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Around



& About

— With the Editor —

No, Virginia, all the news these days is not bad, and all the Episcopal clergy are not kooks; and yes, Virginia, sometimes **Lester Kinsolving** writes good words about good people and sometimes **THE LIVING CHURCH** publishes such. If you will turn to page 26 you will find such a happy story, by Fr. Kinsolving, and about Dr. **W. Hamilton Aulenbach** of Philadelphia. It is presented to our readers with the permission of the author and of *Chronicle Features Syndicate*.

A long, long time before today's *illuminati* began celebrating everything from aardvarks to zymurgy, Christians like W. Hamilton Aulenbach were not simply shouting love and joy but expressing it. In fact — and this may surprise you, Virginia — love and joy were not invented by hippies in the late 60s. Traces of them have been detected in the ancient scriptures (not accompanied, of course, by electrically amplified guitars). Then, even back in those dreadful medieval times, there were St. Francis of Assisi and his companions who got to be known as *joculatores Dei* — God's jokers. They were, however, quite serious Christians too, much troubled about the sick and sordid condition of their European world. And so what did they do? They didn't burn it up, or renounce it to start an underground church; not at all. Singing the new song which the Lord had put in their hearts they took Europe in hand and, enabled by the invincible Spirit of God, they refashioned it in the likeness of the face of Christ.

So you see, Virginia, there have been from the beginning Christians who have loved and rejoiced and worked hard at doing what the Lord commanded young Francis to do: "Build my church." As we sing in hymn 243: "They lived not only in ages past, there are hundreds of thousands still." They feel that their calling is to build, not to destroy. Dr. Aulenbach is a happy (in both senses) example of these builders of the church. Thank God there are many others; but they don't always get into the press.

And here's another beautiful and true story, as it turns out — though it began with a terrible murder. **Maria Goretti** is a canonized saint of the Roman Catholic Church. She was 11 years old in 1902 when murdered by **Alessandro Serenelli**, in Macerata, Italy. He was then 29. When Maria resisted his sexual advances he went berserk and stabbed her to death. As she died she said, "May God forgive

him; I want him in heaven." He was sentenced to 30 years in prison, and served his term. Her words of pardon magnificently obsessed him.

In 1927 Maria was beatified and in 1950 she was declared a saint, virgin and martyr, by Pope Pius XII in a spectacular open-air ceremony in St. Peter's Square. Among the 300,000 people attending were her mother, brothers, and sisters. As for Serenelli, after release from prison he became a gardener for a Capuchin monastery near the Adriatic coast. On May 7, 1970, he died in the monastery, at the age of 88. The picture of St. Maria Goretti was by his bedside. Shortly before dying he told the monks: "I know Maria will welcome me to heaven when my time comes. She has forgiven me."

Maria Goretti knew what the Gospel is. So did Alessandro Serenelli.

"Faith," says **Roman Rolland** in *Jean Christophe*, "is one of the feelings which a too civilized society can least forgive: for it has lost it and hates others to possess it."

"If the directors of the vegetarian movement were to petition the Worshipful Company of Butchers for affiliation, it would not be nearly as funny as the spectacle of the church's involvement in the notion of material progress, political liberation, and the realization through the exercise of power and the creation of wealth of a kingdom of heaven on earth. How I envy the historian who, like Gibbon, will look back across the centuries at the hilarious spectacle of Marxist/Christian dialogues attempting to find some common ground between the brutal atheism of the Communist Manifesto and the Sermon on the Mount, of pious clergymen attaching themselves to enraged mobs shouting for Black Power or Student Power or some other crazed shibboleth, of an Anglican bishop in gaiters recommending *Lady Chatterley's Lover*. Such lunacy, I assure you, is the despair of professional comedians." (**Malcolm Muggeridge**, *Jesus Rediscovered*. 64. Doubleday.)

The Living Church Development Program

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

Previously acknowledged \$12,763.32
Receipts Nos. 9848-9892, May 19-25 2,807.50

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The Living Church

\$\$ FOR EQUALITY FROM THE DISENFRANCHISED MAJORITY

A disenfranchised majority of Americans is speaking up for equal opportunity for the nation's ethnic minorities.

This is the majority of responsible churchmen who were alienated by the vote of Special Convention II to channel \$200,000 to the Black Economic Development Conference (BEDC), advocates of the Black Manifesto. The manifesto demands financial reparations under threat of "armed struggle" and "revolution" to gain equal rights for American Negroes.

Episcopalians & Others for Responsible Social Action (EORSA) was organized immediately following the Special Convention to offer the disenfranchised majority a responsible alternative to violence and intimidation.

EORSA is appealing to Americans who recognize the anguish that elicited the manifesto, but who in good conscience cannot support it, to help right the wrongs in our society; to prove that a responsible citizenry — not violence and intimidation — is what is required to make all men truly equal.

As fast as the funds come in from the disenfranchised ma-

jority, we put them out to minority businessmen and to rights groups operating within the framework of the democratic American system. Recent grants were made to:

- Life Services, Inc., an affiliate of the Christian Action Ministry, Chicago.
- The Wilson Trash Company, Washington, D. C.
- The Mound Bayou Development Corporation, Mound Bayou, Mississippi.
- The NAACP, national office.
- The Urban League, national office.

(Grants are presently being considered for Mexican and American Indian groups.)

Our initial fund-raising goal is \$300,000. Please help us help our black brothers without helping the revolution.

See us at Booth #238 at the General Convention, Houston, October 11-21, 1970!

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The Living Church

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*A Weekly Record of the Worship, Witness,
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THE KALENDAR

June

- 14. Trinity III
Basil the Great, B.
- 16. Joseph Butler, B.
- 18. Ephrem, Dn.
- 21. Trinity IV

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Letters to the Editor

Experimental Services

Elliott T. Cooper's letter [TLC, Mar. 15] suggests that experimental or Prayer Book services are as strictly exclusive a pair of alternates as whether the earth is flat or round. Perhaps, if we are to follow St. Paul and the Synod of Antioch, we have to recognize that as there was room then in the church for both traditional Jewish and new Greek ways, so there is now for both Prayer Book and modern experimental services. Mr. Cooper appears to agree that some among the congregation welcome experimentation. Why ridicule this, provided his own legitimate needs for a more traditional approach are also met?

I am replying to his letter only because the Baltimorean parish "whose rector is addicted to experimentation in the conduct of services" (Mr. Cooper's words) will be easily identifiable to both Baltimorean and some other Episcopalians, and it needs to be made clear that his insinuations about the rector are unfair and inaccurate. I think I am in a fair position to judge. I am about to return home after a visit in the parish for the last two months, having come from a very different liturgical and theological background in both England and South Africa.

Mr. Cooper is entitled to his strong opinions about experimental services. He is not in any way bound to attend them in his own parish, since, of the three Sunday services in that parish, only one is conducted on an experimental basis. The other two are strictly low-church Prayer Book services, to provide for the real and legitimate needs of as many types of people as possible.

Mr. Cooper suggests that the rector and other clergy on the staff "should never have gone into the priesthood," "display no loyalty to the Church," and have forgotten their ordination vows. He is referring to a recent sermon, in which the rector said that he regarded his membership of and ministry in the church as a most precious privilege, and a vital factor in his life, but that all clergy, from bishops down, were having a hard time of it, being caught in the middle between left and right, liberal and conserva-

The Cover

On this week's cover is the Christ the Indian crucifix located in the chapel of St. Augustine's Indian Center, Chicago. The sculptor is Dr. Richard West, of the Cheyenne tribe. The tabernacle below the crucifix bears the design of the Water Bird, the messenger between God and man in the ceremonies of the Native American Church. On page 10 is another piece of sculpture from St. Augustine's Center—the statue of Our Lady of the Kwakiutl. The sculptor is Don Lelooska Smith, a Cherokee, who is one of the most noted of American Indian artists carving in the Northwest Coast style. Both photos are by Orlando Cabanban.

tive, and that being a priest "was no fun any more." Mr. Cooper is illustrating this point. It is not true that the rector suggested he should receive a higher salary. He made it clear that he and his staff were adequately paid, but that many other clergy are not. Does Mr. Cooper not agree? It is not true that an atmosphere of "undisciplined hilarity" prevails in church services, unless Mr. Cooper means occasional chuckles in a sermon. And since Mr. Cooper has reverted to the old weapon, with which I am also familiar in my own parish, of withdrawing his pledge, I hope he has diverted that money to some other part of God's work, more in keeping with Mr. Cooper's principles.

This is an exciting and rewarding parish to have been in, with an able, loving staff and a warm, responsive people. I am glad to have shared in its life. Little of what Mr. Cooper says bears out his cheerful impressions; and I am a little surprised, Mr. Editor, that you would print such a highly personal attack on a rector of a parish which can be so easily identified.

(The Rev.) RONALD B. NICOLSON
Rector of Karkloof

Natal, South Africa

Mr. Cooper's letter seemed to us quite clearly an honest expression of one man's opinion, hence entitled to a hearing. Ed.

