

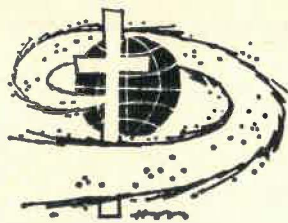
The Living Church



For Our Enemies

O GOD, who art kind to us even when we are unthankful or evil, and sendest thy rain whether we are good or bad: May thy Holy Spirit so possess our minds, that acknowledging thee to be the Father of all men, we may from our hearts pray for our enemies—not that their will, but thine, be accomplished through them, even as we pray that thy will and not ours be done in us. This we ask in the Name of him who commanded us to love one another with a love like his own, our Saviour Jesus Christ. *Amen.*

— John W. Suter —



— With the Editor —

Notes to the Overworld

TO *John Milton*: You asked an interesting and important question about Truth in her unending struggle with Falsehood. Whoever, you asked, knew Truth to be put to the worse, in a free and open encounter with Falsehood? I don't like to contradict good Graduation Day oratory, but, since you ask, I must answer honestly: I have—many, many times. A later and lesser poet than you, James Russell Lowell, spoke of Right forever on the scaffold and Wrong forever on the throne. "Forever" is a long time, and he wisely qualified his assertion. I think he was closer to the truth of the matter than you. Truth may win the war in the end—the final End, the Eschaton; but in the meantime it loses many a battle, and I take it that you had battles in mind. I'm afraid the evidence is all against you.

To Robert Louis Stevenson:

It is reported that when you heard of Matthew Arnold's death you remarked: "Poor Arnold—he's dead now—gone to Heaven; and he won't like God." Is he still maladjusted? I imagine you're happy because very busy; it was said that you died with a thousand untold stories in your heart. A pity you can't get them published down here; we need very badly some good stories of the sort you told, some good jokes, some good new songs. But the primary purpose of this note is to suggest that you drop in at poor Arnold's mansion and see if he is at least reconciled if not blissful. If he's lusting for the fleshpots of earth tell him from me that things here have gone from bad to worse. Philistinism is rampant everywhere. There are worse places than heaven. That should give him a lift.

To Fr. Pierre Teilhard de Chardin:

As you well know, modern Christians shy away from their own official doctrine of the Second Coming of Christ. Perhaps our biggest problem is not so much of credibility as of conception, and here I find one of your statements wonderfully helpful: "When Christ appears in the clouds he will simply be manifesting a metamorphosis that has been slowly accomplished under his influence in the heart of the mass of mankind. In order to hasten his coming let us therefore concentrate upon a better understanding of the process by which the Holy Presence is born and grows within us." (*The Divine Milieu*, 107. Harper & Row.) You have been widely accused of teaching a con-

cept of automatic evolutionary progress toward Christ as the Omega. But it seems to me that you amply stress the truth that man grows toward Christ only as he reaches and strives. In your beautiful call to such Christ-ward action you make it clear that the Christ who will appear is the Christ who is now preparing the hearts of his chosen ones—who are his choosing ones—for that glorious reunion with him. Christians must recover the joy that sobbed in the prayer of the first Christians: "Come quickly, Lord Jesus!" You can help us in this if we will listen to you.

To an unknown astronomer:

All I know about you is the epitaph you wrote for the grave of you and your wife: "We have loved the stars too dearly to be fearful of the night." But how much you tell of yourself in that! You are more than a scientist—a seer; more than a seer—a lover; and more than a lover no man can be, in heaven or on earth. I don't know your name but I have begun to know you, and I hope one day to love the stars with you as my guide.

To Oscar Wilde:

"There is no sin except stupidity," you said. This remark does credit to neither your heart nor your head nor even your wit. You could say it blithely because, whatever else you were, you were obviously not stupid. So, pronouncing that there is no sin except stupidity you gave yourself a total absolution and a perfectly clean bill of health. I am sure you now regret having said this. It is not very clever and it is very false. Honest, invincible stupidity in anybody is a worse affliction than any other handicap; but to call it a sin is outrageous. *Pride* is the root sin. You yourself said this, in a hundred different ways. I have never known a stupid person who was proud of his stupidity. I have known some stupid people who were proud of what, poor dunces, they fondly thought was their cleverness; but their sin was in their pride, not in their stupidity.

This hasn't been a very pleasant note, and next time I'll try to be more agreeable. I am one of your fans. But, as you know, nothing makes you hotter under the collar than a lapse by our lion.

Our guest editorialist, whose "Another Opinion" appears in this week's issue of TLC, is the Rev. George C. L. Ross. Fr. Ross is rector of St. Mark's Church, Milwaukee, and a member of the Living Church Foundation.

The Living Church

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THE KALENDAR

October

31. Trinity XXI / Pentecost XXII

November

- All Saints' Day
 - Richard Hooker, Fr.
 - Trinity XXII / Pentecost XXIII
- Willibrord, Abp.

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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The Living Church

October 31, 1971
Trinity XXI / Pentecost XXII

For 92 Years,
Its Worship, Witness, and Welfare

COLORADO

Bp. Frey Talks

In a copyrighted story to *The Colorado Episcopalian*, the Rt. Rev. William C. Frey, Bishop of Guatemala, related by phone from Miami to Denver, some of the harrowing details which led up to his expulsion from Guatemala Oct. 3, and his arrival in Miami later that day with his wife and five children.

Bp. Frey, a former priest of the Diocese of Colorado, went to Guatemala four years ago. His banishment by the government came less than a year after that regime came into power. The government authorities have been fighting what they call "subversive elements," the bishop said. He also fears conditions will grow worse before they are better. He recounted incidents of day-by-day machine gunning of those who opposed the government and the constant harassment by those in power, claiming to be a "law and order" group.

In mid-September, Bp. Frey wrote, and others signed with him, a document "which simply asked in mild terms that the leftist guerilla group and the government put an end to the constant bloodshed, violence, vengeance, and restore constitutional order and other human rights," Bp. Frey told his Denver correspondent. "It was a public declaration, a simple request, made in the hope of restoring order in Guatemala," he said. He also stated that several of the religious leaders who signed the statement felt it too mild.

Signing the statement besides Bp. Frey, were a Roman Catholic bishop, three Roman Catholic Guatemala priests, one Spanish Roman Catholic priest, and four Protestant church leaders.

Bp. Frey states that part of what made this document a special threat to the government is that for the first time Episcopalians, Roman Catholics, and Protestants of Guatemala got together on something — "Our first ecumenical petition frightened the government."

The Spanish Roman Catholic priest and Bp. Frey were given 72 hours to get out of the country. The government threatens to close the churches, the bishop said. He also stated that one Roman Catholic bishop "who early professed support to the ecumenical cause became a Judas and informer, thus putting the remainder of the group in special danger."

Guatemala university students are especially open in their renunciation of the

present regime. "And recently, the government admitted in a letter to the university that they are operating illegally," said Bp. Frey.

The episode which led to Bp. Frey's eviction, only happened to coincide, he said, with the death of a young economics student, machine gunned while driving his car.

"The Episcopal Church in Guatemala is in trouble. Some Episcopalians are in real danger. I hope this may eventually strengthen the church there. Already people are drawing together, proud of the courageous stand made by Christians. My hope is that the present crisis doesn't scare everyone back into a frightened shell and abject silence," he said.

The Freys brought their personal belongings with them but had to leave their furniture, though crated, in Guatemala.

