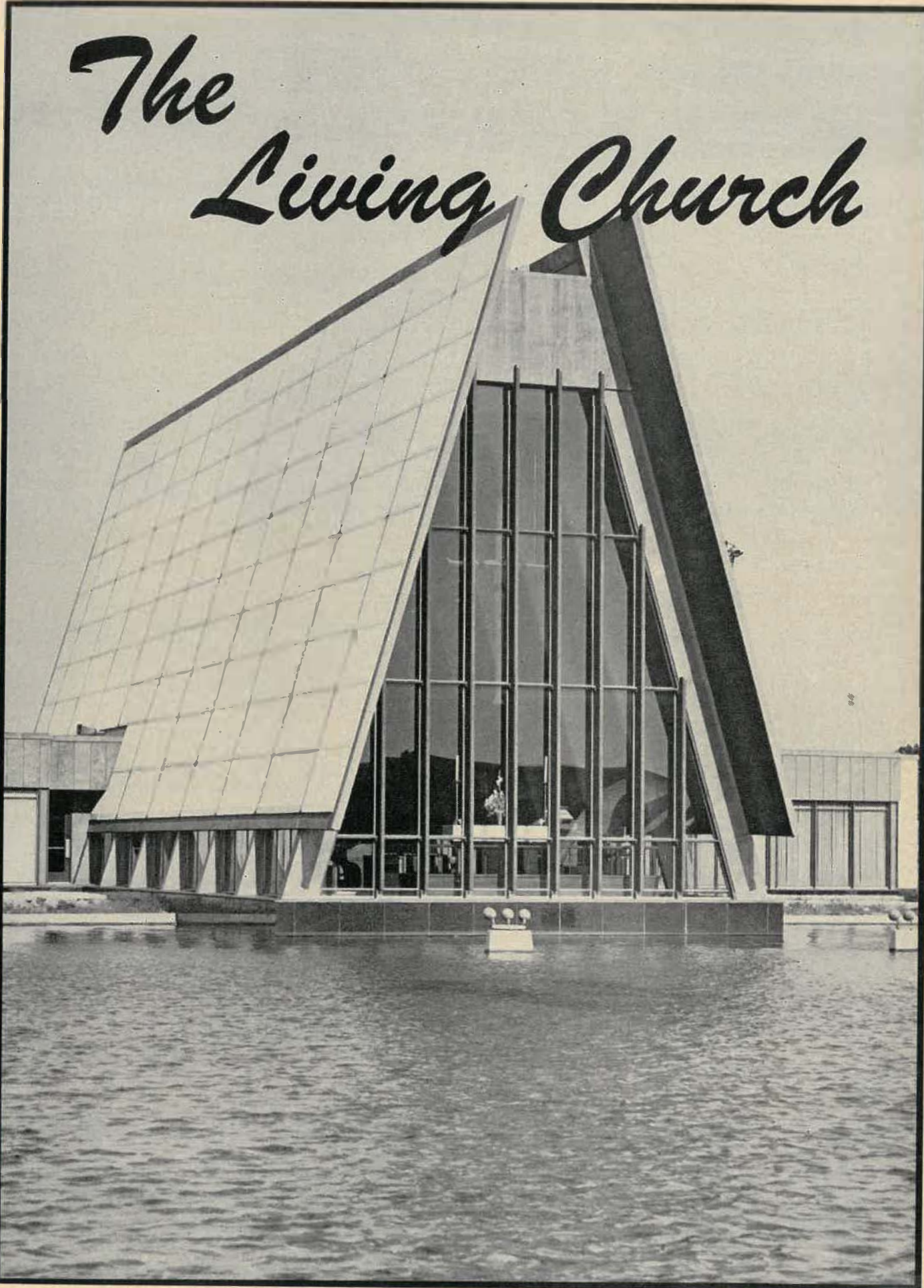


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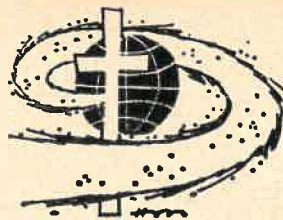
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Around



& About

With the Editor

Milton G. Mitchell, of Oshkosh, Wis., writes to the editor of this morning's *Milwaukee Sentinel* (June 28) about the thing that columnist Jim Bishop recently huffed and puffed about — the clergy and politics. As noted in this column of July 4, I think Jim was overcome with heat. Will Rogers used to say that people who fly into a rage generally make a bad landing.

Now comes Mr. Mitchell of Oshkosh, with a much more restrained comment on the subject. He recognizes that the clergyman has the same right as any other citizen to politicize, provided, as he puts it, that he does not use his position in the church, his "ex-cathedra powers, to lend weight to purely personal political views that have no more professional background than those of the lowliest ditch digger." That is precisely my point. Mr. Mitchell goes on to say:

"The current phenomenon of the political clergyman has a complex background. Some time ago, many clergymen decided that the Bible was at best a collection of myths and allegories. Reluctant to give up their plush parsonages and prestigious titles (the obvious thing to do if Christianity is a myth), they carefully concealed their apostasy from their parishioners.

"However, retaining some basic honesty, they discontinued the traditional preaching of Jesus Christ and him crucified, and substituted dull platitudes on man's divine destiny. The dozing elders with their dulled senses were just as satisfied, but the young, who had not as yet developed a sufficiently thick shell of hypocrisy, recognized inanity when they heard it. They stayed away in droves.

"Seeing what must eventually happen to their profession if the young could not be attracted to the church, the clergy began a mad scramble to carve out a new niche in society to replace the God-given one of saving souls, yet retain sufficient substance to attract the youth. The current emphasis on politics, pollution, and peace was the result."

Mr. Mitchell presents his theory as one intended to explain the whole phenomenon. That is to stretch it too far. And I wish, for the sake of a very essential Gospel truth, that nobody would ever speak of the work of the clergy as "saving souls." It is very bad theology. Saving souls is God's work, not man's. The clergy are called to be ministers of God's salvation, not workers of it. Any man who sets himself up as a savior of souls is Satanically arrogant. However, the gentleman

from Oshkosh is obviously not a professional theological writer so his misuse of this phrase is pardonable. His explanation of how so many clergymen became political parsons is a substantial part of the whole story. When men cease to believe in the Gospel of supernatural grace they usually come to believe in salvation by politics.

Landrum Bolling is president of Earlham College, a Quaker institution in Richmond, Ind. In a recent address he talked about some popular myths on youth. One of these myths is that today's youth have lost interest in religion. Mr. Bolling replies:

"The fact is that this is probably the most open and seeking generation of young people with respect to spiritual matters we have known in this century. Their searches are taking them down some pretty bizarre byways: Zen Buddhism, Hindu mysticism, witchcraft, astrology. Yet many are caught up in a re-discovery of simple old-fashioned emotional religious orthodoxy now largely abandoned by the mainline churches. Pentecostalism is the fastest growing wing of American Protestantism, and many young people, including college students, are part of that growth. Resistance to the traditional services of traditional churches is, to be sure, great among young people today. However, many sophisticated, highly intelligent young people are turning their backs on the materialistic, scientific objectivism of their largely secularized parents, grandparents, and teachers, and are affirming the reality of the spiritual, the esoteric, the supernatural, the transcendent. In part, they are revolting against what they consider the too-aridly intellectual, against the perverse misuses of reason. But also, in a variety of ways, they are carrying on man's eternal quest to find the divine element in life and to relate themselves to it. (Quoted in *The Wall Street Journal*, June 28.)

The Cover

One of the three church facilities at Kennedy International Airport in New York City is the Protestant Chapel, which is operated by the Council of Churches of the City of New York. The Episcopal chaplaincy to Kennedy Airport uses the facilities of this chapel, and services are conducted on a regular weekly basis. The chaplain is the Rev. Marlin L. Bowman.

Letters to the Editor

Church and Abortion

I was appalled to read [TLC, June 13] that the Diocese of Pittsburgh and several other dioceses of our church take such a low view of human life that they would support the practice of abortion. How can a church that claims to hold the catholic faith promote such a solution to many of our social problems, when abortion has been consistently condemned by catholic Christianity since the days of the undivided church?

It is ironic that many persons in the Pittsburgh convention could condemn capital punishment so strongly and yet find reasons to allow abortion. While I am no champion of the death penalty, I think that such persons who can express sympathy for the convicted murderer, but at the same time crusade for the destruction of innocent human life, are morally confused.

I know that it is a popular trend in the Episcopal Church today to cast aside Christian morality when it conflicts with the social doctrines of secular humanism, but in the case of abortion this humanism becomes outright immorality. No wonder our church is declining in membership, influence, and income among those who are seeking the catholic faith, and, perhaps, rightfully so. May God help us!

(The Rev.) DAVID W. SIMONS
Rector of St. Mark's Church

Paw Paw, Mich.

Why Any UBE?

I cannot understand the church countenancing such a group as "The Union of Black Clergy and Laity," or "The Union of Black Episcopalians." This would seem to be the most blatant heresy ever to hit the Christian church! One could understand statements involving the meaning of the divine revelation in the person of Christ because of the inherent difficulty of translating effectively the eternal into terms that are comprehensible on the time plane; but for the church to accommodate within it a group that denies what the church is *in esse* is, I must say, beyond me.