Re "Response"

Your editorial comment on humor as it applies to pseudo-morality in *Norman, Is That You?* reminds me of my recent brush with *Response* (Mar.-Apr. 70), edited by the usually responsible Forward Movement Publications. It must have been written in jest, for in the first 65 pages I found 25 discrediting interpretations of Christianity. The only wryness which struck me was that the Book of Job was vying with Proverbs for first place in a discussion of violence, sex, poverty, racial prejudice, revolution, and Marxism.

On Good Friday, Proverbs gave way to Job in time for Easter sunrise with references to "revisionism, neo-capitalism, bureaucratism, sectarianism, careerism, individualism, factionalism, and left adventurism." What was not funny was finding the publication in my pew. Like the play on which you commented, was this magazine really necessary?

LEONARD O. HARTMANN

Evanston, Ill.

The Silent Treatment

Since there seemed to be some question at South Bend as to whether or not BEDC could pass the criteria of Seattle under GCSP, the secretary of the executive board of this diocese wrote to the Executive Council requesting clarification of the guidelines, with particular reference to this amalgamation. We took no one to task; it was simply a request for information. To date neither of our letters dated Dec. 21, 1969, and Jan. 19, 1970, have been answered or even acknowledged! As these letters were sent as a

ALL ONE BODY WE: The Doctrine of the Church in Ecumenical Perspective, John Kromminga

The Ecumenical Movement has emphasized anew the problem of how many existing doctrines of the church can become unified in one doctrine, a problem confronted particularly by the World Council of Churches. This study of the World Council's approaches to that problem, written by a "conservative evangelical," speaks directly to the fact of division and to the hope for unity. Something of the agony and the aspiration of the Church of Jesus Christ is reflected in this book and the struggle which it analyzes. Paper \$3.25

REFORMED BISHOPS & CATHOLIC ELDERS, Eugene Heideman

This discussion of church order deals with the problem of the one ministry of the church as it is exercised through the ordained office bearers and the laity. The author sees the central issue to be how the church can be more open to the work of God in its midst, in its worship, in its statement of the faith, and in its ministry in the world. Cloth \$6.95



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LC2

result of official action of the executive board of this diocese, I am upset that we have been treated in such fashion and hope that if you make some note of this in TLC, someone at "815" might see it or that a friend of theirs might call it to their attention, and hence we could be favored with a reply.

At the moment I'm not as concerned with the information requested in our letters as I am with the fact that the Executive Council of the Episcopal Church would see fit to ignore two requests for information from the executive board of this diocese. Perhaps by a letter to the editor, smoke signals, or some such, we can gain the attention of "815" and mayhap obtain an explanation from them.

(The Rev.) JAMES M. GILMORE
Diocese of Southeast Florida

Miami

Athens, Arkansas

Why needlessly damage your editorial "How Hip Was Jesus?" [TLC, Apr. 12] by worrying about the "cultural disadvantages" in a small southern town? Check out your facts first. Even if not the center of a renowned institution of higher learning, Arkadelphia, Ark., is not ashamed of its reputation as the seat of both Ouachita Baptist University and Henderson State Teachers College.

JACKSON F. FERGUSON

Blacksburg, Va.

States' Rights

"Military Bill Wins Approval" [TLC, Apr. 12]: Does this not show that the Massachusetts legislature believes in states rights (providing those rights affect the Commonwealth of Massachusetts)? Let other states protect the country, the southern states perhaps.

(The Rev.) ELDRED C. SIMKINS
North Eastham, Mass.

GCSP

The General Convention Special Program obviously has caused much disunity and distress among many devoted church people. Yet there are those who seem to blame these loyal Christians for the harm (e.g., lack of funds) which has been done, even as Ahab, King of Israel, laid the responsibility upon Elijah with the words: "Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou . . . in that ye have forsaken the commandments of the Lord. . . ." (1 Kings 18:17-18)

The trouble in the church today is the direct result of the fact that the General Convention (1967) in adopting the GCSP has forsaken the commandment of our blessed Lord. According to St. Matthew 28:19, 20, he clearly stated his orders or Divine Commission: i.e., to make disciples of all nations, to incorporate them by Holy Baptism into the Body of Christ where they will receive the grace of God through the sacraments, and to teach what he has commanded.

This cannot be done by giving large sums of money to secular groups. The church, on the other hand, has carried on a great work through her educational, social service, and other institutions, but, generally speaking, these have always been operated under the direct control of the church.

The General Convention would be wise to

cancel the GCSP and to re-allocate, as far as possible, these gifts of our people in 1970, to the real work of the church. The UTO appropriations could be turned back to the Triennial for disposition. We would then no longer be involved in the difficult task of determining the difference between a violent or a non-violent group.

(The Rev.) EDWARD B. GUERRY
Rector of St. John's Parish
John's Island, S.C.

815

It seems to me that the time has come to stop referring to "815" as "the national church," since quite clearly the actions of the people at "815" do not reflect the desires and hopes and aspirations of the American Episcopal Church at large.

If the denizens of "815" would spend a little time—no, a lot of time—with Episcopalians out in our American world, they might make an extraordinary discovery of a new kind of "generation gap," which is rapidly sundering the church.

(The Rev.) WILLIAM K. HUBBELL
Vicar of St. Augustine's Chapel
Lexington, Ky.

Massachusetts Installation

In reply to Edward Martin's complaint [TLC, Apr. 12] regarding the installation ceremony of Bp. Burgess, let me as a "real Episcopalian" stand up.

I do not wish to argue the merits or demerits of the COCU rite, nor the concelebration with protestant leaders. I do wish to assure Mr. Martin that in the memory of many much older than myself, Bp. Burgess's installation was the most moving and finely carried out occasion this diocese has ever seen. I might add as a former resident of Mr. Martin's present diocese, that it was the finest I've ever recalled anywhere.

It was no more "Massachusetts" in flavor than it was conventional in other ways, despite public comments by a venerable clergyman of Boston that it was in good Massachusetts tradition! Rather, it was a fresh breath of air liturgically, musically, homilectically, and I might add, experimentally and emotionally. It set a new tone badly needed here as well as elsewhere and for that, everyone I talk with is very grateful. Mr. Martin can be assured that no one was "playing games" with this service. It was well thought out and carefully planned by responsible persons. As for what is "happening to our beautiful church," if Bp. Burgess's installation was any example, I would say that we're finding a new concept of beauty which is as meaningful to us as apparently 16th-century Prayer Book verbiage is to Mr. Martin. What's really important is that the beauty of that service involved more than language or acts or music, but rather I suspect a new and open attitude in the hearts of churchmen.

(The Rev.) ROBERT J. MCCLOSKEY, JR.
Rector of St. James' Church
West Somerville, Mass.

COCU Cover Picture

Your cover photo [TLC, Apr. 12] shocks and disturbs me. Over the years, members of the Anglican Communion have cherished their beliefs and their heritage from the Apostolic Church and from the time of the

reformation of Cranmer, Grindal, and others who lived and died for the faith in England. Now a new reformation is taking place, but instead of the retention of our historic faith and ideas, we are giving in and giving up to those who cannot understand the basic authority of the scriptures nor the validity of the communion. I ask why throw away the greatness of our Prayer Book and our heritage for multi-religiosity?

J. R. TINSLEY

*Junior Warden of St. Alban's Church
Morehead, Ky.*

The picture was of a concelebrated communion at the recent Consultation on Church Union meeting in St. Louis. TLC is a news magazine; COCU is news; our use of the picture implies no value judgment on COCU. Ed.

Potiphar's Possible Problem

Your editorial about *The New English Bible* [TLC, Apr. 19] was very interesting and informative. However, in my copy I read that Potiphar, the captain of Pharaoh's guard, was a eunuch. This word was used several times to describe this man. I wonder just what need a eunuch has for a wife(?) It may be that he did have a wife and she attempted to "make out" with Joseph out of frustration.

(The Rev.) GEORGE R. CLARK
Vicar of
The Church of Our Saviour

Trenton, S.C.

It may have been no joke for Potiphar. According to *The Interpreter's Dictionary of the*

Bible the Hebrew word used in Genesis to identify Potiphar's office "normally means 'eunuch.' The fact that Potiphar was married does not make this interpretation impossible, since the term . . . was extended to cover officials whose duties were similar to those of eunuchs, and finally to any courtier." Ed.

Cheers for West Texas

Three cheers and a tiger! Also, a cowboy yell! A diocese of the Episcopal Church has overflowed its financial budget: The Diocese of West Texas! [TLC, Apr. 26].

In this era of shrinking budgets, such information makes my heart rejoice. One diocese (and, I hope, others) has reacted positively and constructively to the church's needs, outside as well as inside diocesan limits. My heartiest congratulations to West Texas!

