Heaven,
Nor blind to the sight
Of angels in my room.*

*Pass the cup of suffering
lightly, Lord,
Pass it lightly;*

*Despite all that has gone before,
I am not ready
For the final taste.*

*My cross, dear Lord,
I offered up to you.*

*The cross I thought
So heavy and unfair.*

*But as I laid it at your feet
It vanished into gentle air.*

The International Consultation on English Texts (ICET) has done a good job with the formidable task of modern-Englishing such basic texts as the creeds, the Lord's Prayer, *et al.* (Story on page 7.) One of their renditions, however, strikes me as wrong: "Save us from the time of trial and deliver us from evil." It is a paraphrase rather than a close translation of the NT text (Mt. 6:13, Lk. 11:4), and that is unobjectionable. But a paraphrase is necessarily an interpretation, an attempt to express what is surmised to be the thought of the original speaker, and in this case I think the interpretation is erroneous. It would better read: "Save us in [rather than 'from'] the time of trial." The archetype of all Christian trials was Christ's in Gethsemane. He did not pray to be delivered from the time of His trial—He was al-

ready in it. He prayed rather that *in* this trial He might not yield to the counsel of the evil one to forsake His mission, abandon the Father's will, and save Himself from the horror. I've an idea I'll be hearing from some of you about this.

I earnestly hope and request that nobody will read the Rev. **Richard W. Pfaff's** article (on page 9) on the office of the Presiding Bishop as an attack upon the Rt. Rev. **John E. Hines**—the man, the leader, and the Presiding Bishop. Dr. Pfaff did not prepare it nor do we publish it with any such intent. It is to this very problem, and related ones, that the special General Convention at South Bend ought to address itself primarily; that was the original reason for setting it up. The MRI Commission's Report in 1967 proposed that the appropriate canonical changes be made so that the Presiding Bishop can be "the chief pastor to the whole Church and . . . chief initiator of national strategy." Until the General Convention makes such changes, the Presiding Bishop is not in any sense whatever the "head" of the Episcopal Church, nor its chief pastor in the traditional sense of the term, nor is he properly the "chief initiator of national strategy." Quite clearly, under the present Canons, the General Convention is that. Whether the Presiding Bishop ought to be is another question altogether from the one which Dr. Pfaff is discussing. The text of the intercession in the trial liturgy gives an impression of the past and present office of the Presiding Bishop which does not accord with the Canons and the realities.

A man can get carried away with an awful sense of power when he sits at an editor's desk, and here I go, taking it upon myself to counsel bishops. I have before me the annual address of the Rt. Rev. **George E. Rath**, Suffragan Bishop of Newark, to his diocese. It is devoted entirely to the care and feeding of the clergy, and is addressed to all lay people who care about the Church. I hope to publish at least an abridged text of it in a later issue. What I am presuming to do now is to suggest to all bishops that they are in the best position to speak helpfully to the laity on this subject, and that there are few subjects on which helpful communication is more

Continued on page 12

LETTERS

Most letters are abridged by the editors.

The Faith of Anglicanism

The Anglican Communion has produced the Book of Common Prayer. That alone would justify her existence, if nothing else did.

To me as a convert the Faith is the greatest event that ever happened. I agree that the Faith means a great deal to the laity; but we need to be given a clearer idea of exactly what the Faith is. The "Social Gospel" *per se* appears to me to be an *ignis fatuus*. It may lead us astray—into believing that we can be saved by works alone. One step in that direction is the astonishing theory that if we strive for personal salvation, even though it includes charity, we are somehow being "selfish." Even pagans can, and do, accept a social gospel; but it is not enough. Only the Christian Gospel will work under all conditions of personality and society; and the Christian Gospel is governed by two commandments of which the first is "Thou shalt love the Lord thy God . . ." It has been a long time since I have heard instructions on how to "practice the presence of God."

MARGARET KEPHART

Ithaca, N. Y.

The article by Fr. Dunphy certainly contains some valid sentiments and observations. But I think its general theme, that the Anglican Communion and the Episcopal Church have virtually abandoned revealed truth and Catholic Christianity, is premature, unnecessary, and dangerous.

The Prayer Book, the Articles, and the Constitution and Canons of our Church are still our official documents. These documents do proclaim the Catholic Faith. They have been ratified and confirmed by the people and clergy of this Church time and again. Furthermore, however much some may fear Prayer Book revision, this much seems clear: the new Prayer Book will probably be a better statement of revealed truth and Catholic faith than the old.

We may disagree with various actions of various conventions, and they may be inconsistent with each other and with our official formularies. But as long as the Prayer Book and the Constitution and Canons proclaim the Faith they now do, and as long as they are used by this Church, we should not beat our breasts and falsely tell the world that we have abandoned the Faith.

(The Rev.) M. FRED HIMMERICH
Rector of St. Paul's Church

Watertown, Wis.

From Vietnam

I have occasionally read in THE LIVING CHURCH defenses of American war policy in Vietnam. I am in the U.S. Army in Japan,

treating American military casualties from the war. After months of treating bleeding and screaming bodies, I would venture the simple opinion that such defenses are surely wrong. Surely as Christians we cherish life, not death. But in Vietnam one sees only broken bodies and dead spirits. I would ask anyone who defends American policy in Vietnam to consider the paralyzed and the blind, the crippled and the dying, the broken and the dead. These, for me, are the products of American policy in Vietnam.

SP/4 TERRY M. BROWN

APO, San Francisco

Church Music

As a college music instructor and a church organist/choirmaster, I cannot let the letters of Miss Thomsen [TLC, Mar. 9] or M. Nielsen [TLC, Apr. 20] go without adding my two cents worth. I think all of us must be very careful about roundly condemning, or accepting, new or different ideas without giving them a fair trial. Things of lasting value do not always make themselves immediately or obviously known. One has only to read about the selection of Bach as cantor at Leipzig, or consider the fate of Bach's music after his death. As for the use of the guitar in the church service, we might do well to remember a man named Franz Gruber. I think that many of us consider the pipe organ to be the epitome of church music and yet there are branches of the Christian Church which refuse to use the instrument due to its pagan associations.

As for enticing people into the church—why not? I think most of us have seen, all too vividly, that the church, as an organized

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DEPARTMENTS

Around and About	2	Letters	3
Books	14	News	5
Editorials	11	People and Places	15

FEATURES

Is the PB "Head" of PECUSA?	9
The Church Looks Ahead	10

THE KALENDAR

June

1. Trinity Sunday
2. Martyrs of Lyon
5. Boniface, B.M.
8. Trinity I

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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religion, is experiencing some difficulties. I maintain that if we are to compete with the secular and worldly pleasures, we had better take a note from Madison Ave. and the selling techniques. We have the greatest "product" in the universe but, unfortunately, we have to "sell" it in a manner of speaking. If I am not mistaken, the church has had to "sell" itself for many centuries. Now, I am not so naive as to believe that all who come to a "guitar Mass" are there to worship. However, I do believe that such a setting might be really meaningful for some; just as meaningful as Maunder, Sowerby, Willan, etc., may be to others. In other words, why not have something for everyone? I am not always sympathetic towards the hymns that I play on Sunday but I do believe that they may have real spiritual meaning for those who sing them. Therefore, if it helps them worship we will use them. That does not, however, stop us from constantly trying to upgrade musical taste. We must not neglect any approach to religion which will give people a really spiritual experience. Once they have had that experience they may become willing to find, or try to find, meaning in other approaches to worship.

As for that "draggy" Stuttgart, there is nothing to imply "draggy" in the tune itself. It may, unfortunately, be played that way by some.

PAUL SCHEID

Organist at Christ Church

Bordentown, N. J.

Clergymen Are Human

I have just concluded a search for a position. It has been frustrating. (I have sought employment in the so-called secular world and know how one feels in seeking employment.) The Episcopal Church cannot fail, if it continues its methods, to be a hundredfold more ruthless than any other employer.

There is a surplus of clergy — good and bad. This does not give bishops and vestries the right to treat clergy as non-descript numbers. One bishop had me come out to see him and some parishes. Six months later, I am waiting for some answer. This trip involved my use of personal funds and vacation time with no reimbursement. Another wrote me and never replied to my reply. Friends have told me about the openings this bishop had, but never the bishop. Another vestry scouted me, had coffee and rolls in my home, and never even said thank you — personally or written.

Bishops, vestries, and others interested: We lowly clergy are human. Say no, but at least say no.

NAME WITHHELD

COCU

For some time now I have been disturbed by the pronouncements of COCU. Personally, I have worked and prayed for Christian unity, but this scheme has seemed so vague and ambiguous, ignoring the faith of the Church, that it could easily set backward the cause of unity many years.

Whenever I speak to proponents of COCU, I am always told that we are not seeking the establishment of a "Super Church." However, the "COCU Summary" [TLC, Apr. 20] seemed to be doing just that, going further than any other news item I have read heretofore. Who and what are we to believe about these plans, which seemingly are to be forced upon us?