I have labored all my life under the impression that pervasive fellowship was of the *esse* of the church of Christ — so much so that its characteristic service is called Holy Communion (*i.e.*, fellowship). If it be rejoined that for many years there existed in effect, if not in name, "a union of white Episcopalians" then the obvious answer is that two wrongs do not make a right. I cannot see that black racism is the cure for white racism; it only compounds the problem. It seems that the disciples have learned their lesson too well. This brings me to a comment which saddens: it must have been over things like this that the Saviour shed silent tears over Jerusalem. When people enter the church of Christ they should do so ready to substitute the way of Christ for their selfish ways; they should abhor setting up *their* small measure and dubbing it Christian! Evil must not enthrone itself in the church of God and be made to pass for the standards of Christ. *That* is darkness posing as light. It is *the Antichrist*. The

way to end it is not to pay it back in its own coin. Jesus did not promote separatism among the oppressed Jews of his day. He knew that *all men* are by a degenerate and fallen nature oppressors; and he promoted honesty, honor, *human* dignity, earnestness and sincerity, considerateness of others — all of which call for dependence upon God — *in men generally*. He did so, self-sacrificingly. It seems that the true danger lies in our forgetting that we are followers of Christ, and not followers of a greedy, selfish society which he came to redeem.

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

Confirmation and Communion

I find myself unable to rebut Fr. Sumner's legal and theological objections to admitting young children to Holy Communion without Holy Confirmation [TLC, June 20], but I would offer some pastoral observations. First of these is that I understand that one of the Lutheran churches, as well as the Roman Church, is considering making the move the Episcopal Church has. The Lutherans generally confirm and admit to first communion at age 14 and the Roman Catholics have admitted to communion early, but with confirmation later, although usually before age 14. Both have had long periods of instruction for the children. Our option to admit to communion even at age 7 is then part of an ecumenical trend among those churches which have always paid a good deal of attention to these matters.

I write as a priest who has always trained children, beginning at about age 10, for confirmation and first communion. But, like others, I have done so only in order to have young children begin receiving the blessed sacrament at an age when it could begin to condition them. I cannot think that the good Lord will in any way find young children receiving communion to their detriment.

The practice of many of the clergy in preparing children early for confirmation in order to have them admitted to communion has its drawbacks. One is its contrast with the more Victorian tradition of confirming and admitting to communion at age 14, considered the age of puberty. As the Liturgical Commission points out, the modern child (possibly due to better diet) matures a year or two earlier than youngsters did 50 years and more ago, and he is most surely more sophisticated and knowledgeable. The whole social trend is toward more participation by young people in voting, sports, schooling, and other areas of life: the voting age has been lowered, the Boy Scouts have reduced their age requirements, etc. For the church to wait until age 14 — an awkward, self-conscious time of life — is to admit children at the wrong time: either we should admit to communion earlier or later than the age of puberty. The most practical compromise is to admit first to communion, after adequate instruction, of course, and then to delay holy confirmation until such time as the young person can make his own decision, perhaps in the middle or later teens. All this while he would



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not have been barred from the benefits of holy communion, and in preparation for confirmation he would receive instruction at the adult level and thus enter adult life as a better-instructed churchman. This would preclude the feeling youngsters sometimes have that decisions were made for them, and not by them.

Both practices — of confirming early and of confirming and admitting to communion at 14 — have grave weaknesses. Whether prepared at age 10 or age 14, the levels of preparation are not enough for adult comprehension. In the days when adult converts swelled our ranks, these people often made fine churchmen, and I daresay that the rate of loss is lower among them than among those born into the church. We also have had "good conversions" in college: many vocations to the priesthood were and are still made on campus. Which to my mind means that preparation on an adult level is highly to be desired.

Therefore, if we admit to communion at an early age after due preparation, and then confirm after adult preparation in the middle and late teens, we might not have the too usual pattern of the churchman returning to the church with spouse and kiddy in tow, with the same level of instruction under his belt which he received years before as a child. The middle and late teens are ages when youngsters really begin to question, and it is an age where problems abound. Adult instruction then would meet young people where they are and "where it's at."

(The Rev.) ROBERTS E. EHRGOTT
Rector of the Church of the Nativity
Indianapolis

SPA "AAWY" LR

To comment on the letter [TLC, June 20] on suitable language for the response to the liturgical greeting, "The Lord be with you," it should be helpful if we see this wish or salutation for what it is, an essential revelation of the Word of God. It is not a device to bring a noisy or somnolent congregation to attention, but a solemn affirmation of God's presence. The affirmation of God's presence in the midst of his people is a part of the covenant with Abraham: "Fear not, I am with you."

In Deuteronomy, "I am with you" affirms the saving protection surrounding the people of God. In Isaiah it is concerned with return and restoration. "Jacob shall be tranquil and undisturbed, for I am with you." This saving presence was fully realized in the Incarnation. Jesus is "Emmanuel, God with us." The angel said to Mary, "The Lord is with thee." John declared "the Word was made flesh and dwelt among us." And the prophet of the Apocalypse declares: "The dwelling of God is with men, and he will be with them, and they will be his people and God himself will be with them as their God."

Lucien Deiss comments: "Such is the mystery of glory evoked by the priest when he says to his people 'The Lord is with you.' It signifies the descent of the Eternal into time, the descent of the tenderness of Jesus into human distress, the descent of the inaccessible God . . . now in our midst through the mystery of the Word and the veil of Bread." The Lord's promise is expressed in the liturgy in the words, "And behold, I am with you always even unto the consummation of the world."

The people's response to this sublime truth is a translation of the liturgical phrase St. Paul used: "The grace of our Lord, Jesus Christ, be with your spirit, brethren." In this response the worshipping church assures the celebrant that Christ is also by his side as he leads them in offering of "the sacrifice of praise and thanksgiving."

Question: Is not "And with your spirit" just as appropriate and just as understandable and just as meaningful to any one of a contemporary congregation of worshippers as any colloquial phrase? Or perhaps our error is not so much a matter of language and fear of too-frequent use of this greeting as failure to provide more frequent salutations drawn from the rich store in holy scripture?

(The Rev.) DON H. COPELAND, D.D.
President of the World Center for
Liturgical Studies
Boynton Beach, Fla.

Deacons and Deaconesses

An editor's note appended to a letter from the Rev. Lester B. Singleton regarding the proper title of a woman deacon [TLC, June 20] states that the "title remains 'deaconess' until changed by proper church legislative action."

At the 63rd General Convention in Houston in October 1970, the House of Bishops passed, and the House of Deputies concurred, in the following resolution (see p. 141 of the Green Book):

"That the present Canon 50 'Of Deaconesses,' be, and hereby is, repealed, and that a new Canon 50, 'On women in the Diaconate,' be enacted as follows:

"Sec. 1. A woman of devout character and proved fitness may be ordered Deacon by any Bishop of the Church, subject to the provisions of this Canon."

Sections 2, 3, 4, 5, and 6 of the canon provide that a woman shall be subject to the same canons governing men seeking the diaconate. Finally Sec. 7, concerning pension protection reads: ". . . Women ordained subsequent to Jan. 1, 1971, shall be entitled to the same provisions for pension protection as other Deacons."

Nowhere in any of the present canons is there any mention of a deaconess. By action of the 63rd General Convention that title was made obsolete. Title III, Canon 26, Sec. 1, states clearly that any bishop may ordain a woman deacon. Sections 2-7 require that she should be treated "as other deacons." She should, therefore, be addressed as other deacons are addressed. The legislative action you call for has already been enacted.

(Dr.) JEANNETTE PICCARD
Minneapolis

The General Convention has ruled that a deaconess is a deacon; but she is no less a deaconess for all that. The argument is about titles, not orders, and as we read the GC resolutions they do not deal with titles. Ed.

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August

1. Pentecost IX

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July 25, 1971
Pentecost VIII

For 92 Years,
Its Worship, Witness, and Welfare

WASHINGTON

The Dean on the Papers

What has been revealed in the Pentagon Papers show that the "principal actors" in recent U.S. history "have been oblivious to any sense of God's purpose or leading," according to the Very Rev. Francis B. Sayre, Jr.

The dean of the Washington Cathedral did not speak on the legal questions involved in publishing the papers, in a sermon given before the Supreme Court made its 6-3 decision giving *The New York Times* and *The Washington Post* full freedom to resume publication of the Pentagon study of the Vietnam war.

The dean said that what the published reports disclosed about the conduct of the war in Indo-China is "disturbing" to him. He said he had known most of the decision makers. "But I did not perceive," he continued, "the extent of the infection by which my friends were led to think of themselves almost as God; and therefore could excuse in themselves the callous disposition of other people's lives, the cynical bamboozling of the body politic, scorn of law and lawmakers alike, and the abuse of truth."

According to Dean Sayre, the contents reveal a national leadership that treated history with "shallow arrogance." Such attitudes, he said, have cost the U.S. its friends abroad, unity at home, self respect, and a sense of power. "So perhaps, it is the providence of God to be shaking us to pieces for our sins. Perhaps he means us actually to collapse because we have not seen our destiny in terms of those large and holy things that God once gave our country to perform."

Dean Sayre said that for the U.S. to experience God's grace in the "wilderness" where it has gone will take three things: "Humbleness, by which alone we shall cease to be prisoners of our pride . . . openness, that we be no longer glued to the flypaper of status quo . . . (and) proportion, that we may rightly compare God's eternal splendor to our little glory. . . ."

SOUTHWESTERN VIRGINIA

Bp. Cáceres Visits Diocese

During a fast-paced visit in the Diocese of Southwestern Virginia, the Rt. Rev. Adrian D. Cáceres, Bishop of Ecuador, said, "We like the skeleton of the Episcopal Church, but we must put our own flesh on it so we have the Episcopal

Church of Latin America and not the Episcopal Church in Latin America."