COCU

10th Plenary Held

Challenged by delegates and speakers to take a firmer stance on social issues and to move faster toward cohesive action, the Consultation on Church Union (COCU) plenary adopted far-reaching recommendations for its members.

The 10th plenary, meeting in Denver, Sept. 27-30, rejected the first draft of a message to the churches and approved the next day three entirely new documents, the principal thrust being:

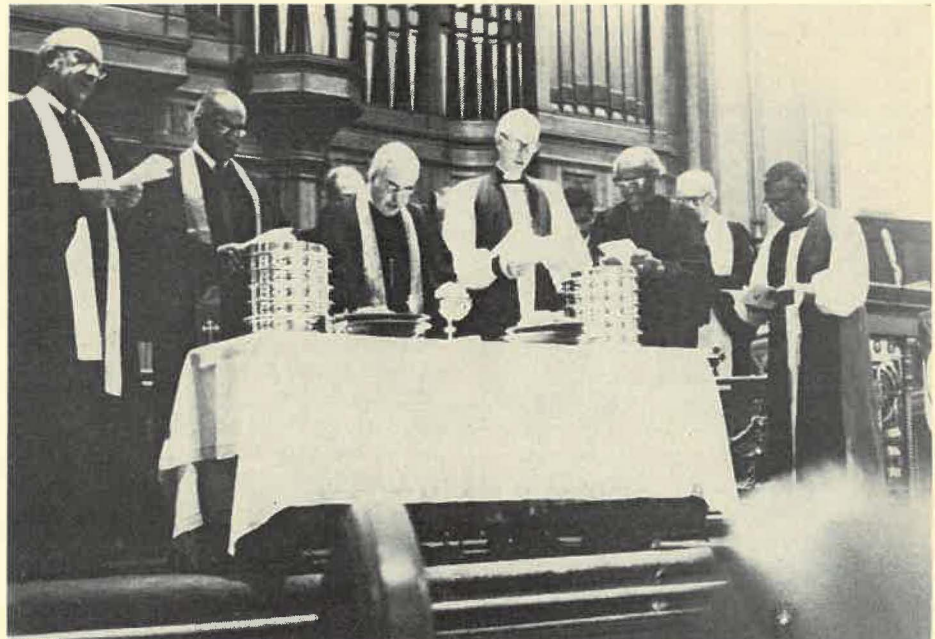
1. Urging programs to achieve racial justice, compensatory treatment for minorities, sharing money and personnel with less well endowed churches, and cooperative mission action; and

2. Recommending an interim program of intercommunion among the churches on a regular basis.

The resolution on social issues had been demanded by representatives of black churches. Their dissatisfaction with the posture of the consultation surfaced repeatedly during discussions.

Dr. Peter Day, ecumenical officer of the Episcopal Church, sought to amend the intercommunion resolution with a revision suggested by the Rt. Rev. Arthur A. Vogel, Bishop Coadjutor of West Missouri, who was unable to attend the final session. The amendment would have deferred implementing intercommunion programs until the plan of union on ministry and sacraments had been officially approved by the church bodies. It was pointed out that many Episcopalians pres-

(Continued on page 7)



COCU CONCELEBRATION

Clergymen of the various delegations joined in a concelebration of Holy Communion during the COCU plenary session. The participants are (l to r): Dr. William Benfield, Jr., Presbyterian Church, U.S. (Southern); Bp. E. P. Murchison, Christian Methodist Episcopal Church; Dr. George G. Beazley, Jr., Christian Church (Disciples); the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, Episcopal Church; Bp. Frederick D. Jordan, African Methodist Episcopal Church; Bp. Paul A. Washburn, United Methodist Church; and the Rt. Rev. A. H. Zulu, Bishop of Zululand, Anglican Church in the Province of South Africa. (Photo from RNS)

EXECUTIVE COUNCIL REPORT

This report is continued from last week's issue of TLC.

Another policy statement proposed by the council's committee on public issues, this one concerning national welfare reform, was adopted without opposition. The statement focuses on the need for a national policy that will "assure that all citizens have the opportunity to live secure from poverty, the access to adequate health services, and the right to enjoy the psychological and spiritual sustenance advocated in a democratic society." It rejects the idea "that the welfare rolls are filled with people who are able to work but won't," and submits in evidence pertinent statistics on the causes of welfare dependency reported by the U.S. Department of Health, Education, and Welfare. The statement asserts that less than one percent of welfare recipients are able-bodied men, and that these men are required to be seeking jobs if they are to receive aid.

Among the provisions for welfare reform which this policy statement endorses are: coverage for all poor people, based on need; assistance grant levels starting at \$3,940 for a family of four; and right of the poor to organize and work together to achieve a human standard of living.

Finances

There was modestly good news for the council from the financial front. Dr. Lindley M. Franklin, Jr., treasurer, expressed "cautious optimism" about finishing 1971 in the black. As of Sept. 1, giving to the national church was up 4 percent over a year ago. At the end of August, national church expenditures were 2 percent below the budgeted figure.

The finance committee of the council presented a very tentative 1972 budget which was favorably received, one which would be upwards of \$400,000 larger than the 1971 adopted budget. The ability to meet such a budget, however, will depend upon how the various jurisdictions within the church accept and meet their commitments for 1972. Some dioceses (as of July 12) are badly in arrears in payment of their pledges to the national church in 1971. Among these are Albany, Long Island, New Jersey, New York, Newark, Maryland, Georgia, Chicago, and Michigan.

Social Criteria

The longest debate of the council meeting, by far, was occasioned by the presentation of the report (a 74-page document) of the Committee on Social Criteria for Investments (CSC), by Robert S. Potter of New York, chairman of the committee. This report was "received"

rather than "accepted" by the council, the verbal distinction meaning that the reception of the report does not imply full categorical approval.

Among other things, the committee urges, through its report, that in concert with other churches and concerned groups the Executive Council of the Episcopal Church should "continue talks with General Motors and other companies"; "Prepare and submit resolutions and one proxy statement for 12 companies which practice discrimination"; "Convene a southern Africa consultation"; and "Consider filing stockholder proposals with AMAX (American Metal Climax) over its activities in South West Africa."

One point which emerged in the discussion of this whole issue was the fact that there had been no consultation with the church's moral theologians about the moral problem of investment in corporations employing unacceptable practices. It was pointed out in response that Christian moral theology to date has not dealt with this problem systematically. A sound moral-theological position on it has yet to be worked out.

Among the "findings" contained in the CSC report is one sentence which became the subject of prolonged disputation, was finally put to a vote of the council, and survived an effort to excise it by a vote of 16-15. The sentence reads: "No longer may the churches earn the money for programs to aid the poor and oppressed by investing in companies that contribute to war and pollution." This seems at first glance to do little more than renounce sin as a general principle, but some critical councilors pointed out that one cannot drive an auto without contributing to pollution and one cannot support any activity of national defense without contributing to a possible war. It was finally decided, however, by the thin majority of one vote, to let the scattergun statement stand.

When it came to voting on the committee's program recommendations for 1972, which call for a continuation and extension of the tactics employed last year in the case of General Motors, the vote to support this program was 22 to 14. The following councilors requested to have their negative votes recorded as such: Bateman, Masquette, Worsham, Temple, Gosnell, Higgins, McNairy, Morehouse, Rivera, and Campbell.