One week later [TLC, Apr. 27] you printed

a magnificent statement from Fr. Dunphy, *The Faith of Anglicanism*, which attempted to bring into focus some of the sharper issues before us, but regrettably there are many persons (vocal to be sure), who will scoff at this whole idea.

I feel that the rank and file of the laity (and a good number of clergy) are very upset about the state of affairs within the Church, and could cry out, loud and clear, "Apostasy!"

(The Rev.) ROBERT R. McMURTY
Rector of St. Dunstan's Church

Ellsworth, Me.

San Joaquin Monument

Your cover picture and accompanying story, [TLC, Apr. 13] deserve more than a passing interest on the part of concerned Churchmen. I refer to the description of Dean Malloch, a deceased priest of our Church, as "a minister" on the monument's plaque. Disguising the late Dean Malloch as "a minister," instead of honestly referring to him as a priest, is another of these attempts to place our Church where it does not belong *at present*. I am certain many share my hope that this never will change in a jet-plane, space-travel, shrinking world, where the *world Church* to which we belong is so badly needed.

Furthermore, here we find another attempt to reduce recognized religion in the United States to only three forms: those religious bodies willing to be "Protestant," unqualified "Catholic" (meaning Roman Catholic), and "Jewish," and to discourage Eastern Orthodox who do not want to be "Protestant," as well as the Polish National Catholics who do not wish to be Roman Catholic. This is a violation of the first Amendment to the U.S. Constitution, and the Fresno Chapter of Americans United for the Separation of Church and State deserves the support of every concerned Churchman.

HAROLD F. BICKFORD

Los Angeles

Faith and Unity

Your story "Bishop Dissociates Self from Merger Plan" [TLC, Apr. 20] leaves me with joy and sadness. The joy of knowing a bishop of the Anglican Church still believes in the authority of Christ and His Church. The apostolic succession and holy orders instituted by our Savior are binding until the end of time. Sadness, knowing that once again the Church will be split and torn apart.

Unity must be the goal of every Christian or we have fallen short of our bounden duty. To achieve unity, the bishops, clergy, and laity must accept commands of Christ without exception. In all my years in attending church I have never heard the Word of Christ stated in compromise. In plain simple commands our Lord instituted the doctrine of our faith. After two thousand years, are we now to believe the Anglican faith is ambiguous?

CHARLES F. PETRI

Tulsa, Okla.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

The Living Church

June 1, 1969
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NEW YORK

Black Manifesto Presented at 815

A delegation of 27 blacks presented to Episcopal Church leaders in New York City a five-page Black Manifesto [TLC, May 25] calling upon the nation's churches and synagogues to give \$500 million in "reparations" for various black projects. The manifesto warned that blacks would disrupt activities of "racist churches and synagogues" and "seize" selected religious agencies if the demand was not met. The nationwide seizure and disruption program was to start May 4, or thereafter. Heading the delegation was James Forman, director of international affairs for the Student Non-Violent Coordinating Committee, and the Rev. Lucius Walker, Jr., chairman of the Detroit Economic Development Conference and director of Interreligious Foundation for Community Organization.

Following the reading of the manifesto which calls for the "total disruption of selected Church-sponsored agencies operating anywhere in the U.S. and the world," the Rt. Rev. Stephen Bayne, vice-president of the Executive Council, said that many of the demands are ones with which Churchpeople can agree. "We believe in many of the demands and we have supported them. We believe in land banks. . . . I'm not even sure I would argue about the welfare demands. Our Church has supported this kind of thing." Bp. Bayne continued: "I don't question the morality of reparations. Christians cannot question reparations. I'm not even going to question \$500 million. Black people probably are entitled to a lot more. But it is unreasonable to think that this is the way to go about raising that amount of money from the Church. We are utterly dependent on the voluntary contributions of people. And this kind of confrontation tactic will accomplish nothing at all." He also pointed out that 20% of the Episcopal Church's national budget has been marked for projects similar to the ones in the Manifesto.

The Rt. Rev. J. Brooke Mosley, also of the Executive Council, described the method of making demands on the Church as "unrealistic" and "unreasonable," and said that it could end in destroying a good friend of the blacks.

A meeting with the Presiding Bishop to discuss the Manifesto was requested

by Mr. Walker, Mr. Forman, and their delegation.

A financial breakdown of the manifesto demands includes the following projects to be established and their amounts:

(✓) Southern land bank . . .	\$200,000,000
(✓) Four publishing and printing industries . . .	40,000,000
(✓) Four TV stations	40,000,000
(✓) Research skills center . .	30,000,000
(✓) Training center in communications	10,000,000
(✓) Organization of welfare recipients	10,000,000
(✓) National labor and strike defense fund . . .	20,000,000
(✓) International Black Appeal fund	20,000,000
(✓) Black university in the south	130,000,000

Also, the allocation of IFCO planning funds "to implement the demands of the Black Economic Development Conference" is listed in the manifesto.

Churchmen on Riverside Disruption

Church leaders in New York City gave "veiled criticism," "sympathy," "cautious opposition," "no comment at this time," or real criticism of the tactic used by Mr. James Forman in his disruption of a communion service scheduled for Riverside Church, New York City, May 4.

In his demands made in the church and to the church, Mr. Forman stated that "reparations" to the black community include rent-free office space in the church, unrestricted use of the church's FM station for 12 hours a day, and payment of 60% of the church's yearly investment income to the National Black Economic Development Conference.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, said that "the record of the churches is clear in terms of our black brethren," and warned that although the churches do not want to call on law enforcement agencies to protect them, "the rule of the law is for protection of persons against the rule of irrationality and unreason."

However, Leon Modeste, director of the General Convention Special Program, while declining to comment directly on the Riverside disruption, made an impassioned plea to the National Council of Churches' general board to realize blacks cannot wait for "persuasion" to

work, and hate having to "demand" their equality, justice, and freedom.

Dr. Dan Potter, executive director of the Council of Churches of the City of New York, said he didn't think Mr. Forman's tactic was the way to accomplish his purpose. The Rev. M. L. Wilson, president of the Council of Churches, told reporters he would not comment on the situation "at this time."

NCC

Oppose ABM System

Opposition by resolution to the deployment of the Safeguard anti-ballistic missile system (ABM) now pending before Congress was voiced by the general board of the National Council of Churches. The policy-making board for the council rejected the claim that the ABM system is necessary for national security and said its effectiveness is doubtful. The board also cited other reasons for its opposition.

The resolution was endorsed by a majority in a voice vote. The only churchman to speak against it was Dr. Dale Fiers, general minister and president of the Christian Church (Disciples of Christ). He said he thought a defeat of the ABM system endorsed by the President would undermine the prestige of the President throughout the world and hamper chances for world peace.

Crisis in "Crisis Program"

The crisis in the National Council of Churches' Crisis in the Nation program held "center stage" during a two-hour session of the NCC General Board's spring meeting. As delegates from the 33 member Churches listened to a panel presentation, heard assessments from the director of the Crisis priority, and joined in floor discussions, two problem factors became evident. First, cited by NCC President Arthur Flemming as well as Crisis director Dr. Charles Spivey and others, was the fact that the members are not providing sufficient financial backing for "meaningful council thrusts" in racial and urban problems. Second was doubt among black churchmen that the council and its members know the full magnitude of the crisis or are prepared to respond in a non-bureaucratic way.

The Crisis in the Nation program was launched last year as an ecumenical attempt to help alleviate ghetto problems, overcome white racism, and plan urban

renewal. Its general work received \$240,000 in 1968 from church bodies, an amount separate from some \$200,000 set aside for ghetto investment from uncommitted capital funds. At the time of the board meeting, only \$166,640 had been pledged by churches for 1969.

Dr. Flemming noted that a decision had been made to incorporate the Crisis program within the "regular budget" of established NCC units in 1970. He raised questions about what such action says in light of continuing need to attack racism and urban dilemma. He suggested that one implication of the situation was that the council, as organized, "cannot maintain a sustained drive in the social action arena."

Views of black churchmen were presented by the Rev. Metz Rollins, executive director of the National Committee of Black Churchmen, and the Rev. Lucius Walker, Jr., executive director of the Interreligious Foundation for Community (IFCO). Mr. Rollins said that there are black doubts that white churches are committed to an ecumenical response to problems. He called division of church ghetto investment programs "scandalous." Blacks find a "credibility gap" between actions and the NCC-endorsed priority statement on the crisis program, he said. His emphasis was on the question, "What role can the churches and the NCC play?" Noting a lack of consensus in black churches, he sketched the first steps:

(✓) Realize that things are going to get worse in the national crisis before they get better;

(✓) Be willing to restructure the NCC to make it an effective ecumenical agency;

(✓) Reallocate church funds and redirect use of staff. He said that one black caucus intends to fight future church grants to the NCC unless there are signs of real change;

(✓) Bring black churches into the planning and work to strengthen black church bodies;

(✓) Make good the church commitments to IFCO.