Ecuador and Southwestern Virginia are in the 6th year of companion relationship and have requested an additional one-year extension, with the intention of having a third diocese get into the program.

The former Roman Catholic priest, who was received in the priesthood of the Episcopal Church in 1960, said that the parable of the 90 and 9 applies when people ask why the Episcopal Church is working so hard in Ecuador where Roman Catholicism is so strong. "Roman Catholic bishops have said that only 4% of the men and 8% of the women in Latin America are Roman Catholic. The rest are outside the fold. We are living the parable; only it is the 99 sheep outside the corral and only one is inside," the visiting bishop said.

Bp. Cáceres hopes to establish a program of work among the Indians in Ecuador and has already been in touch with the Evangelical Church which already has a toehold in that area.

He also named other areas in which his church will concentrate: spreading the Gospel; liturgy; confirmation; service among the poorly educated; giving Latins the tradition of stewardship, which they do not have at the present; and pushing the ecumenical Anglican movement. The Episcopal Church is now working with the Roman Church but having difficulty with protestant groups, Bp. Cáceres said.

ORGANIZATIONS

ECD Meets

The Episcopal Conference of the Deaf (ECD) held its annual meeting in Ocean City, N.J., following a Eucharist in St. Stephen's Church, Philadelphia, with the Rev. Roger Pickering officiating. Fr. Pickering is missionary to the deaf in the Diocese of Pennsylvania.

Guest speakers at the conference included Miss Lottie Riekehof, dean of women at Gallaudet College, Washington, D.C., the only deaf college in the world.

The conference revived a custom that had been laid aside for many years — that of presenting inscribed Prayer Books to new ordinands serving in the ministry to the deaf. Those who received the books this year are: The Rev. Messes. Jesse Pope, Camille Desmarais, Kenneth G. Davis, Roger Pickering, Jay Croft, Steve Mathis, Silas Hirte, Robert Kley, and Raynor Anderson.

In addition, the Rev. Otto Berg and the Rev. William Lange, Jr., received silver

crosses in recognition of their many years of ministering to the deaf. An illuminated scroll was presented to the Rev. Robert Fletcher, honoring him for his 42 years of service to the deaf in the Province of Sewanee. He was a pioneer in establishing churches for the deaf and enabling "a multitude to find God in unlikely places."

Special thanks were given to Mrs. Steve Mathis for her presentation in sign language of the Presiding Bishop's address at the opening service of the 1970 General Convention in Houston.

The Episcopal Conference of the Deaf is the successor of the 90-year-old Conference of Church Workers Among the Deaf. The change in title was made last year. Some 100 persons attended the 1971 conference.

Church Groups Hit Welfare Measure

The Campaign for Adequate Welfare Reform Now, comprised of 25 groups, 16 of them religious, announced its opposition to a section of a House welfare reform bill setting a \$2,400 benefit level for a family of four, during a Washington, D.C. press conference.

The organization, which also has nine child-development, black, and social-work groups, gave five major reasons for opposing Title IV, the Family Assistance Plan, of the bill, known as H.R. 1. The campaign's stand is as follows:

"The \$2,400 benefit level for a family of four is too low. There is no provision requiring the states to supplement that figure. There will be no more food stamps. The differences between the largely white adult categories and the mostly black family categories of H.R. 1 suggest that this is a racist bill. Mothers of school-age children would be forced to work at low wages. Day-care provisions are inadequate. The civil rights of recipients are not guaranteed."

Dr. Cynthia Wedel, president of the National Council of Churches, one of the campaign member agencies, said churches "had great hopes for the welfare reform bill that might come out this year. . . . Therefore, it's a matter of deep concern and sorrow to me and many church representatives that we find the provisions of Title IV of the present welfare reform bill are thoroughly inadequate and we are urging our friends in Congress to defeat Title IV because we think it will make the situation worse rather than better."

A letter under Dr. Wedel's signature

was mailed in late June to congressmen supporting Title IV or whose position was not known, urging them to support a motion to strike Title IV from H.R. 1. It stated:

"The purpose or reform of the family welfare category," Dr. Wedel wrote, "ought to be to strengthen the family that is in poverty. But instead of doing this, Title IV would impose new burdens on the already fragile structure of such a family. Its level of benefits falls far short of the level needed to sustain a family in decency. Its work requirement, by failing to exempt mothers in families lacking a father, substitutes legislative fiat for what should be a personal decision of the mother made in light of *her* judgment of the needs of her family."

Jack Corbett, representing the board of Christian social concerns of the United Methodist Church at the same press conference, said that Title IV does not require states to maintain their current benefit levels, encouraging states paying more than \$2,400 annually to needy families to drop back to that level.

Among members of the Campaign for Adequate Welfare Reform Now, besides the NCC, Quaker, and Methodist groups represented at the press conference, are such groups as the National Office of Black Roman Catholics, the Union of American Hebrew Congregations, the Lutheran Church in America board of social ministries, and the United Presbyterian Churches. Non-sectarian agencies include the Child Welfare League of America, the National Association of Social Workers, the National Council of Negro Women, and the Physicians Forum of New York City.

IFCO Sets *Apartheid* Offensive

The Interreligious Foundation for Community Organization (IFCO), which has aided self-development efforts among U.S. minorities for three years now, plans an offensive against racial discrimination in southern Africa. An international task force headed by Howard Fuller, of Greenville, N.C., has been established, and IFCO attorneys were directed by its board to "take the necessary legal steps to prepare IFCO to receive and make overseas grants."

The Rev. Lucius Walker, Jr., executive director of the organization, refused to take part in a U.S.-South African Leadership Exchange Program. IFCO's policy rules out all dialogues with South Africa until the policy of *apartheid* is changed, Mr. Walker stated.

IFCO's director said that when the task force reports by the end of 1971, it is "conceivable" that IFCO might allot funds to liberation movements in Africa. "However," he said, "it is far too early to determine what steps will be taken."

IFCO said that it rejected all future dialogue with South Africa because "South

Africa has quite purposely shifted worldwide public attention from the continuing ravages of *apartheid* by making dialogue an international issue. Dialogue is a noble practice to be engaged in by men of respect and reason. *Apartheid* knows neither respect nor reason." Discussion can only come "once the present illegal government of South Africa is replaced by a government duly elected by the principle of one man, one vote," the IFCO directory asserted.

It was suggested that the churches commission research on situations where oppression occurs, provide objective information about wars now being waged in Angola, Zimbabwe, Mozambique, and South Africa, and distribute materials for discussion of the issues involved.

The Rev. Earl Allen, president of IFCO, said the organization would take steps to educate Americans about the problems of black Africans.

IFCO, established in late 1966, ran into financial trouble in 1970, but earlier this year, its financial picture had improved, and a moratorium on grants to community organizations was lifted. Since then grants totaling \$437,336 to 27 projects have been announced by IFCO [TLC, July 4].

NCI Has Woman President

Helen B. Turnbull, director of Hannah Harrison School, Washington, D.C., was elected president of the North Conway Institute prior to its national conference on drug and alcohol problems, held in North Conway, N.H. The institute is based in Boston.

Miss Turnbull, a former staff member of the World Council of Churches and Church Women United, succeeds the Rev. Thomas E. Price, director of the department of alcohol problems and drug abuse of the United Methodist Church board of Christian social concerns. She is also a former training director for religious education workers in the Episcopal Church. Miss Turnbull has been a member of the institute's board for 15 years.

North Conway Institute is an interreligious organization designed to help churches deal with drug and alcohol abuse. One of the founders and an organizer of the institute, the Rev. David A. Works, was named executive vice-president.

ENGLAND

Religious Order Lifts "Men Only" Rule

The Society of the Sacred Mission, at Kelham, England, founded in 1892, for the primary purpose of training men for ordination to the priesthood, is lifting a longstanding men-only rule. Women students will be allowed to take residential courses.

Fr. Gregory Wilkins, the society's di-

rector, said: "We decided it would be sensible to make more use of the space at our disposal by introducing new theological courses. It means our educational facilities will no longer be limited to men wishing to become priests."

The society, which has 75 clerics and laymen, has branch houses in England, Southern Africa, and Australia. Until recently the prior and warden of the college was Fr. Simon Mein, deputy director of the society. Last December, it was disclosed that he had left the community to marry a nun who belonged to an order near New York. According to a report received in England, the marriage took place in Chicago in June.

ORTHODOX

Bishops Condemn Soviet "Persecution"

Leading bishops of the Russian Orthodox Church Outside Russia have called on "all Christians in the free world" to espouse the cause of their co-religionists who are being "persecuted" by the Soviet government.

In an appeal issued in Frankfurt, West Germany, the churchmen charged that "Soviet Communist rulers are sending witnesses to their faith, and other citizens who insist on their right to think differently from Communist Party instructions, to so-called psychiatric sanatoria." There, the bishops said, Christians are treated with "preparations" that turn them into "feeble-minded persons capable neither of resistance, nor of defense of their faith."

The Frankfurt conference was under the chairmanship of Metropolitan Philaret of New York, Primate of the Church Outside Russia. (The New York-based Russian Orthodox Church Outside Russia has refused to recognize the Patriarchate of Moscow since shortly after the Russian revolution. It feels the church in Russia is controlled by the communist state.)