(The Rev.) ARCHIBALD B. MOORE
Chaplain of *St. Barnabas Home
Gibsonia, Pa.*

Additional Representatives

True to form, every single reference and quotation included in the agenda committee's report to the church [TLC, Apr. 12] spoke to the favorable side of accepting additional representatives; not one word, nary a word, was included from those who might have spoken in resistance to the action!

A former seminary classmate of mine, the Rev. O. Dudley Reed, Jr., was quoted as saying: "The letters we have received (which were, incidentally, 117 against vs.

39 in favor), in my opinion, reflect misunderstanding and, in some instances, misinformation about the reasons why special representatives have been invited and the role they have to play in the work of the convention. . . . It must be emphasized that there was no interference with the legislative process in South Bend, and I think that we need have no fear that this will be the case in Houston." Paraphrased, he seems to be saying: "You people who object to AR don't have the intelligence to understand the importance of these people; and you have not sufficiently informed yourselves as to the necessary part they will play in the work of the convention." And if they didn't interfere or influence the legislative process, then all of the post-South Bend nightmare we are now living out in the church is just an hallucination that really doesn't exist at all.

From the logic set forth in the agenda committee/815 report, we had best set up a process immediately whereby the congress of our country will be required to use additional representatives. Congress (General Convention) really doesn't represent the people of our country (church) and therefore we must act expeditiously to change this deplorable picture. The result of this committee's report is just one more reason why the body of the church is so wary of the "policy makers" in this day. Let us hope that there will be a strong enough tide in Houston to see some changes that will return the church to her time-tested constitutional and canonical way of life.

(The Rev.) GERALD L. CLAUDIUS
Rector of *St. John's Church
Kansas City, Mo.*

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Obverse

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The Church Still Expands

Kay Brownlee

"MR. EPISCOPALIAN of the Desert" is gone. He leaves behind a monument to his zeal for his church. This does not mean a lofty edifice, but the loving devotion to a congregation by many parishioners of his beloved desert. His enthusiasm has been caught and shall long permeate St. Margaret's Church of the resort community of Palm Desert, Calif., 125 miles from Los Angeles.

This humble, tireless churchman, John M. Connell, of modest financial means, first earned this well-deserved loving title at St. Paul's, Palm Springs, where he spearheaded every effort to make that the now-healthy parish that it is. Living 16 miles away, he was concerned about his neighbors not willing to go that distance to church. He personally canvassed his area and obtained sufficient promised support to impress his bishop, who gave consent to having a vicar in spite of diocesan refusal to help financially.

The Rev. Peter Brownlee, an old hand at going into difficult places, answered the call. This priest left his large suburban parish of Glendora, Calif., to start all over again with only his Prayer Book, faith, and the encouragement of this persistent John Connell. Starting with neither book nor music in a crowded little cafe (no halls in this too-new community), in six years a thriving parish has developed. Three services a Sunday are now held in an attractive debt-free, multi-purpose building.

When MRI (Mutual Responsibility and Interdependence) became the theme everywhere, the new St. Margaret's took up the torch for a floundering desert mission—Needles, Calif. That often maligned and neglected spot had a "John the Bap-

tist" in its midst. One Bob Chesney went out into the "asphalt wilderness" of Los Angeles to its 1969 convention. Here he asked that the doors of his soon-to-be-closed church be kept open. The convention had no funds for this dwindling 50-year-old outpost mission, but Bob's pleading reverberated to the ends of the diocese, and John heard and heeded. Since St. Margaret's had also known isolation and diocesan spiritual neglect, they were touched by the plight of these 40 to-be-abandoned parishioners who were 60 miles from the nearest Episcopal priest. Fired by their rector and backed by that ever-concerned John, St. Margaret's took up the challenge. Fr. Brownlee, with a couple of his able and visionary vestrymen, went out the 200 miles to scan the situation. They reported to their skeptical vestry the unbelievable fact of 14,000 people living within 25 miles in luscious beauty across the river in the state and diocese of Arizona.

St. Margaret's became deeply involved. Even the women gave their \$2,000 rummage-sale money. An associate rector, the Rev. John Harrison, another enthusiastic missionary-minded priest, also from a prosperous suburban parish was called to aid the rector. Fr. Brownlee felt as though he was stepping back 40 years when he entered St. John's, Needles. It was so like the little English missionary chapels dotting the Canadian West where he started his ministry. Here was the traditional church kept in shining love by many hands, with the equally well-tended vicarage. The devotion and care of this small congregation was an inspiration to go out and carve a supporting parish along the Colorado, beside whose California banks Needles is nestled. And that is just what these two clerics did! Within three months they had two church congregations well established—one, St. Peter's-on-the-River, 20 miles north, and the other Grace Church, Lake Havasu City, 40 miles south—each averaging 30 adults a Sunday.

Fr. Brownlee had come full circle around—his Sunday circuit of 120 miles to three services not unlike his Canadian Prairie beginnings. These two enthusiastic congregations (one uses a cafe and the other a Roman Catholic church) are joining with Needles to support adequately one vicar, and Fr. Brownlee will bow out to his retirement in October and Fr. Harrison to the rectorship of St. Margaret's. John Connell, the ardent Anglican of the "old school," has left his mark like St. Paul of old. Three new churches are born of his quiet selfless concern to go on spreading the Gospel on the new frontiers of the burgeoning deserts.



"Think it might be simpler just to rip out the pews and install a bowling alley?"

The Living Church

June 14, 1970
Trinity III

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EXECUTIVE COUNCIL REPORT

Members of the Executive Council at their spring meeting devoted an extra day to wrestling with budget problems. What they finally came up with was a proposal that a \$13 million budget for the national church be submitted to the Houston General Convention in October. Of this amount, one million would come from investments and the rest from diocesan apportionments. This budget represents an increase of one million over the figure arrived at in an earlier special meeting at Chicago [TLC, May 24], but is \$768,000 less than the budget figures which had been presented to the council by its Staff Program Group.

A prominent factor in the council's most recent thinking and planning about national church program and budget is the desire to move toward "split-level" budgeting, which was the main subject of discussion at the special meeting in Chicago. In proposing the \$13,000,000 budget for 1971, the council expressed hope that over and above this would be enough money to begin, in 1971, a program of "open-end" support in which the dioceses might contribute to programs and missions of their own choosing—after their diocesan apportionments, which support the "base" budget, have been paid.

GCSP Report

The council received the report of a special GCSP fact-finding committee, presented by the Hon. William Booth, a New York City judge and churchman. The field evaluation of programs funded by the GCSP was prepared by Impact Studies, Inc., of New York. On the basis of this study of community action and other programs funded to date by the GCSP the special committee in its report to the council stated: "It is our considered judgment that [the freedom] of GCSP to fund those programs which seem to fit the guidelines of self-determination and justice . . . will be severely limited" by any such limitation as that of giving the diocesan bishop a veto power or requiring a two-thirds majority vote of the council to approve a grant to which a diocese has objected. "It is clear that these suggestions would thoroughly vitiate self-determination and impugn the credibility of GCSP with those whom it seeks to serve," the report said. "The guidelines under which the GCSP now operates are

sufficient to prohibit funds from being granted in a reckless and irresponsible manner." It was noted that the number of bodies funded to date by GCSP is around 200, and only 8 or 10 of these at the most have been in *any* sense controversial. The committee concluded its report by urging much better communication concerning GCSP as a means of overcoming the hostility and resistance of so many churchmen to it.

William Ikard, a councilor and a member of the evaluation committee, presented what he called a "supplementary report" in which he emphasized what he considered certain salient aspects of the problem which had not been sufficiently recognized by the committee. There is "a definite tendency by all parties involved in this program to classify all criticism as negative," he said. He charged also that the executive committee has been operating under a different definition of "violence" from that which prevailed at the General Convention of 1967 in Seattle and which prevails throughout the Episcopal Church today. Mr. Ikard, a layman of the Diocese of New Mexico and Southwest Texas, was a strong opponent of

the controversial Alianza grant when this was passed by the council last year.

Clergy Salary Report

A committee chaired by the Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts, presented its report on clergy salaries in the Episcopal Church. The council has no power to act in such matters except in an advisory way, but it devoted considerable time to a discussion of this report. In its investigations the committee found that the median cash stipend for parochial clergy in 1967 (the last year for which complete statistics are available) was \$6,000 per year, while the median total remuneration for men serving parishes in 1967 was \$7,560. This figure includes cash stipends, housing and utilities. The committee isolated figures for a few specific occupations for comparison with those of Episcopal clergymen. The median salary for attorneys is more than \$10,000 per year above that of the clergy; for chemists, more than \$8,000; for engineers and chief accountants, more than \$7,000 above the clergy salaries. Ordinary accountants' salaries

Continued on page 22



FOLK MASS FOR PENTECOST

The Rt. Rev. C. Alfred Voegeli, exiled Bishop of Haiti, celebrated a special Pentecost Folk Mass in New York City's Church of the Heavenly Rest. The service, called a "celebration of hope in dreary times" and accented by balloons, banners, and other symbols of festive joy, was sponsored by seven churches. Photo from RNS.