Mr. Dupuy Bateman, Jr. offered a resolution that the CSC "in carrying out its program shall avoid taking or cooperating in positions taken by others which could reasonably be interpreted as adversely affecting the defense of the U.S." This was defeated, but a resolution with

the same purpose, presented by the Rt. Rev. Gray Temple, carried. This resolution says: "The Executive Council adopts as its position the statement of the special meeting of the House of Bishops in 1962, viz., 'Realizing the social sin inherent in the world the church recognizes that the U.S. must remain militarily strong as long as the threat of military attack from without remains.'" This puts the council on record as not authorizing its committee on social criteria to say or do anything that conflicts with this policy statement.

General Convention Special Program

The screening and review committee of the GCSP reported to the council on its most recent meeting (Sept. 14). As of Aug. 1, there remained a balance of some \$55,000 of unexpended money from a total grant capability of \$1,070,000 for 1971, which means that almost all possible grants for the present year have been made.

This report details an extensive investigation of the Black Awareness Coordinating Committee (BACC) in Denmark, S.C. On the evidence it was decided by the screening and review committee that the balance of the grant to this group be suspended, largely because the program objectives of BACC have been changed since the grant was originally made.

Miscellany

Other actions of the council included:

(✓) Hearing that Mrs. J. Brooks Robinson, of Great Falls, Mont., has been elected to the council from Province VI, replacing the Rt. Rev. Russell T. Rauscher, Bishop of Nebraska, who resigned;

(✓) Expressing gratitude for the faithful services of two members of the council staff: Dr. Lindley M. Franklin, Jr., treasurer for 25 years, and Matthew Costigan, assistant treasurer for 30 years;

(✓) Approval of plans to implement a General Convention resolution which would bring about more local involvement in the General Convention Special Program (GCSP);

(✓) Approval of a resolution asking the Presiding Bishop or his appropriate representative to attend an interfaith conference on the situation in Southeast Asia in Kansas City, in January;

(✓) Election of the Rt. Rev. Roger W. Blanchard to succeed the Rt. Rev. Stephen F. Bayne, Jr. on the General Board of the National Council of Churches;

(✓) Confirmation of the election of the Rev. Gerald McAllister to replace James Wyckoff on the General Board of the National Council of Churches.

C. E. S.

ently could not participate in such rites.

The Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia and chairman of the Episcopal delegation, acknowledged that the inhibition exists but opposed the amendment which was almost unanimously rejected.

Other recommendations called for "more equitable" representation by women and minorities in each delegation, and the inclusion of at least one person 22 years of age or younger who might serve until reaching the age of 25.

The plenary asked churches to authorize formation of "model parishes" under the union plan, to provide assistance to the consultation staff, to fund and staff inter-denominational missions, and to make certain restructuring procedures in various churches conform to the union plan.

Considerable emphasis was placed on improving the cooperation and functioning of what was called the "middle judicatories" in the study and furtherance of union. Sources said there exist cleavages in some churches between the national church and intermediate levels of authority.

The message to churches closed with an admonition that "the Gospel is imperative to organic union. . . . As his ministers of reconciliation, we must find together those structures for mission which will enable us to serve the oppressed, the hurt, and the poor not open to us in our separateness."

Dr. Peter Berger, Rutgers university professor of sociology, had told the opening session in a stirring address that "concern for the institutional structures of the church will be in vain unless there is also a new conviction and a new authority in the Christian community (and unless) the Christian community regains its 'nerve' and succeeds in achieving a new stance of confidence in itself and its message." He said the Christian community's word to the world "should be based on criteria of truth, not of socio-cultural market research or public relations."

Citing evidence of a possible renaissance of religion against a tide of secularization, Dr. Berger ventured a "hunch" that "its bearers will not be the people who have been falling all over each other to be 'relevant to modern man'," adding, "the resurgence might occur outside the religious institutions as presently existing."

While this was interpreted in some quarters as endorsing COCU's union plan, Dr. Berger said in response to a question that unless the church generates new confidence and authority, union would mean merely a bigger church organization without much meaning.

Dr. Preston Williams, a black professor at the Harvard Divinity School, asserted the COCU plan is inadequate as a response to the cultural revolution expectations of women, youth, and particularly blacks. He urged predominantly-white

churches to share their revenues with black bodies, permitting the latter to carry on their specialized ministry more effectively.

The plenary adopted a 1972 budget of \$124,255 with the askings from participants the same as the current year: African Methodist Episcopal, \$4,375; African Methodist Episcopal Zion, \$3,875; Christian Church (Disciples), \$12,900; Christian Methodist Episcopal, \$3,375; Episcopal, \$23,400; Presbyterian U. S., \$11,850; United Church of Christ, \$17,100; United Methodist, \$46,500; and United Presbyterian \$23,400. Delegates adopted a motion urging member churches to exceed the asking figure next year and to increase giving by 20% in 1976.

The 1972 plenary was scheduled for Oct. 22-27 in St. Paul, Minn.

At a news conference following adjournment, leaders of the consultation expressed confidence the plenary had made substantial progress although there was little hope for organic union for another 10 to 15 years.

RHODE ISLAND

Canon Belden Consecrated

Brown University's Meehan Auditorium in Providence was used for the consecration ceremony in which the Rev. Canon Frederick H. Belden became Bishop Coadjutor of Rhode Island.

The vestry of St. Paul's Church, North Kingston, R.I., followed the cathedral corporation members in the procession that was led by the Rhode Island Highlanders' Bag Pipe Band. Canon Belden was rector of St. Paul's for 27 years, resigning just prior to his consecration.

Chief consecrator was the Presiding Bishop. Co-consecrators were the Bishop of Rhode Island, the Rt. Rev. John S. Higgins, and the Bishop of Albany, the Rt. Rev. Allen W. Brown. The Very Rev. Samuel Wylie, dean of General Seminary, preached.

Music for the service was provided by the combined choirs of St. Paul's, North Kingstown; St. Luke's, East Greenwich; and Christ Church, Westerly, augmented by a brass ensemble from the Rhode Island Philharmonic Orchestra. Mr. George Kent was director.

Following the service a reception for Bp. Belden was held at Central Congregational Church, Providence.

METHODISTS

Clergy May Be Able to Own Furniture

British Methodist clergymen and their wives may get the right, for the first time in the country's history, to own their own furniture.

All but two of the church's 34 synods decided that ministers should own manse furniture. Since the days of John Wesley,

Methodism's founder, furniture in the manse or parsonage has been owned by the local church. "This is what all wives want, a home of their own," said Mrs. F. C. Bond, wife of the superintendent of the Lincoln area, when the vote was tabulated.

Final approval for the change must be given by the annual Conference of the Methodist Church. The synods voted on a report which proposed the transfer of furnishings in homes to the clergymen. In some areas, amendments stipulated the amount of furniture allowance ministers will receive and set plans for assessing present parsonage contents.