UNITED CHURCH OF CHRIST

Dr. Colwell Elected Moderator

The former chairman of the Consultation on Church Union (COCU), Dr. David G. Colwell, was elected Moderator of the United Church of Christ at the recent UCC biennial General Synod in Grand Rapids, Mich. He will serve for two years and preside over the 1973 synod. The top elected officer of the 2 million-member body, Dr. Colwell is minister of Plymouth Congregational Church in Seattle. He has been chairman of the UCC's delegation to COCU since 1961, and served as chairman of the consultation from 1966 to 1968. He succeeds Richard C. Pfeiffer, a layman and president of Tiffin College, Ohio, as UCC moderator.

The new moderator is one of U.S.

Protestantism's best-known ecumenists. He is an outspoken opponent of the Vietnam war and has backed efforts by his church to win amnesty for young men whose anti-war sentiment has brought jail or exile.

At its Grand Rapids meeting the General Synod denounced government efforts to ban publication of the secret Pentagon papers on the war in Southeast Asia. The more than 700 delegates overwhelmingly voted to ask President Nixon to stop efforts to impose prior restraint on such publication.

Several resolutions were passed which charged the United States with war guilt in Indochina. Another resolution called for the development of "creative relationships" between the U.S. and Mainland (Communist) China. Church members were urged to pressure the federal government for action supporting a seat for Peking in the United Nations.

In a policy statement, the UCC synod called for the repeal of all legal prohibitions against abortions performed by physicians. It called upon the church's nearly 7,000 congregations to involve themselves extensively in programs for repeal of present abortion laws.

THEOLOGY

"Consensus on Eucharist a Minor Miracle"

A 1970 consensus statement on the Eucharist, signed by 19 theologians, has been called a kind of "minor miracle" by Dr. Paul A. Crow, general secretary of the Consultation on Church Union (COCU).

Writing in the June issue of *The American Ecclesiastical Review*, a Roman Catholic journal, Dr. Crow observed that churches which can agree on the meaning of the Eucharist and move toward a greater shared life based on such agreement "would have the necessary understanding and power to deal with the issues of life and death which God now places before all men." The agreement of the theologians in no way commits their churches to a common Eucharistic life, Dr. Crow wrote, but in this instance, their agreement was a kind of "minor miracle."

The entire June issue of *The Ecclesiastical Review* is devoted to commentary on the 1970 consensus statement, "The Eucharist in the Life of the Church," produced by a study commission of the National Council of Churches.

JUDAISM

"Jesus People Scare Some Parents"

Southern California "Jesus People" have some Jewish parents "running scared" about losing their children to Christianity, Rabbi Robert Bergman of Santa Ana said. He told fellow rabbis of

the aggressive recruitment behavior of unconventional young Christians during a discussion of Jewish-Christian relations at the 82nd annual convention of the Central Conference of American Rabbis, held in St. Louis.

"Two of our own kids drive up to temple meetings," Rabbi Bergman said, "with 'Jesus loves you' stickers on their car. Their parents are running scared."

According to the rabbi, the young Christian proselytes come from a Lutheran congregation, Calvary Chapel. They recently held mass baptisms in the ocean at the Corona del Mar beach. "Our Christian brothers are embarrassed by this group," he said.

"They are scared, too," said Rabbi Randall M. Falk of Nashville. "They are losing their regular members."

Rabbi Bergman also objected to the public high schools being opened to Teen Challenge, a drug-control program that preaches "getting high on Jesus." They come into the school, he said, and preach a "Jesus saves" theology, saying "you'll burn in hell without him." He added: "They even take up collections."

Rabbi Falk said these convert-makers offer an emotional channel "that we have failed to give." He held that they are not converting on theological or intellectual grounds. "A pretty girl comes up to a homely guy," said Rabbi Bergman, "and asks him, 'Want to study scripture with me?' And our kids don't know the Bible that well."

The discussion, heard by about 40 rabbis, was one of eight held during a day's session at the convention.

SOUTH AFRICA

RC Priest Under House Arrest

The Rev. Cosmas Desmond, a Roman Catholic Franciscan priest and author of *The Discarded People*, a book that deals with *apartheid*, has been placed under house arrest in Johannesburg. He was also involved in the making of a British TV film which showed actual living conditions in black resettlement areas. When the film was shown in England, it drew a protest from South Africa's Ambassador to Great Britain.

Under the conditions of the house arrest, the 35-year-old British-born priest will be confined to his home from 6 A.M. to 7 P.M. on weekdays and all day on Saturdays and Sundays. He is forbidden all visitors except for his family (all members live in England) or a physician approved by the authorities, and may not attend any social or political gatherings or participate in study groups. When he does leave his home, he must stay within the limits of the Johannesburg magisterial district. He is barred from visiting any African, Asian, or Coloured areas.

Publication of *The Discarded People* did not endear him to the government, but

when the TV film on black resettlement areas was shown in England, the government moved to deny Fr. Desmond a passport that would have enabled him to travel to England to visit relatives. At that time, he said he simply gave the television producer "some factual data" about employment opportunities and population densities in some resettlement areas.

Following the house arrest, a friend of the priest's said the government action deprived Fr. Desmond of his livelihood, since he had been supporting himself through free lance journalism.

ORTHODOX

Archdiocese Ends Communion with Metropolia

The Greek Orthodox Archdiocese of North and South America has officially broken communion with the Orthodox Church in America (OCA), a former Russian group. It was also learned that the primates of the two bodies are expected to meet in an effort to reach an understanding on issues.

Involved in the Greek Orthodox decision to end communion with the OCA, formerly the Russian Orthodox Greek Catholic Church, or Metropolia, were groups of predominantly Greek-descent Orthodox in Miami and Reading, Pa. The two groups had been accepted earlier into the OCA.

Bishops of the Greek Orthodox dioceses wrote to all clergy, reporting the decision of their archdiocese to break communion with the former Metropolia. Chancellor Joseph J. Pishtey of the OCA told clergy that their diocese does not consider itself out of communion with the Greek archdiocese.

It was understood that the break in communion centered on the Miami and Reading congregations and was not linked to a 1970 inter-Orthodox controversy. That involved the granting of full administrative independence to the Metropolia by the Orthodox Patriarch of Moscow, a move that was opposed by Ecumenical Patriarch Athenagoras in Istanbul. He refused to recognize the new OCA.

Since the official break, observers in both the Greek Archdiocese and the Orthodox Church in America report that relations between the two are "much better."

Senator Cites Prayer

A prayer for the release of American prisoners of war in North Vietnam has been commended to the attention of all Americans by Sen. Charles H. Percy. The senator, a Christian Scientist, inserted the prayer in the Congressional Record.

Prepared for use in all Greek Orthodox churches, the prayer was issued in an encyclical letter to priests by Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America.

Robin Scroggs

ANOTHER LOOK AT PAUL

“Paul, in whatever guise, has been just too hot to handle, and the establishment church . . . has so effectively painted over the Pauline Gospel that it is barely recognizable today. The real Paul has had very little past. If we have the courage to listen seriously to him, however, he just possibly could have a future.”

DURING his lifetime the Apostle Paul was mistreated both within and without the church, and his words to that effect probably reflect more the objective reality than a persecution complex. That mistreatment, however, was nothing compared to what the church has continued to do to him after his death. True, Paul has been canonized, revered, quoted, written about, held up as a paradigm. The only thing the church has not done is listen to him. Or perhaps better, the church has listened to him, was horrified at what it heard, and quickly silenced him. Paul could not be ignored, but he could be interpreted away. Thus, the deutero-Pauline letters echo his words, but his radical vision of a new creation has been replaced by an ecclesiology which looks for a *modus vivendi* with the old creation.

The second century was willing to quote and canonize Paul, but the Gospel of Matthew, at heart an anti-Pauline tract because it presents the Gospel in terms of law, becomes the main guide for the life of the church. Harnack's aphorism is really true: no one understood Paul until Marcion, and Marcion misunderstood him. Even those thinkers who did grasp dimensions of Paul's radicality were taken care of by one means or another. Marcion was declared a heretic; Augustine's theology was encased in a semi-Pelagianism; Luther's emphasis on justification by grace was congealed into a rigid orthodoxy,

which one had to believe in order to be saved. Paul, in whatever guise, has been just too hot to handle, and the establishment church, which values its peace with the world, has so effectively painted over the Pauline Gospel that it is barely recognizable today. The real Paul has had very little past. If we have the courage to listen seriously to him, however, he just possibly could have a future.

WHAT makes Paul too dangerous for the church to accept without dilution? The reason lies, paradoxically enough, not in some attack the apostle makes on the church, but rather in his blistering assault on the world. For Paul, the world is the reality of sin and death. It is completely in bondage to sin, that is, completely committed to itself and its projects. Why, then, should the church be afraid of this denunciation? Because the world Paul attacks includes its religious expressions. Religion, like everything else in civilization, is under the domination of Satan, of the demonic powers and principalities. Paul does not waste his time denouncing evil men and obviously perverse expressions of culture. His target is what is best and finest in the world. The law-culture of Judaism is the obvious case in point. This culture certainly produced

some of the finest ethical insights in the ancient world and as an expression of religious sensitivity was perhaps unmatched. But Paul finds in it a fatal flaw. The drive to achieve for oneself a relationship with God is ultimately self-defeating because it is not able to become anything more than just that—a human project which never escapes from basic human anxiety. Out of this anxiety the culture of Judaism rises, an imposing edifice of laws which communicate God's will, and which are to be obeyed. These are the two poles of the rabbis, studying and doing the Torah. For the rabbis the result of this diligence was to be life; for Paul, it meant only death: “I was once alive apart from the law, but when the commandment came, sin revived and I died; the very commandment which promised life proved to be death for me” (Rom. 7:9f). Nor does Paul condemn only Jewish culture. In I Corinthians 1, he opposes with equal severity the world of Hellenistic wisdom, which at its root has the same drive towards performance, man seeking to prove and secure himself by constructing a logical edifice in which he can exist without threat.