Mr. Walker said that white churches simply do not know a crisis exists because they are not sufficiently touched in "guts and soul" by the problems. The IFCO director said the churches continue to have a bureaucratic understanding. If there were genuine understanding, he said, there would have been no need for a special Crisis priority in the beginning. He also said that the black community is on the verge of exploding, and documented this assertion by noting the recent National Black Economic Development Conference in Detroit. The meeting [TLC, May 25], which was closed to whites, made several points clear, Mr. Walker said:

(✓) Capitalism has not worked for blacks. The Church has been a party to a system that eats away at minorities and supports the 200 families who control US wealth, he said, adding that there were

many calls for community control and socialism;

(✓) Black America must rid itself of "piecemeal programs" which are inadequate to solve problems, and work for a total revamp of approaches;

(✓) Sufficient resources must be forthcoming to permit blacks to create structures and control productions in their communities.

There were many responses from the floor to the speakers. After a delegate from Louisiana made an appeal which to some sounded like a plea for "gradualism," the Rev. Leon Modeste, director of the General Convention Special Program for the Episcopal Church, declared that "gradualism means absolutely never." He said that blacks cannot wait for persuasion and are "demanding" equality, justice, and freedom. American society, he told the NCC, is "decadent" and must have some new blood. "It is a question of whether America is going to survive."

No voices were raised in disagreement when a delegate said proceedings seem to indicate that the "NCC approach to the crisis in the nation has failed."

End Tax Exemption on Unrelated Business

The National Council of Churches and the Roman Catholic Bishops of the U.S. have asked the federal government to end church tax exemption on income received from businesses unrelated to religion. The unprecedented move was announced in New York City and Washington, D.C., and a notice of it was sent to the House Ways and Means Committee now writing draft legislation on tax reforms. Unaffected, according to the statement, would be income from any enterprise undertaken by a church in direct relation to a religious function, such as publishing houses, nursing homes, hospitals, and schools. Also remaining untaxed would be investment income from endowments, dividends, most rentals, and funds produced by financial portfolios. The aim is to stop churches from operating trades or business, such as factories and hotels, with a tax advantage.

The Synagogue Council of America, composed of the three major branches of Judaism in the nation, was expected to consider the approval some time this month.

The U.S. Treasury has made recommendations aimed at closing the Clay-Brown loophole in which churches can "purchase a business on credit, lease its assets to an operator for five years or less, receive the business profits as rent, and use such rent to pay the purchase price." To correct this, the Treasury has proposed taxation of all dividends, interests, rents, royalties, and capital gains to the extent that such income comes from debt financed property.

COLORADO

Bp. Thayer Elected

The Rt. Rev. Edwin Burton Thayer, D.D., who became Suffragan Bishop of Colorado in 1960 and is presently the ecclesiastical authority of the diocese, was elected Bishop of Colorado at a special election convention in Denver on May 8. His election took place on the second ballot in which he received 73 votes in the clerical order and 233 votes in the lay order. Bp. Thayer is 64 years of age. A complete list of the candidates will be published in a later issue.

WASHINGTON

Black Church/Theology

The Black Messiah and the Black Revolution was the subject of a talk given by the Rev. Albert B. Cleage, Jr., at Georgetown University, Washington, D.C. Mr. Cleage, pastor of Detroit's Shrine of the Black Madonna (formerly the Central United Church of Christ) and a leading black separatist militant, was keynote speaker at a two-day Black Church-Black Theology Conference sponsored by the Graymoor Ecumenical Institute of the Georgetown University department of theology.

To several hundred persons, Mr. Cleage propounded his theory that records indicate that the Israelites were a black nation and Christ a black nationalist born at a time of Roman oppression who, like black leaders in America today, sought to bring his fragmented people together. The Detroit pastor also advocates a new black Christian theology predicated on the foregoing, to replace the "slave Christianity" that has been taught to Negroes. "The latter offered only the hope of the individual salvation in heaven," he said, "while the new theology calls for blacks to get together as a nation in this world."

CPF

New Chairman Elected

The Rt. Rev. William F. Creighton, Bishop of Washington, was elected chairman of the board of the Church Pension Fund, replacing the Rt. Rev. J. Brooke Mosley, Jr., chairman of the board since 1963. Bp. Creighton became a trustee of the Fund in 1960, and was vice chairman at the time of his recent election as chairman.

CENTRAL AFRICA

Rhodesia Bars Bishop

A bishop whose diocese embraces all of Botswana and half of Rhodesia has been denied government permission to enter Rhodesia. American born, the Rt. Rev. Robert H. Mize was ousted last

summer from the Diocese of Damaraland in South West Africa, by the government of South Africa and later was assigned to Matabeleland, part of the Province of Central Africa.

The Rt. Rev. K. J. F. Skelton, Bishop of Matabeleland, disclosed that his assistant bishop had received a letter from the government last March stating that he would not be permitted to enter Rhodesia. He said a subsequent appeal to the government to rescind its decision had been rejected.

Bp. Mize told newsmen that the South African government had advised him that he could return to South West Africa only if he refrained from involving himself in political activities. He said his ouster from South West Africa had come about because of pastoral contacts with young people after they had illegally left the area. The South African government never explained its reasons for ordering the bishop out of his diocese. The bishop branded the conditions stipulated for his return unacceptable because they were too vague and he would be constantly faced with the danger of expulsion.

ARMED FORCES

"Guerrilla Warfare" Noted

A resolution deploring a "kind of guerrilla warfare" within the Church against the chaplaincy was adopted at the annual convention of the Military Chaplains Association, meeting in Seattle. The resolution said "a small core group within each Church body" is boring away not only at such issues as Vietnam, Selective Service, civil disobedience, and "foreign involvements," but also at the military chaplaincy. It urges a closer relationship between the association and the Churches to help remedy the situation. Adoption of the resolution came after speakers had stressed the importance of chaplains to the armed forces. Among them was Dr. Karl B. Justus, the association's executive director.

The association's 1969 Citizenship Award was presented to Gen. Harold K. Johnson, ret., who spoke out against critics of the so-called military-industrial team in the United States. He warned that the danger of public policy being set by a scientific-technological elite is as much to be feared. Asserting that there is a "massive attack against the military-industrial complex," Gen. Johnson placed the blame for the erosion of confidence in the military establishment. "I would suggest that much of it comes from our great universities and some of it comes from individuals with close associations with our great universities," he said. He told the chaplains: "We must be alert to infringements upon our democratic process by the military-industrial team and we must avoid capture of public policy by a scientific-technological elite. I say categorically that during my four years

as a member of the Joint Chiefs of Staff, civilians controlled the defense establishment and they were not militarists."

Rear Admiral James W. Kelly, chief of the navy chaplains and a Southern Baptist, told convention delegates that he had observed a variety of religious responses among servicemen in Vietnam. He found, he said, the men more eager for the liturgy and sacraments of the Church, holding them firmly to their religious principles and beliefs and spending more time reading the Bible. "Another response is the kind of great humanitarian outreach," he said. "The men would come in from long patrols, tired and muddy, wet and hungry, yet they would go right from these long patrols into a village where they would help build an orphanage or hospital. Or they would take everything they had and reach out in compassion to some of the people of South Vietnam. I think this is a religious response. It shows the real strength of character of these young men of America today."

Another speaker, the Rev. William Treacy, pastor of St. Patrick's Roman Catholic Church, Seattle, said the encouragement of the G.I. to help orphans is necessary for the G.I. in his future role in society. "It will help him remain a sensitive human being when he returns to civilian life."

In the final business session, Dr. James Roy Smith, Col., USAR, and pastor of Central Lutheran Church, Arlington, Va., was re-elected president. The 1970 convention will be held in Chicago.

ROCHESTER

Ecumenicity in Marriage

A papal blessing was added to the recent marriage of Nancy Louise Rockwell and Michael Kevin Consedine in St. Stephen's Episcopal Church, Rochester, N.Y. Mrs. Consedine is the daughter of the Rev. James A. Rockwell, rector of St. Stephen's, who read the marriage service. The betrothal service was read from the Book of Common Prayer by a Roman Catholic priest with special dispensation from Rome. The final blessing was given by the Rt. Rev. George W. Barrett, Bishop of Rochester.

ECUMENICAL RELATIONS

"Tentative" Approval Given on Common Texts

A major step in agreement on a common form of worship for English-speaking Christians was arrived at in London with the "tentative" approval of new translations of the Lord's Prayer, the Apostles' and Nicene Creeds, and the *Gloria*, by representatives of major Christian Churches. Culminating several years of study by Anglican, Roman Catholic, and Protestant scholars in Australia,

Great Britain, the United States, Canada, and elsewhere, the next texts will be used experimentally for six months before further action is taken.

The version of the Lord's Prayer is a translation based on the Greek text of the prayer as found in Matthew's Gospel rather than that contained in the Gospel of Luke:

Our Father in heaven; / glorify your name, / your kingdom come, / your will be done, / on earth as in heaven.

Give us today our daily bread.

Forgive us our sins / as we forgive those who sin against us.

Save us from the time of trial / and deliver us from evil.

For the kingdom, the power, and the glory are yours now and for ever.