Don Lelooska Smith: *Our Lady of the Kwakiutl*

O. C. Edwards, Jr.

BETTER DEAD THAN RED?

"Other groups have difficulties, predicaments, quandaries, problems, or troubles. Traditionally we Indians have had a 'plight,'" writes Vine Deloria in *Custer Died for Your Sins*. In light of the church's current concern for work among minorities, particularly in the direction of black economic development, Fr. Edwards examines the "plight" of Indian Episcopalians.

MANY tourists driving through Indian country have been amazed to see bumper stickers on automobiles which proclaimed: "God is Red." The stickers do not mean the communists have infiltrated the churches even more than viewers-with-alarm have imagined; they rather express the growing sense of Indian nationalism which has been described so vividly by one of the most articulate of red nationalists, Vine Deloria, Jr., in his book, *Custer Died for Your Sins* (Macmillan, pp. 279, \$5.95).

To see the name of Deloria on a book subtitled "An Indian Manifesto" must be as shocking to many Episcopalians as the bumper sticker is to tourists. No other name is so evocative of our church's missionary activity among our predecessors on this continent. It conjures up images of the picturesque Niobrara convocation, the annual convention of Indian Episcopalians in South Dakota, drawing over a thousand Sioux a year to its encampment for worship and meeting under the pinebough roof of the assembly tent. The name Deloria reminds one of the Rev. Phillip Deloria who was a Yankton chief converted to Christianity in the 1860s at the age of eighteen and who was ordained, spent his life as missionary on the Standing Rock Reservation, became known as "the Phillips Brooks of the Indians," and his statue placed in the National Cathe-

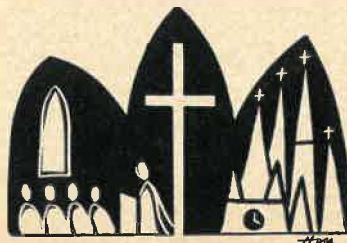
dral in Washington, D.C. It reminds us of Vine, Sr., the first Indian to be elected to the old National Council, for a while the assistant secretary of the Home Department of the church in charge of Indian work and later archdeacon of the Missionary District of South Dakota.

Vine, Jr., himself seemed slated for the ministry. After serving in the Marines and completing college he attended Augustana Lutheran Seminary for four years and received his B.D., having supported himself by working at nights in a body shop. As much as he enjoyed his seminary work and in spite of his life in the church, his seminary training did not lead to ordination. He says, "I spent four years in a seminary finding out for myself where Christianity had fallen short." To summarize his view of the religious situation of the American Indian he says:

Can the white man's religion make one final effort to be real, or must it too vanish like its predecessors from the old world? I personally would like to see Indians return to their old religions wherever possible. For me at least, Christianity has been a sham to cover over the white man's shortcomings. (p. 124)

It should be obvious that Deloria's book is a document of the first importance for Episcopalians. His is a voice that must be heard. When the heir of the finest tradition of our church's work among the Indians turns on us and says that our religion is hypocrisy and that his people would do better to return to their native religions, we cannot afford to fail to take what he says very seriously. What we decide after hearing him out we cannot contract for in advance; we may agree with him, disagree with him, or do some of both, but before we can do anything else we must hear his indictment and weigh it very carefully.

NEEDLESS to say, Deloria's book is not all about religion, it is about the entire "plight" of Indians today. "Other groups have difficulties, predicaments, quandaries, problems, or troubles. Traditionally we Indians have had a 'plight'" (p. 1). A good part of the plight of Indians has been that white men have always assumed that they understand them; many have even thought their understanding facilitated by an Indian ancestor (but always on the distaff side). A good bit of this "understanding" was to assume that the goals of Indians were the same as those of whites and white evaluations of Indian efforts have been in terms of white goals. The different history of the Indians and the importance of tribal life are seldom taken into consideration. Often the "understanding" whites have of Indians is the one which offers the best rationale for exploiting them. Thus, there was an un-



The Rev. O. C. Edwards, Jr., is associate professor of New Testament at Nashotah House, and a familiar author to regular readers of these pages.



Vine Deloria, Jr.



Vine Deloria, Sr.

derstanding of the Indian as a “wild animal” (blacks were “draft animals”) which for a long time prevented Indians from owning property, testifying against whites in court, voting, or leaving the reservation. Writes Deloria:

Then one day the white man discovered that the Indian tribes still owned some 135 million acres of land. To his horror he learned that much of it was very valuable. . . . Animals could be herded together on a piece of land, but they could not sell it. Therefore it took no time at all to discover that Indians were really people and should have the right to sell their lands. (p. 7)

For all this so-called understanding, it is small wonder that Alex Chasing Hawk once said that the kind of law the Indians most wanted from Congress was a “leave-us-alone” law.

One of the main complaints the Indians have against the whites is our consistent disregard of treaties. Deloria points out that “America has yet to keep one Indian treaty or agreement despite the fact that the United States government signed over four hundred such treaties and agreements with Indian tribes” (p. 28). For that reason the response of red men to Lyndon Johnson’s argument that we have to keep our commitments in Southeast Asia so that the world will not lose faith in our promises, was outraged laughter. Broken treaties are not merely a matter of past history, but a matter of life or death to many Indians right now; one small example is that of fishing rights in many places. For Indians the fish provide necessary food for families, but they are being pushed aside to provide relaxation and recreation for white men.

According to Deloria, “the single most important problem of the American Indian people at the present time” (p. 75) is one that involves both forcing of white men’s standards off on Indians and the violation of numerous treaties; that is the government’s policy of the “termination” of federal services to the tribes. This pol-

icy is regarded as even more murderous than the Army’s giving to the Indians blankets which were infected with smallpox. Yet the policy is often pursued under the pious banner of giving to the Indians the full citizenship they have in fact had since 1924. The real reason for it is a desire to cut down on the national budget, even when treaty obligations have to be violated. Yet Deloria believes that well-placed federal assistance for a few years could in the long run save a great deal of money for the tax-payer by making the Indians capable of supporting themselves.

Custer Died for Your Sins is too rich and varied a book to be summarized conveniently and compactly; the only way to savour all its goodness is to read it in its entirety. Some hilarious and devastating things are said about anthropologists who are accused of furthering their academic careers by studying the Indians as objects and forcing them to conform to Indianness as defined by them rather than working with the Indians to arrive at the insights by which the Indians may work out a viable form of life for today. A number of practical suggestions are made by which the Bureau of Indian Affairs can move from its present position of being not so much paternalistic as bureaucratic and timid to being of real service to the tribes. Indian humor, which—contrary to white opinion—is rich and abundant, is not only discussed but uproariously illustrated (Did you hear the one about the Indian who got too old to muss the Custer anymore?). Some illuminating comparisons are made between the situations of black and red people in America today, with attention being called to the real differences between them and with the observation that nationalism is more appropriate for the Indian than militancy. The changing images of Indian leadership and the difficulty of exercising it are discussed.

In a book where all the chapters are interesting, two of the most interesting

are those entitled “Indians and Modern Society” and “A Redefinition of Indian Affairs.” Both of them are concerned with tribalism, which Deloria describes as “the strongest force at work in the world today” (p. 263). The first of the two chapters uses the concept of tribalism as a typology for understanding much that is going on in white society. The author sees the business corporation as the most tribalistic of our institutions. The membership of people in clubs is also seen as a sign of our tribalism, including everything from the PTA to the Playboy Club, for “if ever there was a tribal cult oozing with contemporary mythology and tribal rites it is the Playboy Club” (p. 231). Hippies, too, manifest tribalism and have many of the same humanistic values that Indians do, but so far their tribalism has not been as effective as it can be; they have tended to regard custom as establishment regulations, they have not recognized the necessity to function as clans when solving specific problems, and have not become aware of the necessity of a land base for their corporate life. The tribalism of the Old Testament makes it far more comprehensible to Indians than to whites; for that reason Old Testament theology was one of the subjects which interested Deloria most at seminary. Not only does tribalism furnish an interpretive instrument for much that is already taking place in modern life, it is also seen by Deloria as offering solutions to many problems of contemporary life.

The great fact about tribalism, however, is its role in the revival of Indian life that is now going on. A powerful symbol for Indians today is the tiny Tiguas tribe which survived intact as a tribe for three centuries in the heart of El Paso, Texas. Indians had been brainwashed to believe that their survival depended on their assimilation into the majority culture, but here they saw how a tribe had persevered and maintained its own life, and hope began to resurge that tribal existence did not have to be abandoned by any Indians. One impediment in the way of revived tribalism is the large number of Indians who now live in cities. Tribal life has been maintained on the reservations, but how is it to be manifested in cities where not all the Indians are from the same tribe? Deloria notes that there is an immense amount of migration back and forth from the cities to the reservations and suggests that Indians need to organize sectionally for city-reservation cooperation. Such organization could make possible a recapitalization of Indian affairs and could lead to the tribe’s again furnishing the matrix in which all the life of the people could be lived and lived with dignity and economic success. It is the scheme for Indian nationalism that is far more attractive to Deloria than any racial militancy which has undefined goals, accomplishes little more than the ventilation of emotions, is

envious of establishment material possessions, and is thus in danger of acculturation to white society.