EDUCATION

Here and There

On continuing education for clergy: "It seems to me that perhaps no institution in our society has been as immoral in its personnel practices as the church. The Armed Forces, academe, industry, all make provision for systematic and regular refreshment, retraining, and continuing education for their personnel. The church, by and large, has ordained a young man at 24 and left him pretty much to his own devices until he is 72 and ready for retirement. It is small wonder that many of our clergy feel frustrated and out of gas. In a time when extreme change places even greater burdens, than on those of the ministry of years gone by, it becomes critically important that the church provide its leadership with continuing opportunities year in and year out for refreshment and renewal." (*The Rt. Rev. Frederick B. Wolf, Bishop of Maine.*)

"Today few concerns in the church have priority over the provision of continuing education for the clergy. A man does not receive training for his whole ministry in his three years of seminary. He begins there, but what he begins is a process that continues throughout his life if he is to find his vocation steadily growing and his ministry increasingly effective. A doctor, lawyer, teacher, scientist, or other professional or technical worker must continuously update his knowledge and skills. So also must the clergy be given opportunities to deepen their understanding and insight, maintain their professional competence, and find steady personal growth in their vocation as priests of the Lord." (*The Rev. Powel M. Dawley, Ph.D., professor-emeritus and former sub-dean of General Seminary, now Canon to the Ordinary of Maine and supervisor of the continuing education of the clergy in that diocese.*)

The Diocese of Maine: Counseling and assistance in choice of study programs, on-the-job training, seminars, and group explorations—these are some of the day-to-day features of the available programs. After three years in his parish, a priest may take a leave of absence for four months, for the purpose of "intellectual

and spiritual refreshment" of his ministry. Provision for the leave is part of the diocesan canonical law. The priest on leave continues to receive his salary. As the cost of his program may be considerable, as well as that of providing a supply priest, a grant from the Loring Fund may be made to help meet expenses. The study leave may be spent at a seminary, or in shorter programs at various institutes, or in secular work. The object of the whole process is the refreshment and growth of each man in his own vocation.

The Diocese of Dallas: The Cathedral Center for Continuing Education and Pastoral Concern sponsored jointly by the Diocese of Dallas and the Endowment Fund of St. Matthew's Cathedral, Dallas, will be based in the cathedral's Garrett Hall. The center's program will provide supervision and instruction of clergy from the time they apply for postulant status on through theological studies and completion of the first three years of their ministry in the diocese. The program will also offer seminars, conferences, and refresher courses to Episcopal clergymen and to clergy of other traditions. Sponsors of the center hope it will provide a forum for theological study, critical appraisal, and dialogue—"the surest channels to theological resolution and the development of the thought, life, and worship of every Christian."

Diocese of Central New York: Two Episcopal priests among the five clergymen-students in the first semester of a clergy training program based in Syracuse are the Rev. Robert S. Smith, rector of Grace Church, Waterville, and the Rev. Roger S. Derby, rector of Calvary Church, Utica. Both parishes are in the diocese. Grace Church, Syracuse, is sponsor of the program being run in cooperation with the Continuing Education Center at Syracuse University. Director of the clergy phase is the Rev. Walter N. Welsh, rector of the parish. The program, entitled "Renewal for Action in the Church Today" (RE+ACT), is aimed at helping "professional church workers to deal effectively and creatively with the church in change." The initial RE+ACT semester is being supported by the United Thank Offering of the Episcopal Church, with the hope that there will eventually be a full-time resident program that will give clergymen a sabbatical semester or even more, a year.

Armed Forces: Among the 92 chaplains enrolled in the chaplain officer advanced course at the U.S. Army Chaplain School, Fort Hamilton, N.Y., are three Episcopal priests — Chap. (Maj.) M. Johnson Haggood II; Chap. (Lt. Col.) Richard W. Mansur; and Chap. (Lt. Col.) Homer S. Vanture. Each of the chaplains enrolled in the 34-week course has had more than seven years as an Army chaplain on active duty. The curriculum of the advanced course is primarily professional and includes studies on psychological

counseling, financial management, religious-education techniques, and command and staff procedures.

SPRINGFIELD

Coadjutor Elected During Convention

At the annual convention of the Diocese of Springfield, held Oct. 1-2, in Springfield, Ill., the Ven. Albert W. Hillestad was elected Bishop Coadjutor on the seventh ballot.

The names of 17 priests had been submitted to the information subcommittee of the committee on election of the coadjutor by the cutoff date of Sept. 2. This action did not guarantee nomination of these persons, but the subcommittee prepared for diocesan circulation, a biographical brochure of the clergymen. All nominations for the office were made from the floor.

The first day of convention was devoted to routine matters pertaining to the diocese, and the address normally given by the bishop, the Rt. Rev. Albert A. Chambers, was submitted by title. The full address had been printed earlier in the diocesan paper. Bp. Chambers presided over the convention.

A budget of \$258,768 with \$43,851 marked for the national church, was adopted. No specific sum was marked for the faith budget.

In other action, a commission on ministry was established with a membership of 15—six priests and three laymen were elected and the bishop is to appoint six more persons.

Fr. Hillestad, 47, is Archdeacon of Cairo and has been rector of St. Andrew's Church, Carbondale, Ill., since 1964.

By resolution adopted in 1970, a successor to Bp. Chambers cannot be consecrated before Jan. 1, 1972. Bp. Chambers has indicated that he will retire before Oct. 1, 1972.

CHICAGO

Coadjutor Installed as Diocesan

Receiving the authority of his office from the Presiding Bishop, the Rt. Rev. James W. Montgomery was installed as the ninth Bishop of Chicago in a service held in St. James' Cathedral, Chicago. He succeeds the Rt. Rev. Gerald Francis Burrill, who retired Oct. 1, after 17 years as diocesan.

The sermon was given by the Rev. Powel M. Dawley, professor-emeritus of ecclesiastical history at General Seminary, Bp. Montgomery's alma mater.

Among guests from other communions were John Cardinal Cody, Archbishop of Chicago; the Rev. U. S. Robinson, Presiding Elder of the A.M.E. Church; Bp. Timotheos of the Greek Orthodox

Church; and Bp. Fermilian of the Serbian Orthodox Church. Representing the Jewish community in Chicago was Dr. Louis Binstock. Government guests included the Hon. George W. Dunne and the Hon. Richard J. Daley.

The 150-voice choir composed of members from 50 parishes was under the direction of B. Lynn Hebert, cathedral organist.

At the conclusion of the service, Bp. Montgomery stood on the steps of the cathedral to give his first blessing to the diocese and to the city.

ROMAN CATHOLICS

Advice on Court Appointee Given

In a front page commentary in a recent issue of *The Tablet*, Brooklyn, N.Y. Roman Catholic weekly, the Rev. Franklin Fitzpatrick, diocesan superintendent of schools, pointed to what he called "concrete internal evidence" of bigotry that influenced at least two justices in the recent Pennsylvania and Rhode Island parochial aid cases.

The priest said, "If President Nixon is to fulfill his pledge to maintain pluralism in education, he must nominate judges who cannot be influenced by anti-Roman Catholic bigotry, judges who are sensitive to the civil liberties of all Americans, including children in [Roman] Catholic schools."

The priest contends that in the Pennsylvania and Rhode Island rulings, which struck down direct government aid to non-public schools, two justices, William O. Douglas and the late Hugo Black, substantiated two key points in their argumentation — indoctrination and clerical control—by quoting from "a clearly anti-[Roman] Catholic source." The justices, both of whom wrote concurring opinions, quoted from Loraine Boettner's *Roman Catholicism*.

After research on the book, Fr. Fitzpatrick, who rejected the possibility that the two Justices agreed with the thesis of the author and considered the book to be impartial, said "a more likely explanation seems to be that the Justices were the victims of bad research. Someone, possibly in Justice Douglas's office, presented him with the quotations cited in the opinion without sufficiently evaluating the reliability of the source. If people who share Loraine Boettner's opinion of Roman Catholicism are influencing the Supreme Court, the future for American [Roman] Catholics could be very bleak indeed."

GCYP

Funded Projects Announced

The General Convention Youth Program (GCYP) of the Episcopal Church is administered by the Executive Council's program advisory group on the young

generation, chairman of which is Robert Davidson, a college student at the University of Kansas and a member of the council.