These sentences no doubt sound familiar—which means probably, that few of us are open to the threat they bring to our own self-understanding. We don't anymore take the radical world-negation of Paul either literally or seriously. It cannot, however, be dismissed simply as an archaic viewpoint, for it is similar to what Norman O. Brown and Herbert Marcuse have been saying in their application of Freudian analysis to civilization. Although Brown and Marcuse differ significantly in their programs for salvation, they agree in claiming that all of society, since it is

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based on the infantile projects which lead to repression, sublimation, and aggression, is but a gigantic manifestation of neurosis. The death instinct is in control, and aggression and repression increase the longer society exists. For Marcuse, civilization lives under what he calls the "performance principle," the social manifestation of Freud's reality principle. For Brown, even sublimation and fantasy—that is, the "higher forms" of culture—are neurotic and repressive. Paul's language is different, but he sees the same world.

Intimately connected with Paul's cosmology is his Christology—his claim about what God has done to this world seeking to save itself, and yet full of boasting and hostility (aggression). God has, in the cross of Christ, brought about a judgment upon the world. This act has as its goal the destruction of the repressive civilization and the creation of a new eschatological world. It is a demonstration of the power of God's righteousness, but this means his eschatological acquittal of man's sin (a justification of the impious and a removal of guilt), and at the same time an end to the cause of repression (Christ the end of the law). Man no longer has to stand before God with his performance in his hand—nor is he permitted to try. Every man stands naked and graced before the love of God in Christ. Thus, the Cross aims at eliminating from the world the very principles of repression, aggression, and performance which both Paul and Freud see are the bases of sin and death.

Civilization and its history of repression are brought to an end in the cross and the resurrection of Jesus. The life of man now is open for the first time to a new existence, an individual and corporate life which is not of the world, because it lives out of a freedom the world does not know and cannot tolerate, and thus is an eschatological reality. Since it is corporate and has its own history, it can be called a culture; but because it sets itself as radically distinct from the culture of the world it is an eschatological or transcendent culture. Yet at the same time it is that culture which God always intended for man, that culture in which he lives out his true humanity which is bestowed on him by Christ as the eschatological counterpart to Adam.

Thus man, as long as he is willing to live out of God's gift of life instead of attempting to create his own, lives in the unresponsive history which is the kingdom of God manifest in the community of believers. And this is what faith means: faith is the constant confidence that God has brought to naught the performance-repression, and the willingness to remain in that confidence not to be frightened back into the repressive world by threats of the loss of salvation, or by anxiety about security, not timidly, fearfully to return to law. A Christianity under law is for Paul a self-contradiction. Faith is

thus the life beyond the performance principle, the reality of the unpostponed pleasure of salvation.

Savor carefully the words Paul uses to describe life in the community: peace, joy, confidence, freedom, love, kindness, gentleness. There is to be no guilt, no anxiety. Mutual happiness—that is, peace—reigns. Brown and Marcuse also place the emphasis in their visions upon unpostponed enjoyment, the present appropriation of life in its fullness. Their word is *eros*, but they mean by this not primarily explicit sexuality but rather the general sensitivity of man to the potential enjoyment that lies in his world, where one can have union without possession. Paul, of course, uses *agape* rather than *eros*, but one wonders whether there is not more of an erotic content (in Marcuse's sense of the word) than the classical theologians have allowed. True, man is to be for the neighbor, but this caring is not self-sacrifice but a desiring, seeking love whose aim is mutual fulfillment.

IN sum, St. Paul, as incredible as it sounds, portrays the eschatological, un-repressive life as possible and real in Christ, in the communities that live in faith in God's justification of man. There is no space here to deal as we should with everything Paul says about the church. He is often pictured, falsely I think, as himself repressive in the rules he lays

down about sex, women, and other issues. We must be content with the judgment that the essential corollary of his interpretation of God's act in Christ is what he affirms in Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." In the Christian communities, there are no hierarchies, no roles assigned a value over others, no list of rules necessary for salvation, although Paul passionately believes that a true righteousness is possible, precisely because of the liberation of the believer from the world and its laws. For example, despite common opinion to the contrary, it is *not* true that Paul is repressive of women (I Cor. 14:33b-36 has to be seen as a post-Pauline gloss in light of I Cor. 11). He everywhere assumes that they have the same rights and responsibilities as men, and it must not be forgotten that the headcovering he so over-zealously argues for is a sign of woman's *authority*, that is, her freedom to be equal with men, to live out the rubric of Galatians 3:28.

The historical church has tragically not been able to live this joy because it has been too anxious about itself to believe Paul. This anxiety betrays the horrible reality that the "church" is not church but world, because anxiety is the demonic energizing power of the world. Like the world, the church is committed to the performance principle and refuses to let it go. And like the world, the church thus stands under the judgment of Paul. The church *has* to shut him up, because he threatens the illusion, although it is no different from the illusion of the world at large. As long as the church continues in that illusion, it will continue to be part of the world of sin and death.

The question of the significance of Paul is thus a question for the future. Can the church give up its anxiety and live out of the gracious love of God? Its tortured history does not leave one very confident about the possibility. The church, however, is not at leisure casually to ponder the question. Unless it listens to Paul, the world increasingly is going to refuse to take the church seriously. For the world is sick to death with its disease, and while it does not know how to cure itself, it is hardly going to turn to a physician who is as hopelessly sick as the patient. Nor, if God is truly Lord of the world, need he put up with a community which refuses to live out of his gift. There are, fortunately, signs that un-repressive communities are alive today in the anti-establishment church, should it listen to Paul.

Does Paul have a future? I hope so, for that would mean the church has one too.



Photo From: ZNS

SAINT PAUL
We have not listened to him

The Widow In the Pew

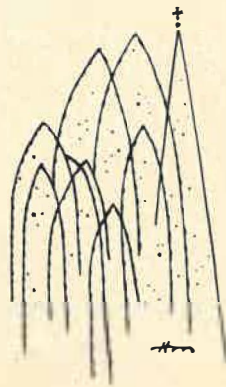
By FREDERICK M. MORRIS

SHE doesn't live in a ghetto, nor does she live in luxury. Her income is not at the poverty level, nor is she wealthy by any means. Her economic status is comparable to that of the clergy, by and large, although perhaps not up to that of bishops. She doesn't participate in marches and demonstrations, nor is she by any means indifferent to the plight of the poor and powerless. She is not black, necessarily, nor is she always white. She has been brought up to love the Lord Jesus, to look to him for light and salvation, to seek meaning for her life and a sense of personal worth in the affirmations of the Christian Gospel. She has been taught to worship God every Sunday in his church, and so far she is adhering quite faithfully to that admonition. She is exemplary in her financial support of the church and of all charitable appeals. She comes as close as anyone to being a contemporary counterpart of the widow who was commended by our Lord for contributing to the temple out of her scarcity as contrasted with those of us, like cardinal rectors and bishops and Executive Council members, who contribute out of our abundance. She is bewildered by the contemporary turn of events in the church, often dismayed and sometimes frightened. She believes herself rejected by the church she has loved and served all her life. Sometimes she reacts to this feeling of repudiation with dismayed anger. She writes fervent letters of gratitude and hope to the authors of articles in the church press which take to task the hierarchical powers for their myopic view of the church's mission and their distorted emphasis upon social activism to the exclusion of personal piety and the relationship of the individual to Almighty God. She doesn't believe that the whole problem can be summed up by calling it a "crisis of faith." She believes it is also a crisis of ecclesiastical government.

The "little widow" (l.w.) has a counterpart in the "working gal" (w.g.) whose

relationship to the church is comparable and whose dismay is equal. The w.g. may be a stenographer, a receptionist, a teacher, an executive secretary, or a business woman in the management echelons. But no matter what position she occupies, she shares her widowed sister's shock and bewilderment in the new and unfamiliar behavior of her spiritual pastors and masters.

In every parish of the land there is a substantial number of "w.g.s" and they are a significant part of the church's backbone. This shock and bewilderment on the part of ever so many other sorts of church members, as well as the l.w. and the w.g., is vividly reflected in diminishing financial contributions and declining attendance at Sunday worship. So far the l.w. and the w.g. have been most reluctant to join the exodus. Nor have they reduced their contributions. They will be among the last to do so, and will do so only when the provocation becomes intolerable. They are confused by the ceaseless attacks from the pulpit upon the evils of society, for they already bewail these evils quite as deeply as the preachers do. They are wearied of being beaten over the head with diatribes against the war which they abhor already and for the end of which they pray with a fervor as genuine as that of the bishop. They are annoyed to the danger-point by the assumption on the part of the clergy that the chief enemies of society are in the pews. They see that the main difference between the clergy and the people in the pews is that the



former appear to have delusions of omniscience and the latter don't buy that. As long as the clergy behave as though they were competent to tell everybody how to do his job better, whether it be in military science and logistics or politics or diplomacy or sociology or international relations, they will succeed only in creating an ever-widening credibility gap between the pulpit and the pew. The same is true in regard to those in executive echelons of the church.