Official Anglicans in the study group include: Canon A. O. Barkway, Scotland; Canon Geoffrey Davies, Wales; Canon R. C. D. Jasper, England; Dean G. Mayes, Ireland; the Rev. Drs. Massey H. Shepherd, Jr., and Charles W. F. Smith, the United States.

[As space permits, TLC will carry the versions of the other texts in future issues.]

ORGANIZATIONS

IFCO Supports Manifesto "In Principle"

Directors of the Interreligious Foundation for Community Organization (IFCO) have given their support to the principles and program of the Black Manifesto calling for \$500 million in "reparations" from the nation's white churches and synagogues. They said they would seek \$270,000 to help implement the manifesto. [TLC May 25].

The manifesto was adopted by the National Black Economic Development Conference. Although the meeting was convened by IFCO, the NBEDC and IFCO have decided to continue as separate organizations. IFCO had been asked by the conference to provide staff and all its unused funds to achieve the demands made by the Manifesto. While IFCO has occasionally supported militant community organizations across the country, it has done so as a channel for funds from major religious bodies and agencies. The IFCO board of directors is comprised of church executives and local community organization leaders. If the interreligious funding organization had complied totally with the Manifesto's demands, it might have had to go out of existence, as one of the demands included the turning over of all unused IFCO money to the black conference leadership. Another demand could have had the effect of using IFCO's staff as conference staff.

The Rev. Lucius Walker, Jr., IFCO executive director, explained that churches giving funds to his organization would

be able to specify that their contributions would not be used for NBEDC work.

A particularly touchy point in the matter is that the Black Manifesto calls for "total disruption" and seizure of churches, synagogues, and religious agencies around the world if the demands are not met. That tactic has been frowned upon by many of the executives of religious bodies supplying funds for IFCO. The IFCO decision has avoided any direct comments on the "disruptive" methods proposed in the manifesto. IFCO directors also said that no IFCO staff member could serve on the steering committee of the NBEDC. According to one report, Mr. Walker, as convenor and chairman of the Detroit meeting, had been named chairman of the black conference's steering committee.

Of the \$270,000 IFCO said it would seek to raise for the working of the Manifesto, \$195,000 would go for field staff, \$30,000 to launch a United Black Appeal, and \$45,000 for printing, travel, and other material expense.

The Executive Council of the Episcopal Church is one of the several members of IFCO.

Episcopalian Heads Project Equality

A Detroit attorney, John K. Cannon, has been named chairman of the national Project Equality Council. The 36-year-old lawyer succeeds the Rev. Harold K. Schultz, a former National Council of Churches executive. Long active in civil rights and church affairs, Mr. Cannon is a vestryman of St. John's Church, Detroit and a board member of St. John's Community Services, a neighborhood action organization.

The Rev. Bennie E. Whiten, deputy director of the New York City Mission Society, was elected vice chairman of the PE council. Mr. Schulz is chairman of Project Equality's national inter-religious advisory committee, succeeding James Henderson, Jr., executive director of Connecticut Project Equality.

The Project Equality Council is the governing body for 17 state and regional offices of the interfaith movement whose objective is to use economic power of religious institutions to bring about equal opportunity in employment.

EXECUTIVE COUNCIL

Lutheran Talks to Begin

The Episcopal Church and the Lutheran Council in the USA have announced plans for the beginning of a series of discussions "to explore the problems that exist between the two communions as a step toward deeper dialogue." The meetings which will begin in Detroit, Oct. 14-16, will be held on a two-a-year basis until four or five meet-

ings have been held. At that time there will be a review of the progress made and a consideration of future plans. Both Churches are participating in discussions with the Orthodox and Roman Catholic Churches.

The Episcopal delegation will include: The Rt. Rev. Richard S. Emrich, the Very Rev. Harvey H. Guthrie, the Rev. Messrs. Lynn C. Edwards, Reginald H. Fuller, John W. Hildebrand, Enrico C. Molnar, Jules L. Moreau, and Robert H. Whitaker; Mr. J. L. Pierson, attorney; and Mr. Peter Day, ecumenical officer.

VIRGINIA

Bishop to Take Leave

The Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, will take a leave of absence of not less than six months, beginning in mid-June. In his absence, the Rt. Rev. Robert B. Hall, coadjutor, will be the ecclesiastical authority in the diocese.

Bp. Gibson, in making the announcement, said that this would be a total leave in that he would not be performing any of his extracurricular duties as president of the Virginia Council of Churches, chairman of the Joint Commission on Ecumenical Relations of the Episcopal Church, and member of the executive committee on COCU, among others. However, he will preside over the special council of the diocese Sept. 16, which will elect a new suffragan bishop.

Bp. Gibson plans to be abroad this summer, returning to his office Jan. 1.

MISSOURI

"White Racist" Vandalism Charged

An Episcopal priest who ministers in St. Louis's south side has charged that "white racist" winter vandals have virtually destroyed his parish's 60-year-old summer camp near Allenton, Mo., causing some \$20,000 worth of damage.

An inspection of St. Stephen's-in-the-Hills by the Rev. William L. Matheus, priest in charge of St. Stephen's Church in St. Louis, revealed that the camp's dining hall and kitchen, valued at \$15,000, were burned to the ground, with all contents a total loss. He said that nine other cabins and dormitories were severely damaged and racist obscenities scribbled on walls and ceilings. Electric wiring throughout the camp area had been cut down, and linen and bedding that had not been stolen had been ripped and tossed into the woods.

St. Stephen's-in-the-Hills is located 35 miles from St. Louis. It is owned by St. Stephen's Church, an inner-city parish which in recent years has been closely aligned with several militant civil rights groups. For the past eight years the camp

has been operated almost exclusively for black youth living in the south side public housing community.

RELIGIOUS ORDERS

Abbot Elected at Priory

In accordance with plans previously announced, the election of a new abbot took place at St. Gregory's Priory, Three Rivers, Mich. Elected was Dom Benedict Reid, OSB, prior of St. Gregory's for the past 14 years. In his new position he will govern the monastery, now known as St. Gregory's Abbey, independently of the Abbot of Nashdom in England.

Presiding over the election were the Abbot of Nashdom, the Rt. Rev. Augustine Morris, OSB, and Dom Patrick Dalton, OSB, a former prior of St. Gregory's. These men had come from England for the occasion. The election was duly ratified by the Bishop of Northern Indiana, the Rt. Rev. Walter Klein, episcopal visitor to the community.

The Abbot of St. Gregory's was installed by Bp. Klein on May 9.

ROMAN CATHOLICS

Gain Lowest in 25 Years

Roman Catholics in the United States last year numbered 47,873,238, a gain of 404,903 over 1967—the smallest increase in a quarter of a century. The figure was emphasized by the continuing decrease (7,852) in the number of converts. The 102,865 new adult members of the Church received in 1968 was the lowest number since the 115,214 received in 1947. These statistics are contained in the official *Catholic Directory* for 1969.

In addition to the decrease in converts, the volume lists, as in previous years, declines in the numbers of infant baptisms, priests, brothers, and sisters, and in elementary and high-school enrollments.

CENTRAL NEW YORK

Bp. Higley Dies

The Burial Office and Eucharist were held in St. Paul's Church, Syracuse, for the Rt. Rev. Walter M. Higley, retired Bishop of Central New York. Bp. Higley, 70, died May 4. He had retired last February.

The bishop had been in the Diocese of Central New York for over 40 years, with his early cures in Jordan and Port Byron. He was then rector of All Saints' Church, Johnson City, 1929-43, when he was named archdeacon and secretary of the diocese. In 1948, he was elected Suffragan Bishop of Central New York, coadjutor in 1959, and became diocesan in 1960. Bp. Higley was chairman of the Presiding Bishop's commission for

Continued on page 12

Richard W. Pfaff

Is the PB "Head" of PECUSA?

"Obviously it is necessary that there be a spokesman for the Episcopal Church as a whole. But that this person—the Presiding Bishop—should be regarded as possessing a status of the same order as, but in a sense above, that of diocesan bishops, seems to me neither necessary nor desirable."

I WANT to ask a question which has probably been put into the minds of many by the petition in the Prayer of Intercession of the proposed liturgy, "For Bishops and other Ministers, especially for N., our Presiding Bishop; N. (N.), our Bishops, and those who serve Thee in this place": namely, how did the office of Presiding Bishop come to have the theological status implied in this petition? Of course it is true that all roles in the Church of Christ are "theological" roles; this is made clear by Paul in I Corinthians 12, and it is indeed implicit in the very idea of liturgy. But the language of the petition quoted above suggests either a hierarchy — Presiding Bishop, diocesan bishops, parish clergy — or else two kinds of bishops, presiding and diocesan. In other words, a special sort of theological role is implied for the Presiding Bishop, and we need to inquire whether this implication is, first, justified, and secondly, desirable.