It is divided into seven regions, with a coordinator and a 15-member regional committee for each. A portion of the \$250,000 in the church's 1971 budget for this program is allocated to each region.

Recently-funded projects include one in the Appalachia region and four in the Northwest region. The Appalachian project was the Second Annual Mountain People's Music Fair, held in September, to which a grant of \$1,000 was made. This event, organized by a group of young people, mostly from Wise County, Va., is one in which all kinds of people listen to and make all kinds of music. The organizers see the event as a constructive step toward bringing people in that area together through music and by providing workshops, films, and other resources.

A grant of \$1,000 was made to the Student Coordinating Office for Opportunity Projects (SCOOP), located at Boise State College, Boise, Ida. This promotes the concept of volunteer service through media, posters, and leaflets, and acts as a central clearing house for the placement of volunteer workers in many activities.

Another \$1,000 grant was made to the Ethnic Cultural-Media Center at the University of Wyoming, to provide resources for programs and events carried on by the Keepers of the Fire, the Chicano Student Coalition, and the Black Student Alliance.

A grant of \$3,000 has been made to the National Indian Youth Council for an intern program in which five high-school and college students will work in offices of that organization of 7,000 Indian youth. It has chapters in high schools, colleges, Indian communities, reservations, and prisons.

EUROPE

Non-Recognition of East Germany "Stupid"

The Rev. Ralph Abernathy, president of the Southern Christian Leadership Conference (SCLC), has described as "stupid" any country that tries to ignore East Germany. "From now on I shall be a part of the worldwide movement for international recognition of the German Democratic Republic (East Germany)," he said.

He made his comments at a press conference ending a brief visit to the communist sector of the divided city. He was quoted as saying that West Germany reminds him of the conditions in the U.S. and he was "homesick" for East Germany.

"As a pastor and theologian," he said, "I believe that East Germany represents what we throughout the world are striving for."

Earlier, in East Berlin, he preached

before a large crowd, mostly young, in Mary's Church. Amid applause, he demanded immediate withdrawal of U.S. troops from Vietnam and the freeing of Angela Davis and other "political prisoners" held in America.

The successor to Dr. Martin Luther King, Jr., as SCLC president, was given the Peace Prize of the East German Peace Council. On receiving it, he said, according to ADN, the East German news agency, "My heart overflows with you. You make me feel like a man today and you move me to tears."

CHURCH PRESS

Czech Journals Penalized

Two Protestant periodicals in Czechoslovakia have been penalized by the Soviet-imposed regime of Gustav Husak, because some of the articles were allegedly considered as hostile, according to reliable sources.

Kostnické Jiskry ("Sparks from Constance"), the only protestant weekly in Czechoslovakia, was suspended for three months for reasons which were not publicly revealed.

Cesky Bratr ("Czech Brother"), a monthly organ of the Evangelical Church of Czech Brethren (Presbyterian), was fined the equivalent of about \$1,400. Reasons for the fine were not given.

Information concerning the two publications was sent to *Religion in Communist Dominated Areas* (RCDA).

LUTHERANS

Augsburg and Taxes

Augsburg Publishing House, a division of the American Lutheran Church, has been placed on the Minneapolis tax rolls for 1972, by City Assessor Gordon Moe. "When you're in doubt, you should put it on the tax rolls and let the court make the decision," he said.

A 1965 decision by Hennepin County District Court held that the publishing house is tax exempt because its activities of printing and distributing religious materials are within the legal definition of church property. The decision was not appealed to the Minnesota Supreme Court. Mr. Moe thinks it should have been.

Augsburg has been giving the city a payment in lieu of taxes for city services—\$10,000 last year; and \$6,700 in each of the three previous years.

The publishing house has been put on the tax rolls at a total value of \$2.6 million. Under this year's property tax rate, the tax on the publishing house would be \$115,400.

Albert E. Anderson, general manager of Augsburg said he believes nothing has changed to void the 1965 ruling that the house prints only religious educational material.

BRIEFLY

■ A musical setting for the Eucharist—Service Two in *Services for Trial Use*—has been composed by the Rev. Benjamin Harrison, organist of St. Michael and All Angels Church in Mission, Kan., and is now available for general use. It is designed primarily for congregational participation. It was sung for the first time at the 1971 convention of the Diocese of Kansas.

■ An Organ Mass honoring Marcel Dupré who died this past summer at age 85 was given at Old Christ Church, Savannah, Ga., by Conrad Morgan and Dale Fleck, directors of music for the parish, who presented parts of "Le Chemin de la Croix," Op. 29, and the Magnificats from "Vêpres du Commun," Op. 18. M. Dupré's career spanned 75 years beginning at age 10 when he performed J. S. Bach's Preludes and Fugues from memory.

■ When the national office of the church told 109 dioceses that it could no longer afford to provide data-processing services for their annual parish reports, a single parish, Trinity Church, Ambler, Pa., offered them its computer (used for its publishing house, Trinity Press) for this work. Trinity has been doing similar work for the Diocese of Pennsylvania for the last four years under the direction of the Rev. John A. Schultz, rector, who serves as research consultant for the diocese. Already, more than 20 dioceses, representing more than 1,500 parishes, have reserved computer time to save themselves the added burden of transcribing nine pages of data from each of their parishes and sending the handwritten sheets to New York. Instead, Trinity's computer will provide both the national and diocesan headquarters with readouts in the required format and retain the data on tape for future analysis and the printing of diocesan journals.

■ The "Wippell group," which includes J. Wippell & Co., Ltd., and Wippell Mowbray Church Furnishings Ltd., of Exeter, England, is opening an office in the San Francisco area early in November of this year. Mr. Fred C. Weeks is in charge of the office, whose address is: P.O. Box 344, Fairfield, Calif. 94533. Wippells has long been in the church supply business of vestments, stained glass, and church furnishings and appointments.

■ Churchmen in the five-county Diocese of Pennsylvania may dial LO 7-4022 to hear a personally-recorded message from their bishop, the Rt. Rev. Robert L. DeWitt. The bishop, in recording the first message, explained this is one method of improving communications between himself and the people in the diocese. He plans to consider all responses to his weekly messages himself.

GCSP: Challenge or Catharsis?

By R. C. BALFOUR III

THE General Convention Special Program (GCSP) was formulated around the singular premise that the church should give money with no conditions attached to groups of people — primarily minority constituted — who would formulate and carry out their own program for self-improvement and self-determination. Although the term “self-determination” was never adequately defined, it has come to mean, in the context of this program, any effort to advance the political power, legal power, literate level, and purchasing power of minority groups through their own efforts, with the church furnishing the money.

The primary criticism leveled against the program to date has been in the several outstanding instances where participating groups have allegedly been involved in violence to seek their objectives. This accusation has caused many sincere churchmen to harbor grave doubts about the program, and has definitely caused a crisis in stewardship and a credibility gap. This accusation in turn has caused the advocates of the program, including the Presiding Bishop, to react vehemently in defense of the program, and at times that reaction has assumed illogical and emotional proportions.

The latest case in point is the Black Awareness Coordinating Committee and the same attack and reaction is taking place even though the Executive Council itself set up a committee to ascertain the facts. In other words, we are back into the emotion-charged and illogical dialogue where we have been almost since the inception of this program.