The l.w., the w.g. and the rest of the people in the pews (what is left of them) expect their ministers to know more about religion than themselves. They expect their ministers to set forth by precept and example how a man of God meets the pressures and temptations and burdens of daily living. They expect their minister's home to be "a haven of blessing and of peace." They expect their minister to be as one among them that serveth rather than one that lordeth it over them. They resent evidences of messiah-complex or megalomania even if it be in the exalted office of bishop. They recognize the rapidity of change in all aspects of contemporary life and they are tired of hearing the clergy tell about it as though they alone had made the discovery. Amidst all the clamor about the extent and rapidity of contemporary change, they want also to hear proclaimed the reality of the things that do not change.

The people in the pews (what is left of them) long for a reuniting of pastor and people in a sense of common purpose, a harmony of mission, and an awareness of mutual love and concern for a common objective. The real enemies of the church are the same as they have always been, and few indeed are in the pews. And if it ever seems to the clergy as though the pews had been infiltrated, the seeming enemies, unlike those outside, are very susceptible and amenable to loving leadership. The time has come for a truce within the ranks of the church's warring factions. They are not fundamentally inimical. The bond between the pulpit and the pew is far stronger than the conflict of opinions as to how to approach the common problems. The need for unity (not submission) is as great as are the purposes sought by all. The church is still the body of which Jesus Christ is the head and *all* baptized people (even conservative ones) are the members.

We are a people famous for slogans. Let's revive the one, so popular a few years ago, which admonished us to let the church be the church. It is forever true that more flies are caught with honey *than* with vinegar. It is far more effective to lead than to drive people. Approval and acceptance are infinitely more successful than scolding and invective in persuading people to follow a lead. The church cannot be browbeaten or whipped into unity. But it can be led thereto in love.

"Behold, now is the accepted time."

The Rev. Frederick M. Morris, D.D., is rector of St. Thomas Church in New York City.

EDITORIALS

Support Your Local Clergy!

A FRIEND who is a good listener has been listening to many clergy within the past few months, and has asked us to try to help with a very serious problem: the low morale of the clergy of the Episcopal Church today. What is most sorely and urgently needed, says our friend, is an effective *support system* for the clergy, meaning personal support. We will do what we can, beginning now by putting forth some thoughts of our own in the hope that this will trigger some helpful thinking and action by others.

The parish clergy, by and large, have reached a stage of what may be called in Thoreau's phrase, "quiet desperation," although the Sage of Concord had a somewhat more general human plight in mind. As the church has suffered major reverses and setbacks in recent years, these men have stuck to their posts and they have been stuck with more than their fair share of the anguish. When the church is in trouble the parish parson feels the teeth of the harrow more than anybody else (although his wife and children suffer with him). The layman can drop out or walk away or refuse to be bothered. The bishop, like the parish priest, is uncomfortably involved, but he is in a more secure position: there'll always be a bishop. The parish priest can only stand and take it. Is there a money shortage? Payments on the parish house mortgage must be made before anything can be done about the parson's salary. Is attendance shrinking, financial support slipping? The first thought that comes to everybody's mind is that maybe a new pastor could re-pack those pews and re-load those plates.

The clergy themselves are part of their problem, to be sure. Be our official church polity as purely episcopal as Laud or Pusey would have it, in practice our parishes are congregational and our clergy are individualists. We who grew up in protestant Sunday schools may recall a snatch from an old song as we watch the Episcopal clergy at work: "In this world of darkness, Jesus bids us shine—You in your small corner, and I in mine!" This seems to be the name of the parochial-clerical game. A heavy price must be paid for such ragged (*sic*) individualism: the loss of the sense of comradeship among brothers sharing one another's joys, burdens, and problems. We hope that the growing movement toward professional organization of the clergy will help to break down this lonely atomism in ministry and to create the mutual support that is so badly needed.

Another anguish the parish priest suffers, however, is not at all of his own making. His professional performance is judged by the criterion of achievement in the business world. He is expected to "produce"; but what? Not saints, not souls, not fruits of the Spirit in the children of light, but *people—activity—programs—money*; in a word, "results." He is rated a successful priest if it can be said that in the business world he would be a big winner. Not everybody, to be sure, measures him by that yardstick, but normally those who can make or break his career do so. Some of the very

best clergymen, judged as ministers of Christ, are not at all "successful" by that criterion; and they know it; and they are in desperate anguish about it.

The problem has reached the crisis stage generally throughout the Episcopal Church. The immediate danger is that many faithful clergy will give up their ministry in despair. Undoubtedly some of them, who are faithful enough, ought to seek some other means of livelihood and plan to carry on their ministry as worker-priests. But the Episcopal Church must beware of overreliance upon non-stipendiary clergy as a nostrum. As long as the catholic church is locally expressed in congregations known as parishes, as long as the people who make up these families of faith need not only sacramental ministrations but pastoral care, there will be need for resident pastors who give their whole life to this total ministry in a way that no worker-priest can do.

If you have a parish priest, or if you know one, whose work is such that you don't see how it could be done without him, it may be your best good deed in a year to go straight to him and tell him how greatly you value and cherish what he does. No true minister of Christ lives for the praise of men and wants people gushing over him. But the crisis of the clergy is that of self-doubt. The parish clergyman's vocational reason-for-being is challenged, even assailed and denied, from within the church as well as from without. After he has listened to enough of the talk about his dispensability he is bound to wonder; and in that state of agonizing self-re-appraisal he finds it impossible to carry on his work with the sense of divine purpose that a priest must have if he is to be effective. If you believe that you need what God provides for you through your parish clergy, you can do untold good in this crisis by saying so, to the right people.

So now we have opened up the subject and we declare our pages open to a free and frank discussion of the problem—its cause and cure, with special attention, please, to its cure. No time you give to thinking, praying, and acting about this problem will be wasted; and there is no time to waste.



One Bite, One Swallow

Diminished quantity
To exalt the meaning
Of a feast so small
That the greatness of a fast
Is upon it.

Bernard S. Via, Jr.

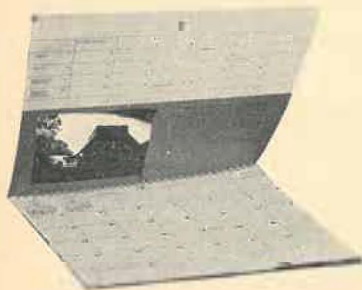
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NEWS in BRIEF

■ The annual meeting of the American Region of the Society of Mary was held in St. Alban's Church, Olney, Philadelphia, with High Mass celebrated by the Rev. James C. Dorsey and the sermon preached by the Rev. Ralph M. Davis. The Superior General of the Society, the Rev. Richard C. Martin, presided at the meeting and reported on his trip to London where he represented the American Region at the 40th anniversary celebrations of the society.

■ James Francis Alby, who is deaf, was ordained a deacon at St. James Church in Milwaukee in a service with special ecumenical flavor. A Roman Catholic, the Rev. Lawrence Murphy, director of a nearby school for the deaf, interpreted the ordination rite in the language of signs for the deaf persons present, while a Jewish lady did so with Psalm 84. Mr. Alby was graduated this spring from Virginia Theological Seminary. He assists at St. James Church and ministers to deaf persons in the Milwaukee area.

■ The Vatican's order that all priests say mass using the new liturgy developed after the Vatican Council, takes effect in local areas as soon as bishops have approved a translation into the vernacular. The Vatican specified that mass might be said either all in the vernacular, in a mixture of Latin and the vernacular, or all in Latin, especially when two language groups attend the same mass. The order has ended the so-called Tridentine Mass. One exception is permitted: "For those who, because of advanced age or other serious reasons, meet grave difficulties in using the new form, the bishop may permit for celebrations of the mass without the people, the keeping of all or part of the Roman Missal in the 1962 edition."

■ Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, will assume the duties of the president of Hellenic College and Holy Cross School of Theology, Brookline, Mass., for 1971-72. He will be represented by Bp. Iakovos of Apameia, who will take a year's leave from his episcopal duties in the Detroit area of the archdiocese. Dr. Leonidas Contos, president of the two schools will be on sabbatical leave.

■ *Lutheridenvereinigung*, a periodical issued in Worms, Germany, by persons bearing the name of Luther, has reported that there are 2,000 descendants of Martin Luther alive today; that they have 1,940 different names, and live at 940 addresses. The publication also stated that those bearing the name Luther today are related to the Reformer's father. The last direct descendant of Martin Luther died 231 years ago in Dresden.

■ The Norfolk, Va., Seaman's Friend Society has received a \$1,200 grant from the Executive Council—a first from a national church body, according to Edward S. Ferebee, president of the society. The hospitality center for foreign merchant seamen is supported by 31 local churches.

■ Bernard McGee, communicant of St. James' Church, Fremont, Neb., taught a six-session course on signing the language of the deaf that was held in the parish house. Interest in this program was generated because two other parishioners, Mr. and Mrs. Preston Best, are deaf. A second course will be offered by Mr. McGee in the fall.

■ The Diocese of Southwestern Virginia is completing its first capital-funds drive with a total of \$486,000 reached last month with still more contributions expected. The goal had been \$447,500 including expenses. Programs and persons to be aided by the fund include aid to seminarians and to clergy in continuing education work; new mission work; interest-free loans to congregations; new ministries; and a tithe to the companion Diocese of Ecuador for work there.