Nothing in the Constitution and Canons leads to the implication of the proposed petition. There is no hint of any extraordinary role in the three-fold ordained ministry as presented by the Prayer Book Ordinal. In the Prayer Book itself the only mention of the Presiding Bishop is in carrying out the function stipulated for him in Canon 2, section 4: to "take order for the consecration of Bishops, when duly elected"; and in that one mention, the Form for Consecrating

Bishops, it is specified that the Presiding Bishop's place may be taken by "some other Bishop appointed by the Bishops present."

The real precedent for the petition in the proposed liturgy would seem to be the Roman Canon, where prayer is made for "our pope (*papa*) N. and our bishop (*antistes*) N." Here the implication of a two-fold episcopal order, pope and (diocesan) bishop, is clear — an implication which, I think, most Anglicans would wish to reject, especially in view of the background of the phrase. Though it is found in mass texts from at least the sixth century, and is thus irreproachable on grounds of antiquity, the distinction between the two "kinds" of bishop, expressed by the two different words "*papa*" and "*antistes*," is particularly noteworthy in view of the first Vatican Council's definition of the pope as "universal ordinary." I am not claiming that the intention in the minds of our liturgical revisers was to promote the Presiding Bishop to the position of "universal ordinary," much less that our revisions should be marked by a rabid aversion to anything Roman! But I do fear that we are increasingly in danger of thinking of the Presiding Bishop as "head" of the Episcopal Church, a view which is strongly furthered — *Lex orandi fiat legem credendi* — by the petition in the proposed intercessory prayer.

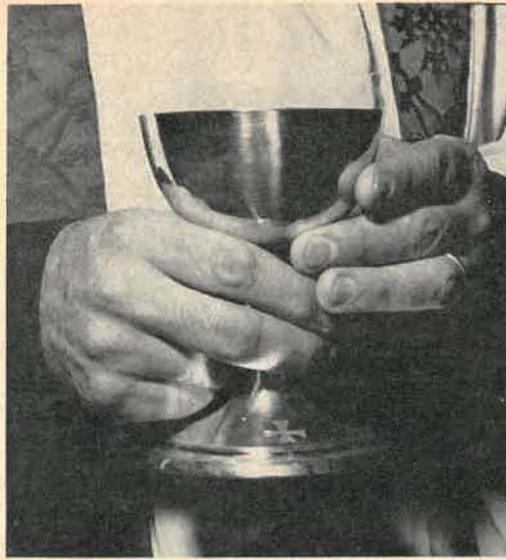
I have noted with dismay statements being issued by the Presiding Bishop, or by the Executive Council, of a kind which are definitely "pastoral," i.e., which should come from the "*papa*" of each diocese. I hasten to say that I have

no quarrel with the position taken by most of these statements, and that my objection is only that these statements come from a source which seems to me to have no justification, canonical or theological, for speaking to me pastorally.

OBVIOUSLY it is necessary that there be a spokesman for the Episcopal Church as a whole, as well as a coordinating executive arm; and it is probably desirable that this should be a personal rather than a committee function. But that this person — the Presiding Bishop — should be regarded as possessing a status of the same order as, but in a sense above, that of diocesan bishops, seems to me neither necessary nor desirable. The American Episcopal Church has specifically declined, whether wisely or not, to have archbishops. It has also chosen (unwisely, it seems generally to be thought) to require the Presiding Bishop to resign his jurisdiction on election to that office. It would thus seem clear that the Presiding Bishop is not meant to function in any sense as an ordinary, nor to stand in any "internal" pastoral relationship to the Church (as opposed to the "external" ones such as executive coordination) beyond that of normally presiding at the consecration of bishops.

I would hope that the intercessory petition in the proposed liturgy can be altered in such a way as to reflect both the formularies of our Church, constitutional and liturgical, and a full understanding of the uniqueness of the diocesan bishop in the polity for which, in the preface to our Ordinal, we make such high claims.

The Rev. Richard W. Pfaff, Ph.D., is assistant professor of history at the University of North Carolina.



NURSING HOMES

THE CHURCH LOOKS AHEAD

By WILLIAM C. WILSON

AN interesting experiment in the Church's "Outside Ministry" is being worked out in the Boston area, and the experience of three years in this work has confirmed my feeling for the need of this ministry. I refer to the ministry to nursing homes. This outreach was set up as an ecumenical venture and is known as the Protestant Ministry to Nursing Homes. All the protestant churches in Brookline, and the Diocese of Massachusetts, contribute to the work.

Nursing home patients or guests (I call them patients because you have to be patient to adjust to this new life) have a built-in loneliness partly due to a feeling of abandonment by the outside world and partly due to the realization that this is the last stop. The next station is the terminus "death." It is against this background that the loving understanding of the churches involved in this ministry is most needed. There is no substitute for it.

There needs to be a longer period of planning and the establishment of policies to meet the needs if the churches are to do more than scrape the surface in this field. It is important for us to bear in mind that the needs of people, spiritually and physically, change from day to day, and what works out in one home may not work out in another; indeed

The Rev. William C. Wilson is in charge of the ministry to nursing homes in the Diocese of Massachusetts.

what worked out last week, such as a religious service, will not be so successful another time in the same home. Patients may have changed, the span of interest may be too short, the very mechanics of the service too cumbersome, the timing may be wrong; in fact there may be many reasons which don't come to mind. Therefore, much of this ministry has to be "played by ear" and one must be prepared to do extra things (services, etc.) when the opportunity presents itself. This is essential. Staff counseling has become part of my work. Ecumenical services have been held in the nursing homes and have turned out well, and they are well received by patients and staff.

ONE of the most complicated aspects of my ministry is trying to help people get into nursing homes. Here, I deal in most cases with a naturally reluctant patient, an anxious and sometimes suspicious family, and in most cases very little money. This is a time-consuming process which can, however, be very gratifying if it meets with success.

The involvement of people has been and is a great problem, for to be of any use at all people must not only be aware of the needs in the nursing homes but do something about them. The "wishing well" in which people put nicely wrapped presents of a useful nature (for example: brush and comb, wash cloths, note paper, stamps, pens and pencils, mirrors, in fact all those little needs that are almost impossible to get) has been greatly appreciated and does involve outside people.

One church, Grace, Newton, makes useful items and provides books. In all, I have distributed over 500 gifts in the Brookline, Allston, Brighton, and Newton areas.

It has been difficult to work out a visiting program for many reasons. One of the chief reasons is that the friendly visitor does not like what he sees. Older people are sad and don't have very much going for them. The visitor may see in them a mirror of himself in the years that lie ahead. Another reason is, I think, a fair one, and that is that the managements are not always too keen on having people descending on them disrupting the daily routine. They also have to cope with colds and flu. The very best method discovered, so far, is for a visitor to call on one individual and minister to the needs of the new-found friend.

A curious side effect has come up. It is very difficult to find out what churches the patients belong to. In many cases they are confused, I think because their church-going days are a long way off or they don't want to tell anybody. So, I do the best I can. Very often after they get to know and trust me I will be told. It is wrong and frightening to barge in demanding to know any patient's ecclesiastical connection.

THERE are two needs that must be met in the future. One is at the moment being met in the Boston area through the radio ministry from the Cathedral Church of St. Paul, the evening service from Trinity Church, Boston, and the services

Continued on page 12

EDITORIALS

The Black Manifesto

NOW is the time for all good white Christians and Jews to keep their cool about the "Black Manifesto" demanding \$500 million from their churches and synagogues for "reparations." The demand is preposterous, the tactics and manners used thus far by its promoters exasperating, and willfully so. What we fear more than anything else is a massive and bitter backlash response which will say "a pox on all of them"—meaning all American blacks. It is imperative therefore that this most basic statistic be fixed in the foreground of public attention: There are some 20 million Negroes in this country, and exactly 187 of them, attending a conference in Detroit, voted for this ultimatum. That doesn't add up to much of a fraction. It can hardly be called a black-community thing. Undoubtedly many more than these 187 Negroes approve of the demand, but all together they cannot number more than an infinitesimal minority. It is not reasonable or realistic to expect the majority to repudiate this minority and denounce it. Most American blacks are non-violent and law-abiding but they are also deeply aware of their grievances and determined to claim their full share of their American inheritance. They see that their militant brothers are at least out there fighting for redress of their wrongs, and they may properly ask: Who else is?

Extremism in the pursuit of a hearing seems unavoidable in some situations, and this largely explains (without justifying) the Black Manifesto, or so we think. Try on this analogy for size and fit: Good solid citizen Mr. A is sitting at his office desk, when B, one of the hired hands, comes in to present a claim for what he considers back pay owed to him. He begins the parley by punching Mr. A on the nose. There are two possible explanations: (1) He is a crazy brute who should be locked up, and/or (2) he's trying to get Mr. A's serious attention and feels that this is one way to do it. If Mr. A is a big man in soul and sense he will calmly bethink himself that just possibly explanation 2 is correct. He may never have realized that he was giving B the brush-off in the past, but the man in the boss's chair can afford to be deaf to what he doesn't want to hear. The punch on the nose can bring to him this message: B is here and begs to be heard. Whether Mr. A gets the message is determined by his own intelligence and character.