WHILE *Custer Died for Your Sins* has many important comments to make on a variety of subjects, its most important observations for Episcopalians have to do with religion. The author is no more restrained in the expression of his opinions here than he is elsewhere. His history of missionary work among the Indians illustrates this moral:

Missionaries did more to open up the west than any other group, but in doing so they increased the possibility of exploitation of the people they purported to save. Land acquisition and missionary work always went hand in hand in American history. (p. 102)

The most serious charge against the missionaries, though, is that they broke down the structure of the tightly-knit tribal society and did not replace it with any other sort of community structure, so that missionaries in effect destroyed the community life of Indians and left the people unfitted to exist in our culture. As Deloria says, "The tribes that resisted the overtures of the missionaries seemed to survive. Tribes that were converted were never heard of again" (p. 102). The next charge was that of perpetuating the dependence of Indians on the white church by never allowing the Indians to take over their own churches and run them and have Indian clergy. He gives the horrible example of the missionary work of another Christian body among the Shinnecocks on the exotic foreign soil of Long Island. He points out that those Indians have been Christian for 350 years and they are still treated as a mission field rather than as a church. His comment is: "Christianity, which had laid the ancient world prostrate in less than three hundred years and conquered the mighty Roman Empire, had not been able in the same time period to subdue one hundred Indians huddled on Long Island" (p. 112).

Another example of the way we have assumed that Indian Christians cannot look after themselves is our attitude toward ordaining Indians.

Over the years I observed that Indian clergy were shunted aside when it came time for promotions. Indians could spend an entire lifetime in the Episcopal Church and never achieve any advancement. Whites, on the other hand, were often made superintendents of missions within a couple of years after they had graduated from seminary. (p. 269)

That does not mean that the quality of white clergy was uniformly high; far from it. Often they had been failures elsewhere before becoming missionaries. As a result many Indians are turning away from Christianity and returning to Indian religion. Deloria tells of the Native American Church, an Indian religion with Christian embellishments which has attracted a

great deal of attention recently by its use of drugs, especially peyote, to induce the visions which they regard as the heart of religious experience. This religion began in the Southwest and Deloria says that 25 years ago it was regarded by the Indians in the Dakotas as something "far away and bad" but he estimates that 40 percent of the Sioux on the two large reservations in southern South Dakota are now members. He says that the only hope for Christianity among the Indians is for all churches to hand over all their property for Indian missions to the Indians themselves and let them found a national Indian Christian Church, which would belong to no other church but would have Indian clergy and workers and be under the control of the Indians themselves. But he does not really expect it to happen. In spite of the fact that the various churches divided up the reservations among themselves, deciding where each would work, denominational competition is now too strong. As an example he points to Farmington, N.M., where there were 26 different churches in 1965 competing for the souls of 250 people. Yet he says that the Indian people are naturally very devout and have much to teach the white man about Christianity. In say-

ing so he echoes the sentiments of his father who, in a letter to THE LIVING CHURCH on July 16, 1967, quoted with approval the words of Columbus: "The Indians are gentle beings, souls of hospitality, curious and happy, truthful and faithful, walking in beauty, and possessors of a spiritual religion."

IHAVE no way to evaluate Deloria's book beyond saying that it is fascinating and devastatingly well-written. I have no real information about the Indians by which to test his opinions nor can I claim that innate understanding of Indians which so many white people are said to possess. Obviously he knows far more about what he is writing about than I do. In some cases I have opinions. For instance, I am too much of an economic determinist to believe that Indians will be able to avoid ultimately being caught up in the majority culture, but I know of no inherent reason to prefer my guessing about the future to his.

One thing does lie within my power, though, and that is to see how current programs of the Episcopal Church for work among the Indians meet his criticisms of what we have done in the past. My remarks will be confined to one



"Isn't it quaint how he's managed to maintain his simple existence in the midst of this modern age of ours?"

Reprinted from *The Milwaukee Journal*



The Niobrara Convocation—drawing over a thousand Sioux a year

aspect of our Indian work, the Community Development Fund of the National Committee on Indian work. This fund was approved by Special General Convention II at South Bend, in 1969. The committee on missions had asked for two Indian priests, the Rev. Wilbur Bearsheart and the Rev. George Smith, to be allowed to address the convention. They spoke of the need for schools for

Indian children and of the growing Indian desire for self-determination. Then the newly appointed Executive Officer for Indian Affairs, Mr. Kent FitzGerald, was introduced. From a distance Mr. FitzGerald looks an aging and kindly New England professor and the house had to be assured of his Indianness which is apparent on closer scrutiny. Then a memorial was introduced which compared the

attitudes of black and red Episcopalians, and in a number of "whereas" paragraphs the meekness of the Indians before the convention was detailed. It has been suggested that the purpose of the memorial was more to criticize the attitude of blacks than to call attention to the needs of Indians. Then the Rev. John Ellison moved that a fund similar to that allocated for the National Committee of Black Churchmen be made available to the National Committee on Indian Work; the amount was to be not less than \$100,000 and it was to be used for Indian community development. Eskimos were included by amendment. It is to be noticed that the request for funds came from the floor and was not a part of the original memorial. There was some fear that the fund for Indian work might be taken up as a rival to that for black organizations but the fears did not materialize. The church, then, quite spontaneously and maybe even a little accidentally, committed itself to the principle of direct funding of Indian community organizations to assist in Indian development and self-determination. The Lord continues to move in a mysterious way.

How well does this new program meet the criticisms Deloria makes of the way that the church has worked among Indians in the past? The only major change the NCIW made in its original mandate was to fail to exclude Episcopal organizations from receiving funds. The reason is very simple: with the missionizing of tribes by allotment of various reservations to the different churches, it is quite often difficult to distinguish between an Episcopal and a tribal group. Beyond that, the guidelines set up by the NCIW for the applicants for its funds make it very clear that this program will not continue the paternalism that has so beset Indian work in time past. As one of the criteria states, "The proposed project (*i.e.*, to be funded) is based upon the fundamental principle of indigenous people organizing themselves to determine their own destiny." While this falls far short of Deloria's proposal that all our missionary holdings be turned over to the Indians to be administered by them in a church of their own, it is at least a step in correcting some of the abuses he mentions. So far the fund has not met with overly great success. Deloria says:

I strongly doubt that American Christianity has the foresight or flexibility to embark on new paths of action. It has always been torn between being good and being real and generally chosen to be good (p. 261).

By this I think he means that we have been more interested in our own piety than the needs of others. To the degree that this has been so, it has hardly been the religion of Jesus we have been practicing. As right as Deloria obviously is on a number of points, I do hope and pray that on this one we prove him wrong.

A Request

MAKE CLEAR to us, Lord,
the law of liberty and
the secret of true freedom;
its beginning in obedience and
its ending in service.

TEACH US
that *self discipline* which alone frees us
from the tyranny of chance desires;
that *submission* to the voice of conscience
which alone liberates us from the
slavery of sin;
that *obedience* to the heavenly vision which
alone lifts us above the false show
of things.

MAY WE LEARN that freedom
has neither meaning nor value in itself,
nor any other aim but the service of mankind.

MAY WE ENTER into the glorious liberty of those
who are the sons of God because they
are the servants of God!

Origin unknown — original edited by
H. Ross Greer

EDITORIALS

Hopefully and Respectfully

AS a rule, we avoid publishing "open letters" to leaders of church or state—either our own or those of others, because we don't like to put them publicly on the spot. Ethically the better course is to write to the man privately to express one's views. On Feb. 9, 1970, a priest of the Episcopal Church wrote privately to the Presiding Bishop of this church in what he called "an open request . . . on a matter thousands of Episcopalians have at heart." The writer of the letter is the Rev. Frederick R. Isacksen, D.D., rector of the Church of St. Luke and the Epiphany in Philadelphia. At press time, he had received no reply.

Because it is indeed a matter which thousands of Episcopalians have at heart we are departing from our usual practice and publishing Dr. Isacksen's letter as an expression of a hope and an anxiety about Houston which we share. We are certain that a large majority of Episcopalians want some assurances about the forthcoming General Convention. They want to know that every reasonable step is being taken to provide such order for that assembly that members of the convention can do their work as servants of God and the world in an atmosphere of freedom from distraction and disruption. As Dr. Isacksen says: "There must be no repetition of what happened at South Bend."

What follows is the text of his letter to the PB, which was signed "Hopefully and respectfully." We would add our name to his, as would many thousands of other Episcopalians—hopefully and respectfully.