The question that many serious churchmen are confronted with today is why we as Christians in the Episcopal Church cannot break this deadlocked dialogue and progress beyond the point of vitriolic and emotional exchanges. One might think to do so is impossible, with the race problem being so extreme. However,

Mr. R. C. Balfour III, of Thomasville, Ga., was a deputy from the Diocese of Georgia to the last General Convention, and was a co-author of the “Thomasville Declaration” which appeared in TLC for Oct. 18, 1970.

the Episcopal Church should be able to find the way. We have been noted for our wealth of intellectual scholars, clergy, and laymen, for our leaders in government, industry, labor, and arts. Our people have always borne the stamp of reason, logic, and forward thinking. Anglicanism itself has signified the “Middle Way”—the ability to reconcile extreme views and mold them into a constructive pattern. There is, in fact, no reason at all why we cannot break the deadlock. If we are to continue as a constructive, effective force for Christ, we must do so. We cannot afford to spend the entire present triennium and next convention deadlocked in this fruitless dialogue of non-reason.

IN order to take some first steps, we all need to recognize several key realities. First, our own strong convictions have



Altar Guild

As Martha served thee, Lord,
So too may we
With faithful hearts
And loving care
Prepare
All things in fitting fashion
For thy feast.

But grant us more, O Lord,
That as we work
We may be tuned
With Mary's ear
To hear
In all we do, the lessons
Thou wouldst teach.

Lucy Mason Nuesse

created an emotionally-charged atmosphere in which it is impossible to reason. In small groups, as in diocesan and General Conventions, this same atmosphere holds. We need to fight back this haze of non-reason and hostility and bring the real issues into focus. More often than not, thinking Christians can agree—given the right leadership and the right chance. Many suggestions and advice concerning the program need to be listened to patiently and carefully without the hysterical notion that *any change* in the program would be necessarily bad and might lead to its early demise. Critics alike should temper their attacks and focus on weak areas of the program which might be strengthened. Church news media should stop the either/or speculation and crusading, and start printing constructive ideas. We need to stop viewing each other as enemies—stop and reason together.

Second, the good intentions of the program, as set forth by the Presiding Bishop and administered by Leon Modeste, need to be accepted by all Episcopalians. There can be no doubt concerning their sincerity and commitment. However, in the administration of any program involving large sums of other people's money, good intentions are simply not enough. We have been involved in the program now for enough years reasonably to expect some results. Goals should not continue to be questioned—the achievement of those goals, however, should. Episcopalians generally are entitled to know the results. How many of the objectives as set forth in the application have been met? There has been an almost paranoid fear or hesitancy to be honest about the efficacy of this program. We need more than short superficial summaries of each participating group. The committee set up to study the program and report to convention did little more than try to approve the objectives and principles behind it. If there is a credibility gap, it can be partly closed by an honest appraisal of results. No human effort or program regardless of its good intentions should be above such honest questioning.

Third, the specific concept of “self-determination” should be very closely analyzed and studied. Basically, it presently means a procedure whereby the giver should have absolutely nothing to do with the receiver. Since the money is going to poor and powerless people, one wonders about their present ability to cope with planning and executing programs with absolutely no technical assistance. The Peace Corp, Vista, and other federal government programs are also based upon self-assistance and improvement but these programs recognize the basic truth that money without person-to-person contact and concern is usually spent with very little, if any, constructive results. It is perhaps the greatest weakness of the GCSP that no technical assistance or personal support is offered in this pro-

EDITORIALS

Another Opinion

A SALUTARY study for people who live in an age that is, as ours is, troubled and wracked with change, is the field of archaeology. Not only can we then move backward and away from winds which disturb our equilibrium and sense of security, but the perusal of the lingering artifacts of a bygone age and the conjectures about that age which these artifacts seem to dictate can help restore a sense of humor and perspective.

The sight the other day of the bumper sticker, "Help! The Paranoids are after me!" led to these lucubrations. Supposing human life to continue after our atomic automotive civilization, what would far-distant archaeologists discover burrowing in our relic mounds? and what would they make of them? Most assuredly they would find a bumper or two but probably not the stickers which adorn them. Would they find a Prayer Book? From my experience in their use, they would not find a copy of the *Services for Trial Use*—at least, not intact!

There is, however, more than a circumstantial connection between bumper stickers and Prayer Books. Those of us who have been Episcopalians for at least 14 years find that Prayer Books occasion in us a reaction that can be expressed in the words of the bumper sticker which I quoted. Why does it bother us so much to be asked to use, even for a limited time, the new liturgies from the green paperback, *Services for Trial Use*?

Much, I think, can and has been said about the temporary, provisional nature of this new book and how it wreaks psychological damage on us to face the turbulence of change all day long in the world and then have to find it all reflected again on Sunday morning. There is, no doubt, much truth to this, but I do think that we "old Episcopalians" are disturbed and frightened for a deeper reason. For what we feel is threatened by the "they" (be it the Standing Liturgical Commission, the Presiding Bishop and his gang, the Communist Party, or what-have-you) is that which has always been the distinctive ethos of the Episcopal Church: the Book of Common Prayer and loyalty to it.

Although all of us at one time or another have been confused or bored or annoyed by archaisms of language, length of expression, or survivals of this or that protestant heresy or arch-roman extremism, the Prayer Book has been many things to us, all of them precious. It has been for us not only a manual of worship but also a treasured retreat furnished with the emblems of much-used and familiar personal piety. There we found the prayers for guidance, trustfulness, for the absent, sick, and the departed. We buried our dead with this book and we welcomed our children into the flock of Christ with this book. We treasured the book itself to remind us of our marriage vows and the first flush of adolescent enthusiasm at confirmation. Of course, it approached a talisman and we carried it to the hospital with us, but just for that reason it is harder to give up.

But it was more than a talisman or fetish with us. It was a symbol of unity to us—a kind of constant and

continuous thread on which the glorious and God-given variety of human experience could be hung and drawn up to God. In many ways, it was the Prayer Book that knit together into one the many that were "high church" and "low church," affluent and poor, rural and urban, suburban and ghetto, intellectual and blue collar. We didn't understand each other, we were prejudiced and bigoted about each other, but we felt that we had the same Prayer Book and that by loyalty to it we might at least meet at the same place later on. Further, our historic and continuing place in the ecumenical spectrum as the "bridge church" between Roman Catholicism and Protestantism found its best expression, we believed, in the Book of Common Prayer.

Now, I have no particular brief for the *Services for Trial Use* and am not in the pay of the Standing Liturgical Commission. Further, I am (by my own definition) an "old Episcopalian" suckled, nourished, raised, and fattened on the Book of Common Prayer. However, it seems to me that two things must be said by us and to us "old Episcopalians" particularly. The first is that what gave the Prayer Book its continuity and steadfastness was the fact that it was a vehicle to introduce us to Jesus Christ and that through it we were able to give our utmost loyalty to him in his church. It was this loyalty to him and our knowledge of and relationship to him that gave the Prayer Book its meaningful character. We were not loyal to a book, we were not devoted to Elizabethan language, our faith was not dependent upon a peculiar form. On the contrary, beautiful and reassuring as the Prayer Book is in itself, its greatest glory was that it pointed beyond itself to Jesus and to him alone.

The second thing that must be said is that it is the same church which had made the Prayer Book what it was, by asking our allegiance to Jesus Christ through it, that is now asking us to explore the dimensions and potentialities of relationship with Jesus Christ through the *Services for Trial Use*.