Bishops Bayne and Mosley responded with exemplary understanding when they met with the delegation that presented the Manifesto to the Episcopal Church. They warned their visitors that such tactics could cost their cause some good friends. Bp. Bayne reminded them that the Church has nothing like the money either on hand or within reach to meet their demands, even if it were minded to do so. He might have added (although this is our view, not necessarily his) that they are suing the wrong party when they go after the religious communities. If massive reparations to the black people are due and payable, the bill should go to the American government which represents the whole nation.

No reader of this magazine needs to be told where we stand on the issue of the use of violent and unlawful tactics in pursuit of presumably good ends. What we are commenting on now is only this particular case before us. Our punch-line is about that punch on the nose in our little parable. There can be a message in such a medium — if the recipient of the punch is a good listener.

P.S. We do not believe that bosses should be punched, or that editors should be horse-whipped.

IFCO & PECUSA

WHAT we have said above is directed to the problem of how white Churchmen should respond to the Black Manifesto.

That is one issue. Quite another one is the problem of what the Episcopal Church should do about its financial support of the Inter-religious Foundation for Community Organization (IFCO) which acts as a clearing house for the funding of black community projects. It was IFCO that convened and financed the National Black Economic Development Conference (NBEDC) out of which the Black Manifesto came. Earlier this year IFCO objected to the Episcopal Church's putting any restrictions upon the use of funds which it allocates to IFCO. We hope that the Executive Council will hold firmly to its declared policy and we expect it to do so. But the time has now come, we think, for a full review of the Church's relationship to IFCO, whose directors have declared their support of the principles and program of the Black Manifesto. (See page 5.) They say that they will seek \$270,000 to "implement" it. Be it noted that this manifesto calls for "total disruption" and seizure of churches, synagogues, and religious agencies if the demands are not met.

Here is the question: Can the Episcopal Church properly do business with and through an agency governed by directors who think along such lines? The Church has no money in this Black Manifesto program as such, and surely will not put any into it; but the Church supports IFCO and IFCO supports this pro-

Rail

Our dear white spire was stuck in the dark slum
Our husbands' businesses had made of our city,

A slum so hopeless that no family there
Was white. So all our husbands built St.

Scapegoat's

For all our maids, not white, their families,
And slum families, not white, to attend.

Our dear white church's mission to our poor
Thus saved its weight in real estate and more
And did not save my marriage, till we sought
Your altar rail, St. Scapegoat, and Your heart.

Janet T. Buck

gram. We ask the members of the Executive Council to decide whether there is any way of keeping the Church's record on this issue clear for all to see — especially its own members — short of full and unconditional withdrawal from IFCO. Such a course may be a regrettable necessity, but not to deal forthrightly with this issue would be even more regrettable. We are

not offering a motion to withdraw — at least not yet; but we move a full review of the present relationship to IFCO. If the directors of that body approve of the Black Manifesto program, their thinking and the Episcopal Church's thinking about the right way to go about righting the wrongs of the black poor are hopelessly divergent.

HOMES

Continued from page 10

from the Park Street Church, Boston, to mention a few. These services are a joy and a source of great strength to those in nursing homes, and we often talk about them.

The second need which has not yet been met is the training of young men to be chaplains in nursing homes. This involves not only clinical training but a background of geriatrics and a knowledge of what is being done for older people in the community.

It is interesting to note the following churches make up the Protestant Ministry to Nursing Homes in Brookline, Mass., which, by the way, has one of the highest concentrations of older people in the northeast. They are the Harvard Congregational, the Baptist Church, St. Mark's Methodist Church, the Leyden Congregational Church, the First Parish Church (Unitarian), the Presbyterian church, and the Episcopal churches — St. Paul's, All Saints, and the Church of Our Saviour. Teamed up with the churches is the Diocese of Massachusetts. This involvement is important because the people we find in the nursing homes were workers in the church and are still members. They have handed to us what we have today. Therefore, it is incumbent on us to minister to them and not let them drop out of sight.

IT is good for the chaplain to know something of the environment and needs of the elderly before they — and he — arrive in a nursing home. In a survey on the elderly done in the fall of 1965 for the Diocese of Massachusetts I quoted from a survey conducted by the Department of Tenant and Community Relations, Boston Housing Authority, made in late 1964. The number interviewed was 124 of which 24 were male. Forty-one of these were 76 years old and over, had incomes of under \$3,000 per year, and 30 percent of these had \$1,500 or less; 70 percent had \$2,500 or less; 43 persons were on O.A.A.; 42 received some assistance with cleaning and shopping, and 63 spent most of their time alone. Eighty-three out of 122 ate alone; 101 out of 122 did have telephones; 102 out of 108 had radios; 16 out of 108 had television sets; 18 out of 124 went out daily; two were very disorientated and two were slightly disorientated; 9 were observed as depressed; 7 observed as dull, and 104 had someone to call on for help. Only 40 out of 97 had seen a dentist in

the last 10 years. Arthritis, hearing, poor eyesight, poor feet troubled most of the respondents; 17 had excellent health, 61 had some minor problems; 32 were disabled, and two were bedridden.

It is indeed a dismal picture. Medical care is a great source of worry for the older person. The individual needs to be certain that someone will look after him when he is sick. Good health is related to proper housing and adequate income. If your home is cold and uncomfortable and you have not enough money for proper and occasionally interesting food you will become sick — mentally and physically. We know and we must be aware that loneliness, physical deterioration, and the lessened ability to make friends all affect the mental and physical health of the elderly as they do in other age groups.

In addition to these physical needs there are more subtle needs of older persons: to be accepted and acknowledged as useful members of society in some way, to be loved and have companionship to combat loneliness and ill health. Here, the church has a great opportunity in that it is a fellowship of love.

Within the church there are chances for everyone of every age to make himself useful. At the moment the church does not seem to make the most of its opportunity; it is largely youth-centered in its emphasis. It has not yet realized that approximately 10% of its members are elderly and that in 15 years this number will increase to 15%. The aging need to be made to feel useful members of the Body of Christ. At the moment they seem to be largely shoved into a corner.

The complexity of the problems of the aging is great, and the church must attempt to meet the need in a genuinely adequate way. The churches in Brookline, Mass., have at least made a start.

AROUND AND ABOUT

Continued from page 2

surely needed in the Church. Bp. Rath's address sets a high standard and an admirable pattern. It has some good stories in it too. You know how some people come very close (I speak as a fool) to overworking the argument that the minister enjoys many spiritual rewards in his work which compensate for his underwhelming take-home cash pay. The bishop recalls a lady who had undergone highly successful surgery. As she was

checking out of the hospital she said to her surgeon, "Doctor, I don't know how I shall ever be able to thank you for all you have done for me." Very courteously he replied, "Madam, since the Phoenicians invented money, the expression of appreciation has posed no problem whatsoever."

NEWS

Continued from page 8

Church work among the deaf, and had served terms as vice president and president of the New York State Council of Churches.

Celebrant of the Eucharist was the Rt. Rev. Ned Cole, Bishop of Central New York, and the Burial Office was read by the Rev. Harold L. Hutton, rector of St. Paul's. Interment was in Mt. Hope Cemetery, Norwich, N.Y., with the Rev. William D. Richardson, rector of Emmanuel Church, Norwich, assisting Bp. Cole.

Survivors of Bp. Higley include his widow, the former Marion C. Mason, four children, nine grandchildren, a sister, and one brother. Memorials may be made to the American Cancer Society, or through the diocesan office to World Relief or the United Negro College Fund.

TENNESSEE

New Church Coalition Formed

A new coalition of churches has emerged from the social and racial crisis in Memphis, in the creation of the Metropolitan Inter-Faith Association (MIFA). It is the result of more than two years of conversations between congregations and regional leadership of major Christian Churches. Others, including Jewish agencies, have been invited to join the group. MIFA will provide a means by which the churches can plan and act together for the alleviation of poverty, promotion of justice in race relations, and the support of joint ministries to young and old. Church leaders also expect the organization to help open lines of communication between various segments of the city.

MIFA, whose chairman is the Rev. William A. Dimmick, dean of St. Mary's Cathedral, grew out of earlier work by the Downtown Churches Association and the Association for Christian Training and Service (ACTS). ACTS was initiated three years ago as a training pro-

gram under the Joint Urban Program of the Episcopal Church. The Rev. William A. Jones, director, will serve as a consultant to MIFA.

The Rt. Rev. John Vander Horst, Bishop of Tennessee; the Most Rev. Joseph A. Durick, Bishop of the Roman Catholic Diocese of Nashville; Bp. Homer E. Finger, United Methodist Church; and Bp. Cary A. Gibbs, African Methodist Episcopal Church, are among the founders of the new group.