This is an open request to you on a matter thousands of Episcopalians have at heart: There must be no repetition of what happened at South Bend. You can do much now by announcing well in advance of the coming General Convention at Houston the following: no violent demonstrations and no physical disruptions of the convention will be tolerated. Furthermore, if necessary, you will invoke police protection to preserve freedom and order in the assembly.

You are supported whole-heartedly in your desire that the Episcopal Church's governing body be open to all men and to all needs. By this word "open" I mean, willing to hear and to heed. But when one man or one group is allowed to get a hearing by force, or by any violation of the established rules of order, there can be no true freedom of response on the part of the convention. The convention must deliberate and make its decisions in full freedom. This is the duty of any Christian body but particularly of this body, representing all our churches and all our members.

I believe Episcopalians throughout the land want a clear, positive statement from you, as Presiding Bishop of the church, declaring your firm purpose to keep the convention both open and free to do its work. Such a statement will have only a good effect. It will serve notice that this church is open, in Christian concern, to all men. Just as importantly it will announce that this church will not surrender its free responsibility in response to threats, denunciations, or intrusive, disruptive tactics of any kind, by anybody, for whatever cause.

Farewell — And Hail

THE American Episcopal Church, and all American churches, will miss John Macquarrie, who is leaving his professorship at Union Theological Seminary to become Lady Margaret Professor of Divinity at Oxford University. A Scot and, until 1965, a Presbyterian, he taught at Union for eight years. In 1965 he became an Episcopalian. He is a living demonstration of the fact that a Christian can be a thoroughly faithful catholic believer and also a thoroughly knowing space-age intellect.

Dr. Macquarrie was drawn to Anglicanism by the Book of Common Prayer. Commenting on the general malaise of American Christianity today he notes that the Episcopal Church shares in it, "but the Prayer Book keeps worship from degenerating completely." It does—when the worshipers are loyal churchmen and therefore loyal to the Prayer Book. And when worship remains strong and healthy it has a powerfully reinforcing effect upon Christian faith and life.

In a farewell interview Macquarrie compared American theology with British and Continental theologies. The strength of American Christianity comes from its involvement with the changing social situation, he said; but he located its weakness in the same general fact. "American theology in the 60s changed too rapidly for the problems to be dealt with in depth," in his opinion. "There is too much dilettantism, too much craving for the new, whatever the new may be." He expressed the wish that American theologians would take philosophy more seriously. Most of them are "too much dominated by sociological and psychological concepts." They are indeed; but we would suggest that Christian theology should always take history at least as seriously as philosophy or any other ancillary discipline, if not more so, for the reason that Christianity is essentially an historical faith: God was in Christ at the appointed time and place in history, and history is itself "God's roaring loom."

We wish our eminent friend and mentor God-speed as he moves to Oxford, and look forward to reading him as much as in the past even though we must hear and see him less.

NCC and Communism

SOME people can never be convinced that the National Council of Churches is not a communist front, or at least soft on communism. We won't argue with them; but having just received the current issue of *Religion in Communist Dominated Areas* we offer this in evidence. RCDA is edited by Dr. Paul B. Anderson, whom we proudly claim as an associate editor of THE LIVING CHURCH. It would be hard to find any American Christian who knows more about communism as a brutal political system, and likes it less, than he. RCDA is for people who feel that they can carry on a Christian polemic against communism only as they know the truth about the falsehood they oppose. And RCDA is published by the NCC.

THE EPISCOPAL CHURCH BUYER'S GUIDE

A classified list of products and services used in the Church, with the names and addresses of firms, organizations and schools (on pages 20 & 21) follows. Firms using display advertising space in this Parish Administration Number are listed in this classified section in bold face type.

This is a paid listing and the section is so arranged that it can be removed from the issue if desired and kept for reference when you are in the market for Church furnishings and supplies and/or services. When writing to the advertisers in this section please tell them you saw their listing in the Buyer's Guide of THE LIVING CHURCH.

For any product not listed write to the Advertising Manager, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

**Keep THE LIVING CHURCH BUYER'S GUIDE in your files for ready reference.
It is your classified index of firms doing business with the Church.**

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Concordia Publishing House
Eerdmans, Wm. B., Publishing Co.
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American Church Bldg. Fund
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Morehouse-Barlow Co.
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Society of St. Paul
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C

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P.O. Box 366
Evergreen, Colo. 80439

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Jamaica, N.Y. 11435

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Escanaba, Mich. 49829

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New York, N.Y. 10016

P

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758 Market St.
Paterson, N.J. 07509

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Racine, Wis. 53403

St. Mary's School
Peekskill, N.Y. 10566

St. Thomas Choir School
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New York, N.Y. 10019

T

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Granby, Colo. 80446

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Voorhees Road
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- Chime & Organ Records
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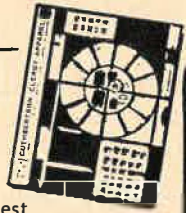
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Executive Council

Continued from page 9

exceed those of the clergy by \$1,790. In a comparison of Episcopal clergy salaries with the median income for adult males by years of school completed, it was found that Episcopal clergy are paid some \$500 a year more than men who have completed four years of high school, and receive some \$200 less per year than men whose education stopped after one to three years of college.

In its recommendations, the committee proposed that all parochial clergy salaries be raised immediately by \$2,400 annually. This proposal was discussed quite thoroughly by the council, and was given no vocal support by any councilor. The committee also urged rapid development of a national clergy deployment office, and a special study of the "problems of non-viable congregations and the development of new forms of ministries and church structures."

World Hunger

At its December 1968 meeting, the Executive Council had asked its president to appoint an *ad-hoc* committee on world hunger. This committee, co-chaired by the Rt. Rev. David E. Richards and Mr. Houston Wilson, now presented its final report. In the course of the presentation the council was addressed by Dr. Stephen Raymond of the faculty of the Massachusetts Institute of Technology and Mr. Andrew Marvel of North Caldwell, N.J. Dr. Raymond strongly asserted that hunger in the USA is a fact of dire proportions and that it can be overcome only by political means.

The final report of the committee declares: "The overriding problem stalking the earth today has three faces: Population, Poverty, and Pollution. The terrible truth, which bears repeating again and again, is simply this: Man is unquestionably guilty of (a) grossly overpopulating the earth, (b) starving his impoverished brothers in the sight of our Lord, and (c) destroying irreplaceable natural resources and environment of a world entrusted unto his dominion by his God. Among other denominations of our Lord's Church, we Episcopalians profess and call ourselves Christians. Therefore we are stewards of God and of his Son, our Lord. The demands of this overriding problem upon our stewardship were never greater in all the recorded history of our Church. At this moment we are looking into the face of an impending world disaster—even death itself. Survival of man is the issue. By God's grace may we find the spiritual and ethical strength, as well as the moral fibre, not to shrink from the primary task which lies ahead of us."

The council accepted with approval the report of the *ad-hoc* committee and voted

for its implementation in the proposed budget in the "voluntary giving sector" (otherwise known as the "open-end" part of the budget) for 1971.

Black Clergy

Another important report made to the Executive Council was that of the Union of Black Clergy and Laity (UBCL). In the course of this presentation the Very Rev. Fred B. Williams, president of UBCL, and the Rev. James E. P. Woodruff, the organization's executive director, addressed the council.

Fr. Woodruff stated that the problem of black people in America is not fundamentally that of jobs, or of education, but that of citizenship. When asked about racial polarization in this country, he commented that "we are seeing the beginning of appropriate behavior between blacks and whites in America." This polarization is necessary, he said, "because it's the truth. We are not one big happy family in this country—but we *are* one family."

Concerning so-called "black militants" in America, Fr. Williams said that "all American black people are angry."

The Rt. Rev. Albert Stuart, Bishop of Georgia, asked about the status and position of lay people in the UBCL. Fr. Williams replied that this issue has been used as a red herring, that a style of leadership has been developed in the union that is "corporate—not clerical." But the union is now studying this issue, he added.

The report calls for political structural changes in the Episcopal Church. When asked to illustrate what was meant by this, Fr. Williams said that there is need for more black bishops and for a much stronger effort to help black clergy in placement. Among the assertions of the report is the statement that "there has been only negligible effort to organize the ideas of black consciousness and the elements of black style into authentic liturgical forms of this church." It was pointed out by one speaker that there is no black member of the church's Standing Liturgical Commission.

The basic method of UBCL action, says the report, "will be local training and organizing conferences for getting together the black Episcopal constituency, plus regional and national assemblies to strengthen this constituency's outreach with program of its own."

Mysterious Interlude

When the councilors came to their places to begin their morning deliberations on the second day of their regular session, they found copies of a confidential memorandum from the files of the Episcopal Society for Cultural and Racial Unity (ESCRU). The Rt. Rev. John M. Burgess, Bishop of Massachusetts, demanded to know how such a document, evidently surreptitiously distributed, came

to be there. Nobody present knew the answer, or if he did he said nothing; by order of the chair, copies of the document were gathered up.