■ The Rev. Otis Charles has accepted his election as Bishop of Utah, which took place on May 16, subject to the necessary consents. He has been executive secretary of Associated Parishes, Washington, Conn., for the past two years. Prior to that appointment, he was rector of St. John's, also in Washington, Conn., for some time.

■ Copies of *Services for Trial Use* were so popular with delegates and visitors at the annual council for the Diocese of Nebraska that 32 copies were "lifted." The bishop was pleased with the reception of the material but has suggested that the 32 consciences might be eased with the payment of \$1.25 each to the diocesan office. Absolution is assured. Results by press time: one confession but no remittance of funds.

■ A tri-diocesan commission representing the three dioceses in Illinois has asked the General Convention's Standing Committee on the Structure of the Church to make an in-depth study of the situation of the Episcopal Church in that state. The Rt. Rev. John P. Craine, Bishop of Indianapolis and chairman of the commission, has expressed a willingness to undertake the study.

■ Forthcoming episcopal elections include Nevada and Massachusetts. On Sept. 24, Nevada will elect a Bishop Coadjutor, and on Oct. 15-16, Massachusetts will elect a Suffragan Bishop.

Book Reviews

COME BLOW YOUR MIND WITH ME: Provocative Reflections on the American Religious Scene. By Andrew M. Greeley. Doubleday & Co. Pp. 236. \$5.95.

In a day when there is increasing polarization between the advocates of Reich's "Consciousness III" on the one hand, and those who attempt to preserve religion as they have known it by seeking refuge in canonical jurisdiction on the other, it is a happy thing to have a collection of essays such as this one offered to the public.

The title (taken from the first of 13 essays comprising the book, many of them previously published) is both misleading and deceptive, for Andrew Greeley, a Roman Catholic sociologist at the University of Chicago, is scarcely an uncritical devotee of a burgeoning anti-intellectual romanticism. He is not, however, on the other hand, either sympathizer or supporter of the institutionalized reactionary who feels that existing ecclesiastical structures and modes of thought are the absolute guarantors of the purity of the Christian Gospel.

On the positive side he sees the current "emotionalism" to be an inevitable, if excessive, reaction against the tyranny of reason divorced from feeling and reinforced ecclesiastically in the form of juridicism. The recognition of the unrestrained power of emotionality run amuck, however, calls for a new understanding of the partnership (however uneasy) between rationality and feeling, and an evolutionary transformation of structures in the church to express and support this partnership. The author fears both the anarchy of directionless emotionalism and the chaos of a *revolutionary* rejection of existing structures. The book, therefore, seeks to speak to and for what is called the "beleaguered middle group." But it is no simple, compromising stance that Fr. Greeley assumes; he makes a serious attempt to develop some creative, synthetic "middle posture."

With what success he manages this is not easy to determine. The tools that he employs with considerable skill are primarily sociological in character. (His technical skill and competence are evident, yet they never obtrude.) The analyses are carefully—even excitingly—done. But, by and large, they remain analyses; the sociological tools, even in the hands of a skilled writer also trained in theology, seem inherently incapable to provide the dynamic which can create a balance of reason and emotion, or produce evolving social (and ecclesiastical) structures which will be sufficiently flexible and yet supportive to help man become a responsible social being. The exception to this obser-

vation may be the book's concluding essay, "The First Papal Press Conference: A Dream." Perhaps just because it is a hopeful dream and a vision, this essay (and others like it) may provide the dynamic for progress.

Nevertheless, intelligent and humanely concerned sociological analysis is crucial for understanding the life of the church in its larger social and cultural context. It is important lest Christian prophecy and evangelism become uninformed and destructive. Books such as Fr. Greeley's are of significance for the health of the church.

Written by a Roman Catholic priest with the Roman Catholic Church in America especially in mind, *Come Blow Your Mind With Me* nonetheless speaks to the larger ecclesial scene. Episcopalians and other Christians of various persuasions will easily recognize that the basic themes and concerns are not confined to any particular confessional scheme.

(The Rev.) SHUNJI F. NISHI, Ph.D.
Church Divinity School of the Pacific

◆
SCHWEITZER: A Biography. By George Marshall and David Poling. Doubleday. Pp. 342. \$7.95.

For anyone with a commitment to Albert Schweitzer's philosophy, or for anyone simply interested in Schweitzer the man, this book can probably be considered one of the most comprehensive sources of information available. As a biographical account, it gives insights into Schweitzer's life that help to clarify many aspects of this multi-faceted man; at the same time, it searches out his philosophy, and perhaps most importantly, portrays the practicality of his philosophy in its application in Schweitzer's own life.

George Marshall is familiar to many interested in Schweitzer through his previous book, *An Understanding of Albert Schweitzer*. Marshall, who was a personal acquaintance of Schweitzer, is well-qualified to personally assess Schweitzer's thought. In collaboration with David Poling, president of the *Christian Herald*, he has put together here a biography that develops a very effective positive assessment of Schweitzer's philosophy, and in particular his reverence for life-ethic. Marshall, a Unitarian clergyman, also makes it evident in many sections of the book that Schweitzer's philosophy fits well into Unitarian thought, in keeping with Schweitzer's rejection of much of traditional Christian theology. This should not be taken to mean that Schweitzer's thought and Christian theology are fundamentally incompatible. His religious liberalism is stressed in this book; this

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THE LIVING CHURCH

might have been an opportunity for the authors to underscore the profound practical applicability of the reverence for life ethic, regardless of one's theological convictions—liberal or orthodox.

Schweitzer is revealed in this biography in his many facets: philosopher, theologian, musician, and of course, physician. In these several images, however, there emerges, above all, Schweitzer the man, with whom we are able to identify, and thus see most clearly the practicality of living out the reverence for life-ethic in our own lives, once we accept it philosophically.

There are several excellent photographs, some from Erica Anderson's collection (*The Schweitzer Album*), and an extensive bibliography. There is also a chronological biography which is very useful in quickly tracing the sequence of important events in Schweitzer's life.

As stated earlier, *Schweitzer: A Biography* will be of great value to those interested in Albert Schweitzer, especially to those seeking further understanding of his philosophy, the thoughts and events that formulated that philosophy, and the application of it in Schweitzer's life. Marshall and Poling have put that information together in this excellent book.

ROGER DEAN WHITE, M.D.
St. Luke's, Rochester, Minn.

SERMONS IN AMERICAN HISTORY. Edit. by DeWitte Holland. Abingdon Press. Pp. 542. \$11.95.

Books of sermons tend to be of interest primarily to the men who wrote and preached the sermons. In the case of *Sermons in American History* that can hardly be the case since most of the preachers are dead, the earliest sermon in this collection having been preached in 1630. Yet this book has a unique interest, if not for the present-day preacher at least for the modern historian, in that it represents the homilistical efforts of 40 or so men who in their own time had something to say about the historical, cultural, and social development of America. And what a mixed bag they are: Jonathan Edwards and Carl McIntire, Henry Ward Beecher and Clarence Macartney, even that old spiritual warhorse Dwight L. Moody, and the more recent Fosdick and Niebuhr.

The purpose of the collection, as the editor writes, is to depict the preaching that "surfaced in the ebb and flow of the tide of historical factors in the American experience." The book does that if it does nothing else. It reveals the religious picture in American life during the past 300 years, a scene variously conservative and sometimes prophetic, often of limited horizon, and occasionally of uncommon greatness. Preachers may not gain much from this book if they are looking for helps to next Sunday's effort, but anyone who wants to know, or be reminded of, what the churches have been saying from

their pulpits on Sunday morning will discover in *Sermons in American History* a varied collection of protestant theology set to wordy and sometimes richly moving prose.

(The Rev.) JOHN C. HARPER, D.D.
St. John's, Washington, D.C.

ALONE AT HIGH NOON: Reflections on the Solitary Life. By Emile Caillet. Zondervan. Pp. 94. \$2.95.

There is an intriguing title for this slim essay-type book (with the enlightening subtitle) which is by a well-known literary figure, formerly Stuart Professor of Christian Philosophy at Princeton Theological Seminary.

To many, knowing Prof. Emile Caillet's writings, *Alone at High Noon* may be rather disappointing in that it skims the surface of an age-old phenomenon, that of solitude. He runs the gamut from the hermit monks, through youth, hippie culture, and old age as problems as well as solutions to this great fact of man's "aloneness." The author ranges far and wide in his examples of man's great problem of loneliness and, in so doing, he hints at his vast knowledge and background, but also disappoints the reader who is seeking some depth in such a study. So I would call this volume an essay which conjures up the many problems but does not treat them in depth.

Dr. Caillet's final chapter holds before his readers the two choices, or paths, open to man in his search for fulfillment. One is the godless path, which leads to frustration and eventual destruction. The second choice is, of course, the Christian path of life, which holds out hope and wholeness of life despite the darkness and confusion of the world today.

This volume, attractively printed, is free of theological jargon and seems to be the distillation of a life's thought and experience of a great scholar and human being. The average person will find Dr. Caillet's book helpful, in spite of (or perhaps because of) its brief glimpses into the many-sided mind and thought of a great Christian philosopher.

(The Rev.) DONALD O. WEATHERBEE
Retired Priest of Western Massachusetts

Booknotes

By Karl G. Layer

BORN TO STARVE. By Joseph D. Tydings. Wm. Morrow & Co. Pp. xiv, 159. \$6. "Mankind is breeding itself into oblivion. . . . There are 3.5 billion people on the planet today. By the year 2000 that number is expected to double to 7 billion. Within the next decade or two we will no longer possess the food and other resources needed to sustain so many people." Thus begins Senator Tyding's plea for global birth control, in this volume. An informative and well-written presentation.