CATHOLICS

Dialogue Gains Cited

Representatives of the Roman Catholic and Old Catholic Churches meeting in Bonn reached "basic agreement" on their teachings on the sacraments and their understanding of the scriptures and tradition. At the end of a series of ecumenical talks, the representatives of both Churches issued a joint statement which stressed, however, that no full agreement had been reached on the jurisdictional primacy of the Pope and his doctrinal authority. The joint statement said that the question of papal authority would be considered in a future series of meetings to be held in Bonn. It also noted differences between the Churches on marriage. Although it upholds the principle of the indissolubility of marriage, the Old Catholic Church has sanctioned the wedding of divorced persons. The statement stressed that the Old Catholic Church recognized the "need to return in this matter to full harmony between teachings and practice." According to recommendations made by the joint commission, the Old Catholic Church will use all joint translations of liturgical and biblical texts sponsored by Roman and non-Roman Churches in Germany.

There are approximately 600,000 members of the old Catholic Church in Germany, Austria, Poland, Czechoslovakia, Switzerland, Yugoslavia, and the United States. They are consolidated in the Union of Utrecht, whose president is the Most Rev. Andreas Rinkel, Archbishop of Utrecht. The 50,000 members of the Old Catholic Church in Germany are divided into 94 parishes in West Germany and 32 in East Germany. Their spiritual leader is the Most Rev. Josef Brinkhues, Bishop of Bonn.

CONVENTIONS

Los Angeles

The Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, told delegates assembled for the annual diocesan convention held at the Los Angeles International Airport, that he has more priests available than there are positions to be filled. He also said that he can no longer guarantee employment to those graduating from seminaries and that there will be a gradual

tightening up of requirements for postulants and candidates for holy orders.

The bishop said he had received an offer of \$3 million for the sale of St. Paul's Cathedral in downtown Los Angeles, but he favors a long-term lease for the use of the property. He also spoke of the shortage in meeting the diocesan share of the national Church quota—\$177,600, and that more parishes are delinquent in assessments than ever before in diocesan history.

In convention action, delegates defeated by a vote of 351-340, a resolution asking for repeal of draft exemption for clergy and seminarians. Delegates adopted resolutions to:

(✓) Lower the diocesan voting age from 21 years to 18;

(✓) Endorse the principle of selective conscientious objection to a particular war—ratio vote of 2-1;

(✓) Memorialize General Convention to revise and liberalize its requirements for remarriage after divorce.

AROUND THE CHURCH

Speakers for the Pacific Northwest Healing Conference (June 21-25) will be the Rev. Tommy Tyson, Mr. and Mrs. Alec Learmont, the Rev. Laurence Arksey, Dr. J. Lawrence Smith, and the Rev. Messrs. Marshall Ellis, Henry Seaman, and Edward Winckley. The last three are priests in the Diocese of Olympia. Sponsoring the conference are the Order of St. Luke the Physician and the Church of the Holy Communion, Tacoma. Con-venor will be Fr. Winckley, who is also regional chaplain of OSL.

Trinity College, Hartford, Conn., has received \$100,000 to establish a lecture-ship in memory of the Rev. Ellsworth Morton Tracy, Class of 1900, who died in 1913. The gift was from the estate of his widow, Bertha, who died last year. At the time of his death, Mr. Tracy had been rector of Trinity Church, Thomaston, Conn., for four years, a member of the state legislature, and chairman of the house committee on education. The Trinity post is to be known as the Rev. Ellsworth Morton Tracy Lecturer in Religion.

A joint showing of contrasting oil paintings, the work of two Episcopalians, was held in the art gallery of Grace Cathedral, San Francisco. Gladys Allen, a member of the diocesan staff, and the Rev. Elmer A. McLaughlin, long-time rector of St. Cyprian's, San Francisco, and now retired, are the artists. Mrs. Allen's forte is "lyrical and atmospheric" paintings, and Fr. McLaughlin, a former W. W. II army chaplain, is entirely self-taught and his vigorous paintings portray his "inner emotions about life and his fellow man," as he has explained his work.

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CLERGY: If your Church Services are not listed write to the Advertising Manager for the very nominal rates.

BOOKS

A SEARCH FOR GOD IN TIME AND MEMORY. By John S. Dunne. Macmillan. Pp. 237. \$6.95.

A Search for God in Time and Memory is a truly scholarly book. The trail of exploration goes from Augustine to Sartre and Camus. Back-tracking again and again John Dunne weaves a convincing analysis of many lives into a fascinating presentation of Man in search of truth—the truth about God.

The chapter "The Alienated Man" struck me as the best part of the book. Dante, Erasmus, Luther, Wesley, Kierkegaard, among others, are compared and evaluated. Running through our modern era is both certainty and uncertainty. The past was the same. I like the insight that "the relationship between God and man should be one of love and mutual understanding rather than gratitude." Also, "God is alien to a man to the extent that the man is alien to himself."

One needs much space to give a fair picture through quotations. But this is a good example: "As long as the contemporary man walks as though everything depended on his self, he finds himself unable to pray with any kind of conviction 'as though everything depended on God.' Only when he actually takes

a chance on God, so to speak, can he pray and does the dark God begin to resemble Abba."

Each of us is different from every other man, though our goals may be the same. The differences are many—the needs are alike. We need love; we need forgiveness; we need to be needed; we need God. If this be so let our caring and our working, our worship and our living, be salted with compassion and seasoned with gentleness. For each of us on his perilous journey often needs the graces of Man as well as the Grace of God.

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

* * * *

THE FANTASY WORLDS OF PETER STONE and Other Fables. By Malcolm Boyd. Harper & Row. Pp. 120. \$3.95.

Malcolm Boyd is a very good story teller. He silverplates a protest with resilient humor, he incarnates his caricatures to a reader's I-know-him-credibility, he mocks the gilded, suburban culture-absolutes like an impish Walt Kelly.

The five tales in *The Fantasy Worlds of Peter Stone* are: Seminarian Peter Stone is chosen to play the lead in a Hollywood \$20 million Bible spectacular; presidential candidates merge religion and politics, with God almost a plank in

the platform; only a beard can outwit the rich, smug members of Irish Father Art's parish; in a Study of Color, which is which? Anna Higgs' Prayer Faith goes on stream only with the help of Madison Avenue.

Fables are privileged to be, and end, off balance; Fr. Boyd's imagination and translation of human varieties and vagaries are indeed on balance.

HELEN S. HANLEY
St. Paul's, Milwaukee

Booknotes

By Karl G. Layer

THE MONKEY'S ON THE RUN. By D. Lee Chestnut (author and publisher: 2301 West Shadyglen Ave., Phoenix, Ariz. 85203). Pp. 53 paper. 75¢. Anybody who wants to bone up on the scientific arguments against a belief in evolution as an explanation of human (and other) life which really explains everything will find this little book a useful armory.

THE OLD TESTAMENT REVISITED. By Ruth Sutton Reynolds. Exposition, Pp. 152. \$5. A competent, if not strictly speaking scholarly, history, explanation, and criticism of the OT, together with a number of original pen-and-ink illustrations. Mrs. Reynolds writes well on a popular level.

CLASSIFIED

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HEADMASTER, priest or layman, for Parish Day School in South Florida. Administrative abilities required for school of 180 students. Send resume to Box J-652.*

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SOUTH FLORIDA parish needs worker in Christian Education by September. Reply to Box H-654.*

WANTED young priest to be associate in experimental tri-parish area ministry. Write Episcopal Tri-Parish, 200 South Penn St., Wheeling, West Virginia 26003.

WOMEN teachers wanted for private girls' boarding school in midwest. Reply Box M-646.*

POSITIONS WANTED

EXPERIENCED Episcopal Organist-Choirmaster in East (married, no children) desires church position in California or Arizona with full-time choir program and teaching privileges. Recitalist. Two music degrees, two A.G.O. certificates. Reply Box M-647.

PRIEST, married, former Cathedral Canon; seminary awards; moderate Churchman, seeks change. Reply Box 0-652.*

PRIEST-MUSICIAN, seeks position combining music and Priesthood in parish or school. Experienced choirmaster. Moderate Churchman. "Catholic" musical taste—plainsong to folk. Reply Box K-655.*

PRIEST, 39, M.A., B.D., desires change, engaged; open to place. Desiring strong emphasis on calling and teaching. Reply Box B-651.

PROPOSED LITURGY

COMPLETE Musical Setting for the New Liturgy for choir/laity. Used with Prayer Book rite it offers unifying factor in transition. 1-5 copies, \$1.00 each; 10-50, 50¢ each; 100 or more 35¢ each. From the composer, David M. Thomas, Church of the Mediator, 10961 S. Hoyne, Chicago, 60643.

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

SUMMER SUPPLY

CLERGYMAN will supply a parish during July in exchange for use of rectory and stipend. Prefer East or West Coast. References. Reply Box K-649.*

PRIEST wanted to supply for July or August, preferably latter. Use of rectory and small stipend. One hour from New York City on Long Island Sound. Two Sunday services only. Reply Rev. Leland O. Hunt, 5 Rockridge Drive, Norwalk, Conn. 06854.

PRIEST will supply four Sundays, July or August. Use of rectory. Preference: Eastern mountains or the West. New England or Canada also considered. Reply Box N-648.*

PRIEST for four Sundays in July. Honorarium and use of rectory for two Sunday services. Northern New York near beaches. Address: St. John's Church, Box 15, Massena, N.Y. 13662.