Thus, it seems to me that it is we who are the "old Episcopalians" particularly, who have now a special vocation. We are being called by our church, by virtue of our long training and discipline by the Book of Common Prayer, to lead in the new directions that seem to be opening for us. If we truly caught the inner spirit of the magnificent heritage that was the Prayer Book, then how can we ever be impoverished? Rather than stand looking back wistfully or resentfully after a vanished treasure, we are being asked to set the pace toward an even deeper commitment to our blessed Lord and Redeemer.

GEORGE C. L. ROSS

Victor

Always
There is the tug of war
Between wonder and reason,
Until the heart decides the
Victor.

Margaret Abbott

Book Reviews

A FRAGILE BARK, by Joseph Benante. Simon & Schuster. Pp. 246. \$6.95.

Monsignor McQuade, rector of St. Lucy's R.C. Church, Nineveh, N. J. is an ecclesiastical monster: he robs the bingo game, runs dishonest raffles, and has a widowed housekeeper who purports to be his sister but *really* is his rather spavined lollypop. He and his mistress break the spirit of the two curates by their total crassness, dishonesty, and total lack of ideals or religion; the curates, being young, are still beset by God and truth.

McQuade's rationale is plain — "I was

abused and broken in spirit while a curate, and the monsignor took all the glory and the money—now it's *my* turn!" McQuade's "turn" is memorable, ripping off more from the longsuffering parishioners than anyone ever dreamt was possible.

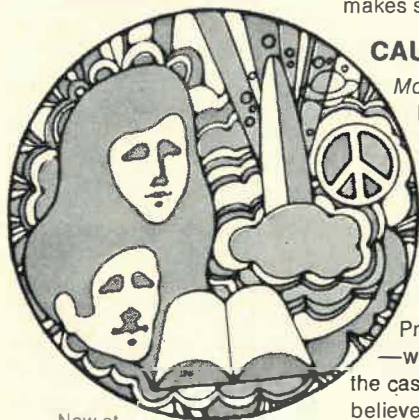
This book is an exceedingly interesting report of the rectory life in one God-forsaken parish. The only valid complaint about *A Fragile Bark* is its claim to be a novel. A novel is *not* true in an immediate sense, but *is* true in a general sense. A novel would take on the dimensions of Every Man, Every Priest,

Every Parish; this book is immediately true but says nothing about the whole state of Christ's church. *This* book is written about a particular parish, a particular man. The editors call it an "ecclesiastic *Catch 22*"; it is not! *Catch 22* was a novel, using World War II as a vehicle for expressing the madness and waste of *all* wars from Cain and Abel to Vietnam. This book "feels" too true to be a novel. (Somewhere there is a St. Lucy's where a Fr. McQuade and his fading lollypop have a total disregard for everything but the bingo receipts. Somewhere there were two curates dying of spiritual asphyxiation.)

The author, Joseph Benante, left the priesthood in 1969.

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

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Booknotes

By Karl G. Layer

LAITY MOBILIZED: Reflections on Church Growth in Japan and Other Lands. By Neil Braun. Eerdmans. Pp. 224. \$3.95 paper. This author sees the key to church growth in the multiplication of new churches, and barriers to starting new churches are examined. He argues that the western pattern of professional clergy and paid staff, and clergy-centered church life, are major roadblocks. Braun asserts that great church growth occurs where large numbers of unpaid laymen are active in teaching, preaching, and evangelism. He draws on his own missionary experience in his presentation.

JOB FOR MODERN MAN. The American Bible Society. Pp. vi, 89. \$.05. Like its predecessors from the American Bible Society, this version of the Book of Job seeks to express the meaning of the original language in words and forms that all who speak English have in common. The Hebrew of Job is extremely difficult in places, and the ABS translators have done an excellent job with the task they have undertaken. The entire Bible in *Today's English Version* (of which *Good News for Modern Man*—the NT—and *The Psalms for Modern Man* are the first installments) is scheduled for publication in 1975.

DICTIONARY OF SPIRITUALISM. By Harry E. Wedeck and Wade Baskin. Philosophical Library. Pp. 390. \$10. Do you want to know the meanings of such esoteric terms as Manto, Phylorhodomancy, Coven, Podovne Vile? There are some 2,000 such entries in this dictionary of terms relating to supernatural phenomena, mystery cults, magic, and all things generally classified as occult. Special attention is paid to the beliefs of people (e.g., Thomas A. Edison) about spiritualistic communication. This is a dictionary, not an encyclopedia, of spiritualism and occultism, and as such a valuable work for all who study these matters.

PEOPLE and places

CLASSIFIED

Ordinations

Deacons

Central Florida—John Robert Pollitt, graduate student and assistant to the Episcopal chaplain, Florida State University, Tallahassee, Fla.

Chicago—(All locations in Illinois except where noted) John Charles Blakeslee, Nashotah House, Nashotah, Wis. 53058; Malcolm Clark Burson, 1041 Cherokee Rd., Wilmette; John William Reishaus, in charge of St. Ann's, Morrison, and assistant, Grace Church, Sterling; Thomas Phillip Rosa, curate, Holy Family, Park Forest; Glenn Colyer Smith, curate, St. David's, Glenview; James Edward Trapp, curate, Trinity, Wheaton; Edward Stuart Little II and William Avery Thompson for the Bishop of Los Angeles; Robert Dale Harmon for the Bishop of Springfield; and Harry Nixon White for the Bishop of Western New York.

Eastern Oregon—Warren Hall, M.D.

Maryland—Walter Edward Reuschling; Charles Wesley Beamer; and William Howard Correa Ticknor.

Minnesota—William George Avery, assistant, St. Columba's, White Earth, Minn. 56591; and Reuben Rock, Breck Memorial Mission, Ponsford, Minn. 56575.

Southwest Florida—Alexander M. Greene, curate, St. Mary's, Box 10757, Tampa (33609); and Dennis D. Kezar, curate, Church of the Redeemer, 222 S. Palm, Sarasota (33585).

Vermont—L. Paul Cratz, Jr., Episcopal Theological School, Cambridge, Mass.; Gary Howard, Bellows Falls, Vt.; David L. Walters, St. Paul's, Burlington, Vt.; and Robert De Wolfe, assistant, Grace Church, Bath, Me.

Virginia—Dale E. Mekeel, non-stipendiary curate, Emmanuel Church, Harrisonburg, Va., and assistant to the president of Bridgewater College, Bridgewater, Va. 22812.

Western Massachusetts—David H. Knight, assistant, St. Paul's, Holyoke, address, 485 Appleton St. (01040).

Priests

Milwaukee—The Rev. Frank Herbert Clark, in charge of Holy Trinity, Platteville, and Trinity, Mineral Point, address, 250 Market St., Platteville, Wis. 53818.

Montana—The Rev. Michael Leslie Jenkins, vicar of St. Mark's, Big Timber, and Trinity, Harlowton, address, Box 626, Big Timber (59011).

Washington—The Rev. Frederick Jackson Bell, ret. Rear Admiral, US Navy, member of the staff, Washington Cathedral.

Western Massachusetts—The Rev. H. Lawrence Scott, assistant, St. Andrew's, Longmeadow, and field director of FOCUS (Fellowship of Christians in Universities and Schools). Address: 70 Bellevue Ave., Springfield, Mass. 01108.

Reception

Maryland—Received as deacons from the Roman Catholic Communion: The Rev. Richard Lipka and the Rev. John Joseph Riordan.

Resignation

The Rev. Edward C. McCoy, rector of St. Elizabeth's, Philadelphia, and Episcopal chaplain, Philadelphia Naval Hospital, has resigned and is on sabbatical leave.