GCSP Grants Approved

All requested grants which had been approved at Screening and Review Committee meetings in March and May were certified by the Executive Council, with only occasional challenge or question. The following grants were certified:

(✓) To *Freedom, Inc.*, Youngstown, Ohio, \$60,000 and up to \$20,000 on a 2:1 matching grant basis; a community organization/mobilization group.

(✓) To *Union of Black Clergy and Laity*, Philadelphia, \$30,000 and up to \$10,000 on a 1:1 matching grant basis; community organization/mobilization.

(✓) To *Afro-American Cultural Center*, Columbus, Ohio, \$23,550 and up to \$10,000 on a 1:1 matching basis; community organization/mobilization.

(✓) To *Boykin Improvement Association*, Boykin, Ala., \$28,000 and up to \$10,000 on a 1:1 matching grant basis; community organization/mobilization.

(✓) To *HOPE Development Association*, Houston, \$20,000 and up to \$20,000 on a 1:1 matching grant basis; community organization/mobilization.

(✓) To *SCIA (Society for Cooperative Improvement of Afro-Americans)*, Canton, Ohio, \$10,000 and up to \$5,000 on a 1:1 matching grant basis; community organization/mobilization.

(✓) To *Project CN (Communications Network)*, New York City, \$10,000 and up to \$10,000 on a 1:1 matching basis; community organization/mobilization.

(✓) To *Hilton Head Health Project*, Hilton Head Island, S.C., \$35,000; community-controlled facilities (medical).

(✓) To *Community Youth Council*, Jersey City, N.J., \$20,000 and up to \$10,000 on a 1:1 matching grant basis; community organization/mobilization.

(✓) To *Parents and Students for Decentralization*, Detroit, \$40,000; community organization/mobilization. The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, had earlier written to say that he was "strongly opposed" to this grant, for there had been a sit-in at the diocesan offices by nine members of the organization before there had been time for either diocesan or GCSP action. The Suffragan Bishop of Michigan, the Rt. Rev. Archie H. Crowley, a member of the council, told the council that Bp. Emrich had withdrawn his objection.

(✓) To *Panther's Den Youth Organization, Inc.*, Milwaukee, \$25,000 and up to \$15,000 on a 1:1 matching grant basis; community-controlled facilities (education).

(✓) To *Liberty City Community Council*, Miami, Fla., \$10,000 and up to \$10,000 on a 1:1 matching grant basis; community organization/mobilization.

(✓) To *SOBU (Student Organization*

for Black Unity), Milwaukee, \$40,000 and up to \$30,000 on a 1:1 matching grant basis; community organization/mobilization. The Rt. Rev. George M. Murray, Bishop of Alabama, raised a question about this grant, saying that SOBU is the group that has been trying to close down Voorhees College, in Denmark, S.C., an institution of the Episcopal Church and financially supported by the council.

(✓) To *FLOC (Farm Labor Organizing Committee)*, Toledo, Ohio, \$15,000 and up to \$5,000 on a 1:1 matching grant basis; community organization/mobilization.

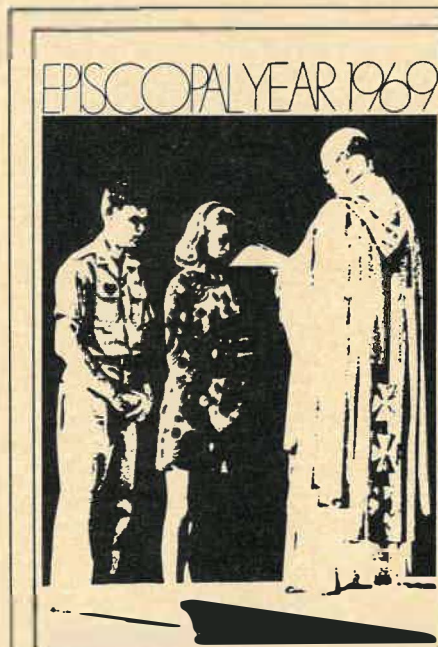
The GCSP now has an assistant director, Barry Meñuez, who was introduced.

Fund-Raising Committee's Report

An *ad-hoc* special fund-raising com-

mittee which had been set up by the Executive Council at an earlier session made its report through its chairman, the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago. The committee recommended the General Convention at Houston "to authorize and fund an 18-month program of educational activity seeking to inform every parishioner about the urgent needs of the church in the areas of education, deployment, and development of leadership in this church. Also, to authorize an examination in depth of other needs of the church as a part of the long-range planning now underway under the aegis of the Executive Council and to report with recommendations to the General Convention of 1973." The council approved the recommendation.

In the discussion of the survey report,



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Councilman John Paul Causey pointed out that although it was "a beautiful blueprint for a fund-raising campaign" it contains "no theological or Christian motivation whatever."

Mr. Walker Taylor, Jr., director of the council's Section for Services to Dioceses, said in the course of the discussion that he was "appalled at the lack of attention *now* to the fundamental financing of the general church program."

"The American Crisis"

In his statement to the council which he usually makes near the beginning of a session, the Presiding Bishop had touched upon what he called the "crisis in American life" resulting from the American military incursion into Cambodia, the clash between student dissenters and the administration, and other such developments. A resolutions committee, chaired by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, presented a number of resolutions based on these matters in the Presiding Bishop's address. All of these were passed, some after amendment by the council, but none passed unanimously. The full text of these resolutions follows:

There is a deep crisis in our nation. Public confidence in our foreign policy is faltering, as indicated by rising dissent concerning military involvement in Southeast Asia. There is continuing oppression of black and brown people in America and a growing skepticism in a significant segment of youths and adults who are losing faith in the present use of established political processes in dealing with national issues. In recognition of this crisis and as an approach to dealing effectively with the issues, *be it resolved* that, we, the members of the Executive Council:

1. Endorse the Presiding Bishop's address to the council May 19, 1970, concerning the crisis in American life, and "A Message to the Churches" signed by him and other religious leaders, and recommend wide distribution of these documents to the entire church;
2. Call for the total withdrawal of all American forces from Southeast Asia now, and an end to the war;
3. Approve congressional efforts to assure this immediate withdrawal by asserting its constitutional responsibilities regarding appropriation of funds and the commitment of American military forces to combat;
4. Call for a re-allocation of the resources of this country from military involvement

abroad to domestic programs such as a full-employment program, an adequate family-assistance program, increased production of housing for low-income and moderate-income households, and extension of anti-pollution programs;

5. Urge the President of the United States and the congress to take every initiative for world peace, especially between the super-powers, by offering to reduce our ballistic systems in the Strategic Arms Limitations Talks and to take such other actions as are appropriate to this end;

6. Support the national student strike against oppressive and unjust actions by the government, such as harassment of the Black Panther members, the killing of students on campuses by the National Guard and police forces, and the use of American resources for the destruction of human life.

7. Support efforts of students and other young people to renew the democratic process of this society by participating in the governance of all institutions of this country;

8. Recommend a special voluntary offering to be taken throughout the entire church on the third Sunday of September 1970, for the support of student strike activities, including their political educational campaigns, and that said offering be administered by appropriate staff of the council;

9. Support the current Georgia march led by the Southern Christian Leadership Conference and urge Episcopalians to participate;

10. Request the president of this council to direct its staff to develop programs to implement this resolution and to act as resource persons to the various dioceses of this church as they in turn develop their own responses to the crisis;

11. Commend these concerns for the prayers of the church;

12. Support the call to the Emergency Religious Convocation on the War in Southeast Asia, May 26-27, 1970.

Discussion of some of these resolutions was vigorous. Concerning resolution no. 2, pertaining to the withdrawal of American forces from Southeast Asia now, Councilman Edward E. Tate of Atlanta warned that by adopting this the council might be "hanging another Alianza on the church." Councilman Charles Bound urged that it be made clear in the final text of the resolutions that the council's action is not that of the whole church, that the council speaks *to* rather than *for* the church.

When the first in this list of resolutions

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was voted on, Bp. Murray requested that his negative vote be recorded. Also, he presented a resolution of his own on the subject of dissent and peaceful protest, which included recommendations that people who assemble for peaceful protest should "promptly identify to appropriate authorities" any who incite or commit acts of violence, and that peaceful protesters "should always welcome the presence of law-enforcement authorities at their gatherings, to the end that their purpose of peaceful protest be protected," and that government and college authorities be urged "to exercise the utmost care and restraint in their response to protest activities, using only carefully trained and selected men for the protection of lives and property." This resolution was overwhelmingly defeated.