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

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PEOPLE and places

Appointments Accepted

The Rev. Harry W. Baldwin, rector of St. Andrew's, Richmond, Va., is also secretary of the Diocese of Virginia.

The Rev. Jim V. Bills, formerly in charge of St. John's in the Wilderness, Allakaket, Alaska, is rector of St. Edward's, Columbus, Ohio.

The Rev. Bruce H. Cooke, rector of Calvary Church, Columbia, Mo., is to be dean of Trinity Cathedral, 1103 Main St., Davenport, Iowa 52808, July 1.

The Rev. Forrest E. Ethridge, former vicar of St. Philip's, Hinesville, Ga., is vicar of St. Mi-

chael's, Waynesboro, Ga. Address: Box 346 (30930).

The Rev. Don M. Dixon, rector of St. Mark's, South Milwaukee, is to be assistant on the staff of St. Thomas', 16 E. Van Buren St., Battle Creek, Mich. 49017, July 1.

The Very Rev. Wesley Frensdorff, dean of St. Mark's Cathedral, Salt Lake City, Utah, returns to his duties there July 1, after a year's sabbatical for mission in Nicaragua.

The Rev. Robert T. Gribbon, assistant, St. Andrew's College Park, Md., is also assistant to the Episcopal chaplain at the University of Maryland.

The Rev. William P. McLemore, former assistant, Christ Church, Pensacola, Fla., is rector of St. Paul's, Jesup, and priest in charge of St. Philip's, Hinesville, Ga. Address: Box 195, Jesup (31545).

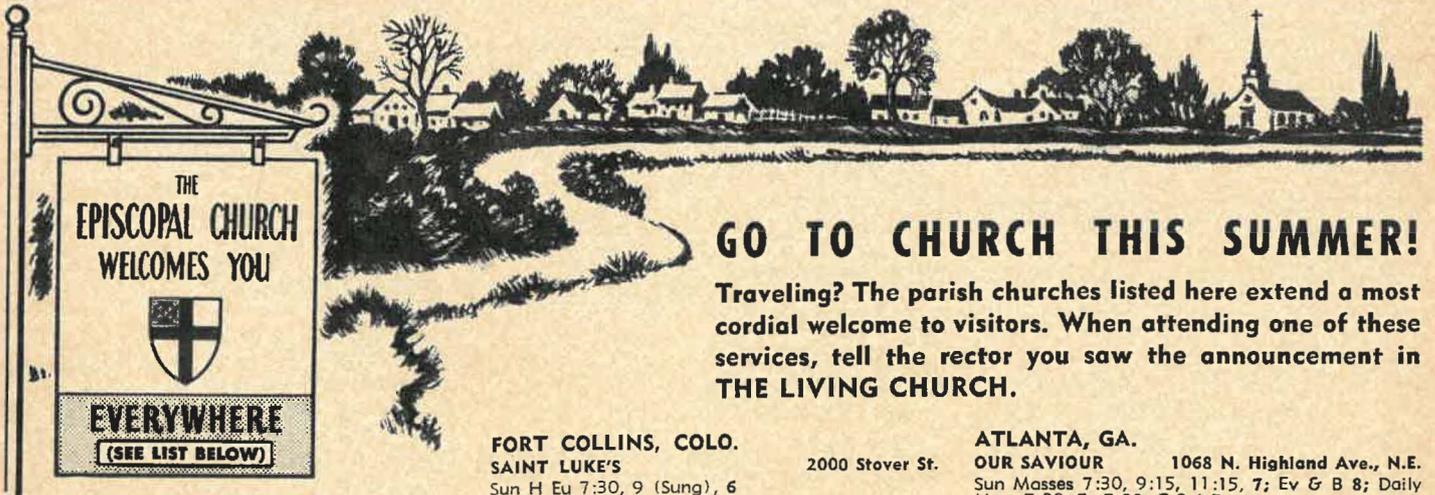
The Rev. Keith A. Mills, former vicar of Trinity, Jacksonville; St. Luke's, Rusk; and All Saints', Crockett, Texas, is assistant rector of Trinity Church, 3352 Morning Glory Ave., Baton Rouge, La. 70808.

The Rev. Gary A. Mitchener, assistant, Calvary Church, Columbia, Mo., will enter graduate school in the New School for Social Research, New York City, Sept. 1.

The Rev. David L. Parrish, former rector of Our Saviour, Little Falls, and priest in charge of Grace Church, Royalton, and St. Helen's, Wadena, Minn., is chaplain resident, Clinical Pastoral Education training program, Fairview Hospitals, and staff priest, St. Paul's, both in Minneapolis. Address: 370 Roslyn Place, Minneapolis (55419).

Correction

The Rev. Harold J. Hamilton, retired [TLC, May 11], was confirmed in the Roman Catholic Church when he was a boy, and ordained conditionally to the diaconate in the Episcopal Church in the Diocese of Western Michigan because Roman Catholic officials stated that fire had destroyed records in the chancery office concerning the year of his ordination. Subsequently R.C. priests attested to his ordination. Dr. Hamilton was also ordained to the priesthood in the Diocese of Western Michigan.



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

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

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

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; the Rev. B. O. Braman, c
Sun 7:30 HC, 10 MP (1S HC); Wed 10; Thurs 6

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Ev & B 8; Daily 7 ex
Sat 8; C Sat 4:30, 8

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
Sun H Eu 7:30, 9 (Sung), 6

DANBURY, CONN., CANDLEWOOD LAKE

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

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D. D., r
Sun HC 7:30, Service & Ser 9 & 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 6 &
12; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & EP; Healing Wed 9; C Sat 5

ATLANTA, GA.

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 HC, 10:30 MP (1S HC); Wed 10:30 HC

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30
HC ex Wed 10 & 5:30 (Mon thru Fri); Int 12:10,
5:15 EP

GRACE

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

FLOSSMOOR, ILL.

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

MOUNT VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15; Wed HC 8; Daily EP 5:15

SPRINGFIELD, ILL.

ST. LUKE'S
1218 So. Grand Ave., E. (5 min. from I 55)
The Rev. William E. Krueger
Sun High Mass 10:15

LOUISVILLE, KY.

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The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212.

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat
4:30-5:30

(Continued on next page)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evenson; 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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC, 10 HC (1S & 3S); MP (2S & 4S);
HD 9 HC; Church open daily

HOLLAND, MICH.

GRACE 555 Michigan Ave., at 23rd St.
The Rev. Robert A. Winter, r
Tel.: 396-7459; 392-1542
Sun HC 8, MP & HC 10; HD as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
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. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. James E. Carroll, r; the Rev. D. D. Cole
Sun HC 7:45, MP & H Eu 10; EP 5:15

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Mass 8, Sung Mass 9:15 & 11 (1S & MP all
other Suns at 11); Wkdy Masses Tues, Thurs, Fri
9; Wed 12:10; Sat 10:30; C by appt

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC, 11 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r;
The Rev. John M. Crothers, c
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);
MP 11 (2S & 4S); HC Daily

GENEVA, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS Church St.
The Rev. J. B. Chapter, r
Sun Masses 9:15 July & Aug.; 8 & 10 Sept. through
June

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdy MP & HC 7:15 (HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
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. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

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

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, 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; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 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

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

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. Caguait, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish).
Eu Mon thru Wed 8; Thurs thru Sat 9

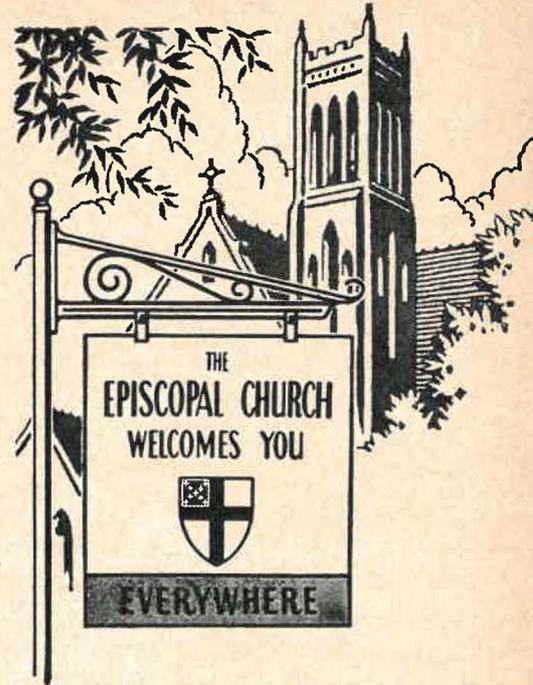
TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. L. F. O'Keefe
Sun 8, 10:30; R.L. Hobbs, Organist & Choirmaster



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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

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu; Daily
6:30; Wed 10; C Sat 5

FORT WORTH, TEXAS

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

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21 Boulevard Victor Hugo tel. 88.94.96
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

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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

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Mary-Virginia Shaw, Associate
Sun 8 HC, 9:15 MP & Ser with Ch S; 10:45 MP &
Ser (HC 1S)

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