PEOPLE and places

Ordinations

Deacons

Lexington—Robert C. Cross, Elliott Wallace Marshall III, Charles Herbert Sykes, Charles Omer Shaffer, Roy Gardner Wiggans.

Milwaukee—James Francis Alby, c/o St. James', 833 W. Wisconsin, Milwaukee, Wis. 53233.

Minnesota—William Donovan, archeologist on the faculty of Macalester College, St. Paul, Minn. At present he is on a dig in Greece.

Missouri—Roy Frederick Brown, curate, Holy Communion, 7401 Delmar Blvd., University City, Mo. 63130; Brian Duncan McCullough, vicar of Mission of Valcartier, Lorettoville, Quebec, address, Church House, 36 Rue des Jardins, Quebec 4, Quebec, Canada; Richard Ivan Pervo, graduate student, Harvard University, address, 41 Kirtland St., Cambridge, Mass. 02138; and Clyde Kenneth Shuler, vicar of Epiphany, Enterprise, and St. Michael's, Ozark, Ala., address, 209 Briarhill Rd., Enterprise (36830).

West Texas—James Krammer Alcorn, assistant, Christ Church, 301 W. Russell, San Antonio (78212); James Edward Bauer, assistant, St. Thomas', Denver, Colo.; and Edwin Alston Thayer,

in charge of Grace Church, Llano, Texas, address, Star Rt., #3, Box 219, Marble Falls (78654).

West Virginia—(All locations in West Virginia) George LaRue Downing, chaplain, Marshall University, and staff member, St. John's, Washington Blvd., Huntington (25705); James A. Martin, non-stipendiary ministry through St. John's, Huntington; Edward Lee Mullins, in charge of St. Mark's, 401 S. Washington, Berkeley Springs (25411); Walter J. Mycoff, Jr. (son of the Rev. Walter J. Mycoff, Sr.), staff assistant, Peterkin Conference Center, Romney, and in Sept., to be in charge of Incarnation, Ronceverte, and Ascension, Hinton; Ellis G. Shields, non-stipendiary ministry, Good Shepherd, Rt. 1, Glenmore (26241); and Michael C. Smith, non-stipendiary ministry, All Saints', Green Hill Rd., Union (24983).

New Addresses

The Rev. Albert C. Baker, Apt. 814, Essex House, 605 N. 21st St., Birmingham, Ala. 35203.

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The Rev. Douglas H. Loweth, retired, Goodwin House, 4800 Filmore Ave., Alexandria, Va. 22311.

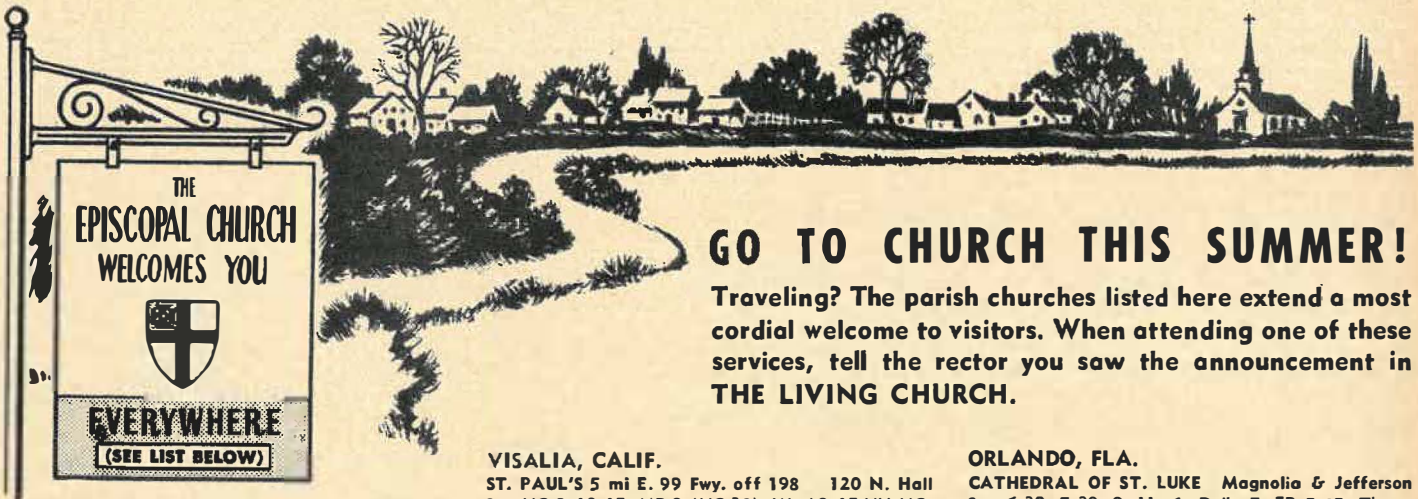
The Rev. Charles A. Moya, 2351 Kewanee Way, Okemos, Mich. 48864.

Deaths

Zenobia Smith Bias, 76, communicant of St. Luke's, Kenbridge, Va., and librarian of Tuskegee Institute, 1930-62, died Mar. 27, in her home in Victoria, Va. A graduate of St. Paul's College, she also held earned degrees from Hampton, Tuskegee, and Columbia University. She taught at St. Paul's, 1917-30, and in 1966 became librarian of Lunenburg County, Va., schools. Survivors include two brothers, D. Roy Smith and William E. Smith, both of Victoria.

The Rev. Canon Ainsley M. Carlton, Ph.D., 61, rector of Christ Church, Seattle, Wash., since 1959, an examining chaplain for the Diocese of Olympia, and a member of the faculty of the Huston School of Theology, died Mar. 6, from a heart ailment following surgery in a Seattle hospital. Survivors include his widow, Elodie, one daughter, one son, and one brother. A Requiem Eucharist was celebrated in the parish church. Memorial gifts may be made to the parish, to St. Francis Boys' Homes, or to the Order of the Holy Cross.

The Rev. Charles Herbert Ricker, 80, retired priest of the Diocese of Southwest Florida, died June 18. He was rector-emeritus of Christ Church, Manhasset, N. Y., where he had been rector, 1919-46. At the time of his retirement in 1964, he was vicar of St. John the Divine, Ruskin, Fla.



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Fri & Sat 9; C Sat 4-5

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

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Mon, Wed, Sat; 6 Wed

DANBURY, CONN.

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Sun 8, 9:15, 11; Thurs 10

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Wed 10; HD 10

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7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

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Wed Noon, Thurs 10; EP 5:30

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Fri & HD 10; C Sat 5

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Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

ATLANTA, GA.

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Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues 6 & Thurs 7; C by appt

MT. VERNON, ILL.

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

(Continued on next page)

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(Continued from previous page)

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ex Mon 5:30, Wed 10, Thurs & Sat 9

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Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30

PETOSKEY, MICH.

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

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Sun Services 8 & 10

MILES CITY, MONT.

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Sun HC 8, MP & HC 10; Wed HC 9

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

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
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Sun Eu 7:45 & 10; EP 5:15

CLAREMONT, N.H.

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The Rev. John H. Evans
Sun 9, HC 1S & 3S, MP other Sun

BEACH HAVEN, N.J.

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Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;
others as anno

SEA GIRT, N.J.

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

VENTOR CITY, N.J.

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

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

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

GENEVA, N.Y.

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

HIGHLAND FALLS, N.Y.

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

NEW YORK, N.Y.

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

The Living Church

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

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

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

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

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

RESURRECTION 115 East 74th St.
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Rich-
ard J. Koch, ass't r; the Rev. Lawrence C. Butler,
ass't m
Sun HC 8; MP, HC & Ser 10; Int. daily 12:10

OKLAHOMA CITY, OKLA.

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

SANDY, ORE.

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

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

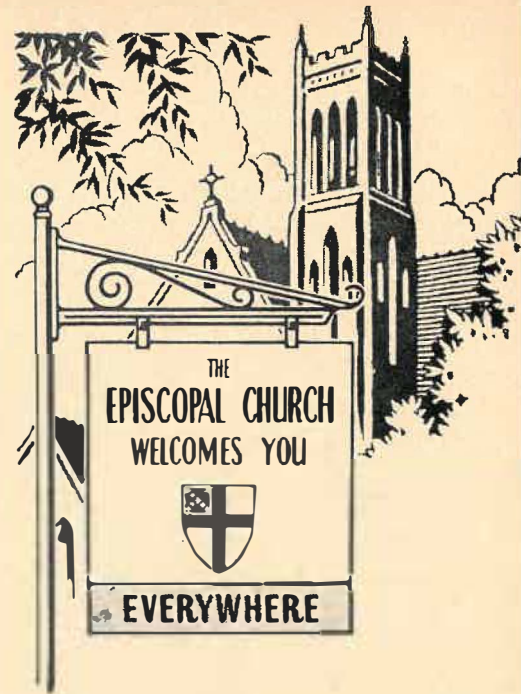
OLD CHRIST CHURCH 2nd above Market
The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c
Sun HC 9, MP & Ser 11 (ex 1S)

PITTSBURGH, PA.

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



CHRIST CHURCH
Westerly, R.I.



VALLEY FORGE, PA.

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

WESTERLY, R.I.

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

CHARLESTON, S.C.

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

NORRIS, TENN.

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

DALLAS, TEX.

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

FORT WORTH, TEX.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

ASHIPPUN, WIS.

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

MILWAUKEE, WIS.

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

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