Retirement

The Rev. Harold L. Batchelor, vicar of St. Christopher's, West Palm Beach, Fla., since 1966, retired Aug. 1. Address: Box 367, Ft. Pierce, Fla. 33450.

The Rev. Edward H. Ehart, Jr., rector of Grace Church, Norwalk, Conn., since 1952, retired Sept. 1. Address: Box 69, 318 Bay St., Berlin, Md. 21811.

The Rev. Harold Keyes, former rector of Blessed Sacrament, Green Bay, Wis., who retired June 30, 1970, may be addressed at 936 S. Munroe Ave., Green Bay (54301).

The Rev. Arthur H. Laedlein, rector of St. George's, Pennsville, N.J., retired Aug. 1.

The Rev. Thomas W. Sumners, rector of St. John the Divine, Houston, Texas, will retire Jan. 2.

Renunciations

On August 27, the Bishop of South Dakota, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Council of Advice, accepted the voluntary renunciation and resignation of the ministry made in writing by Zeno M. Johnson III. This action is taken for causes which do not affect his moral character.

On September 24, the Bishop of Iowa, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing by Roger Neil Brandt.

Laity

Harry Griffiths, former president of SPEAK, Eureka Springs, Ark., is communications officer for the Diocese of Central Florida, Box 790, Winter Park, Fla. 32789.

Colleges

The Distinguished Lecturer to Episcopal Colleges for 1971 is Dr. Kenneth Bourne, reader in international history at the University of London. He is in residence at Kenyon College and from there visits other schools in the Association of Episcopal Colleges (AEC).

Deaths

Mary McElwain Barber, 61, communicant of St. Mark's, Evanston, Ill., and daughter of the late Rt. Rev. Frank A. McElwain, died Aug. 15. She is survived by her husband, Henry, two children, two grandsons, and one sister. A memorial service was held in St. Mark's.

Harry Custer Richardson, 61, communicant and former vestryman of Grace Church, Galesburg, Ill., and former treasurer of the board of missions, Diocese of Quincy, died Sept. 16. He is survived by his widow, two children, two grandchildren, and others. A Requiem was celebrated in Grace Church.

The Very Rev. Edward Sidney White, 83, dean of Nashotah House, 1952-59, died Sept. 20, in Denver. He had been living in Christopher House, Wheat Ridge, Colo. Survivors include two sons. Services were held in the Chapel of St. Mary the Virgin, Nashotah House, and burial was in the House Cemetery. Memorials may be made to the seminary.

The Rev. George Leonard Shultz, 76, rector of St. Thomas', Pawhuska, Okla., since 1968, died Oct. 2. He was a portrait painter. A former Presbyterian, he was ordained to the priesthood in 1960. He was a veteran of WW I. Survivors include his widow, Geri, two daughters, and six grandchildren. Services were held in St. Thomas' Church and burial was in Oak Ridge Cemetery, Springfield, Ill.

IN MEMORIAM

STUART, GERTRUDE GOODSPEED, died 27 September after an illness of three months. She was a communicant of St. Mary's Church, Asheville, N.C., but spent many summers traveling abroad, and during the winter months she lived in Winter Park, Florida, where her husband, the Reverend Donald C. Stuart, assisted each winter at All Saints' Church. She was an associate of the Sisters of St. Margaret and of the Companions of the Holy Cross, and a life member of the Guild of All Souls and of the Confraternity of the Blessed Sacrament. Besides her husband she is survived by two sons and two daughters and nineteen grandchildren. *May she rest in Peace, and may light perpetual shine upon her.*

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

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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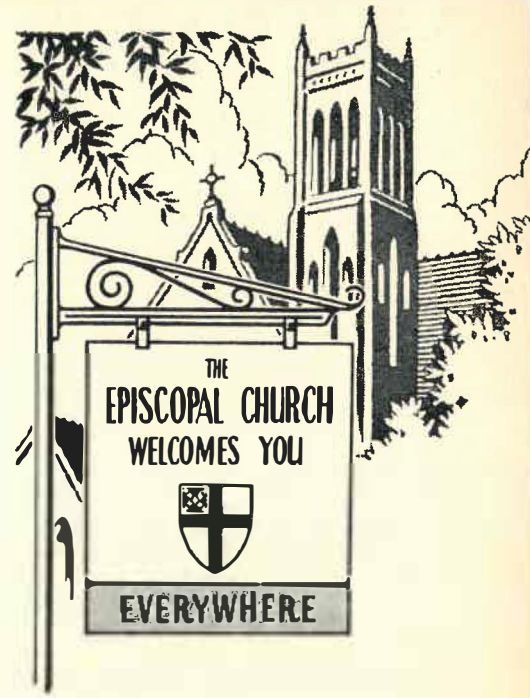
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CHURCH DIRECTORY

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



LOS ANGELES, CALIF. (Hollywood)
ST. MARY OF THE ANGELS 4510 Finley Ave.
 The Rev. John D. Barker, r
 Sun Masses 8, 9 & 11

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

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
 Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S,
 11); Daily 10

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

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
 Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11 & 7; Mon and Sat 9, Tues & Fri
 7:30, Wed Noon, Thurs 10; EP 5:30

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

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

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

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

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

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

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

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

BROOKLYN, N.Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. S. Smith, D.D., r
 The Rev. John M. Crothers, c
 Sun HC 8, 9 & 11; Thurs 10

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

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
 3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);
 EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
 Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
 Thurs & Fri 5:15. Church open daily 8 to 8.

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

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

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

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

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

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

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

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

PHILADELPHIA, PA.
ST. LUKE AND THE EPIPHANY 330 S. 13th St.
 The Rev. Frederick R. Isacksen, D.D.
 Sun HC 9; 11 (1S & 3S); MP other Sundays

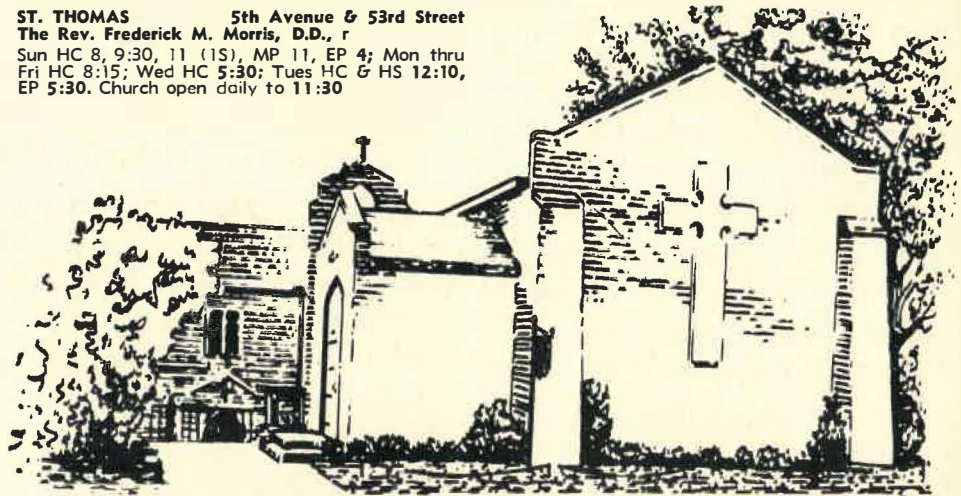
CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

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

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

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



THE CHURCH OF OUR SAVIOUR
 ATLANTA, GEORGIA