Long-Range Planning

The Rev. Lloyd E. Gressle, chairman of the Executive Council's standing committee on long-range planning, presented an interim report of that body. It is developing a shift in the council's style of operation to a system of goals, with particular objectives under each goal. The Rev. Mr. Gressle moved that nine specific goals be approved and that the general format of these trends, as projected percentage-wise, be proposed to General Convention for the next triennium. These goals, with the percentages of the budget allotted to them, are the following:

- (✓) 1. Strengthened Local Mission — 1971:38.0% to 1976:25.0%;
- (✓) 2. Better Christian Education resources for laity—1971:2.3% to 1976:6.0%;
- (✓) 3. Professional Leadership Development—1971:4.5% to 1976:6.0%;
- (✓) 4. Increased Work with Youth and Young Adults — 1971:3.2% to 1976:8.0%;
- (✓) 5. Broadened Participation in Church and Society — 1971:24.0% to 1976:25.0%;
- (✓) 6. New Expectations for Health, Education, and Welfare Systems—1971:4.0% to 1976:4.0%;
- (✓) 7. Increased Witness for Justice, Peace, and Non-violence—1971:1.0% to 1976:3.0%;
- (✓) 8. Emergency Support for Victims of Disaster or Injustice—1971:1.0% to 1976:1.0%;
- (✓) 9. Improved Communications, Planning, and Finance—1971:22.0% to 1976:22.0%.

The council accepted these recommendations.

South Africa

The Executive Council's *ad-hoc* committee on investments in companies doing business in South Africa made its report in a document presented and commented upon by the Rev. Edgar Lockwood, a priest with a legal background and a member of the committee. The commit-

tee's primary proposal is to create a Social Criteria Committee which would list morally questionable investments and would instruct people on how to exercise stockholders' rights as voting members of corporation.

There was no opposition expressed to the principles of the report, but considerable doubt as to the practical feasibility of the program as outlined therein. Councilman Wilbur Katz, who teaches corporation law at the University of Wisconsin, spoke of the "complexities" of the program, pointing out the need for "due process" for corporations and other such details. He warned that in moving into this field the council was taking on a very big responsibility.

The council finally voted to accept the report of the *ad-hoc* committee and requested the committee to submit further recommendations to the council's Executive and Finance Committee.

1971 Budget

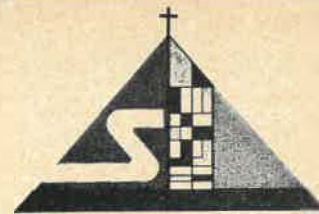
At its final session, the Executive Council made various decisions which lopped \$768,574 from the budget for 1971 as proposed by its Staff Program Group (SPG), bringing it down to an even \$13,000,000. It will be up to the General Convention to accept, modify, or otherwise dispose of this proposal. Much of the discussion was devoted to the problem of how to provide for those programs and services which are deemed indispensable, by funds provided by apportionment among the dioceses, and how to move into the provision of an "open-end sector" of the budget in which dioceses may choose those national church missions which they will support.

Among the items eliminated from the 1971 budget was the church's official publication, *The Episcopalian*, for \$195,000. The General Convention must decide what to do about funding this. The 1971 GCSP appropriation was reduced from \$1,600,000 to \$1,200,000, with the hope that the \$400,000 thus cut can be made up by supplementary giving.

Councilman Charles Crump reported for the deficit committee, which has to deal with the anticipated \$1,000,000 shortfall in the 1970 budget. He recommended, and the council approved, that the Presiding Bishop, possibly with the assistance of a retired bishop, set up meetings with church leaders who have real means of giving. Any gifts from such sources would simply go into the 1970 budget without any allocation.

Charles F. Bound, chairman of the council's ghetto loan and investment committee, reported that a total of \$2,400,000 is now out on loan or committed.

Statements of warm appreciation of three departing servants of the Executive Council staff were read. The men so honored were the Rt. Rev. Stephen F. Bayne, Jr., Vice-President and Deputy for Program, the Rt. Rev. J. Brooke Mosley,



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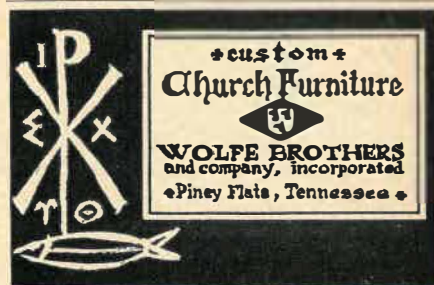
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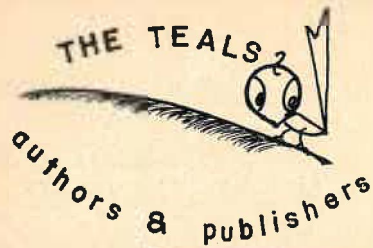
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Various other items: Treasurer Lindley Franklin's report showed an operating deficit, as of Mar. 31, of \$1,351,398; the PB reported the resignation of the Rt. Rev. Arnold M. Lewis as Bishop for the Armed Forces as of the end of this year—it will be for the GC to decide whether to replace him; both South Bend special funds (\$200,000 for black community development, \$100,000 for Indians and Eskimos) are now over the top; another effort to come up with a quota formula for the dioceses which everybody will like will be made by a committee headed by John Tillson of Massachusetts.

Before concluding this already-too-long report of what was at some moments an already-too-long council meeting, this reporter is pleased to report one epigram which was struck from the rock of controversy. The striker thereof was the Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio, who said, in the course of a discussion of the report of the committee on lay ministries: "When women become all things to all men, they become nothing to any man."

C. E. S.

NEWS FEATURE

Aulenbach of Philadelphia

One of the few clergymen who has ever managed to make church advertising consistently interesting (or, to some observers, outrageous) is due to retire this year — and the Eastern Pennsylvania church scene will never be quite the same again.

The Rev. W. Hamilton Aulenbach, D.D., rector of Christ Church and St. Michael's in the Germantown section of Philadelphia, is very possibly the most spectacularly uninhibited clergyman in the 20th-century history of the Episcopal Church. Possessor of unlimited energy, volcanic charm, a great toothy grin, and a voice like a 155-millimeter howitzer, Dr. Aulenbach is known (and either ardently adored or furiously resented) by millions who read his giant and inimitable weekly church ads: "When Boss Kisses Secretary—Secretary Becomes Boss!!!"—the announced sermon topic at "Germantown's Liveliest Church!!!" And while this format makes some of the more dignified Episcopalians fume with rage, the majority of the public appreciates the fact that this sermon is dealing with a familiar problem. And so people continue to travel from all over the Philadelphia area to attend "Germantown's Liveliest Church."

They are welcomed by a magnificent choir, plus a veritable regiment of friendly, energetic parishioners performing a vast number of assigned tasks—all excitingly labeled (such as "The Ministry of Light!!!")—those men who operate the lighting system by which the chancel changes color about nine times per ser-

vice). Every announcement in the parish bulletin—every activity, organization, or mention of a parishioner's name—is almost invariably followed by three or four exclamation points.

After a rousing processional hymn, "The Rector" (as Aulenbach is known to all his parishioners) comes to the chancel steps, smiles broadly, and booms: "We will open our service with the words of happy worship—everybody now: I was glad when they said unto me, we will go into the House of the Lord!" (And even the most cynical visitor finds it somewhat difficult to remain totally unglad after this Vesuvian broadside.)

After a vigorous liturgy (due at any time to be suddenly interrupted as "The Rector" demands more vigor from the congregation in the prayers) there is the sermon—which is never, ever dull. His sermons are heavily laced with sparkling and usually hilarious anecdotes, the punch lines of which he uses for the most titillating sermon topics in pulpit history, such as: "And the Horse Died!!!" When asked if his people had ever become alarmed over his sensational ads, "The Rector" recalled once having noticed two garbage-men eating their lunch on top of their open garbage wagon. "Now isn't that like a lot of the church—surrounded by garbage and calmly eating its own lunch!" Next Sunday's announced topic: "Lunch on a Garbage Wagon!!!" On another occasion, while he was spreading fertilizer on the church lawn, a passing parishioner shouted: "Well I see you're doing on Thursday what you do every Sunday morning!" The rector howled with laughter and proceeded to send in next Sunday's sermon topic: "Spreading Fertilizer!!!"

In addition to his wild sermon topics, the ads frequently carry a special message; such as; "The Rector Says: There is too much drinking among the clergy of this diocese!!!" (In answer to numerous and furious complaints, the bishop reportedly replied: "Are you willing to deny this?") Then, when the same bishop was prepared to let the Episcopal Hospital be sold: "The Rector Says: The bishop was brought in to strengthen the diocese—not to liquidate it!!!" (The bishop responded by appointing Aulenbach to a committee, which saved the hospital.)

"The Rector" frequently infuriates his own flock by denouncing all drinking (he is a rabid teetotaler) or endorsing entire slates of Republican political candidates ("When I was ordained, I did *not* abdicate my citizenship!"). Yet his congregation loves him very deeply—not only because he is a devoted pastor to them, but because however hare-brained they may think some of his ideas are, they know him to be totally sincere, utterly fearless, invariably unpredictable, and thoroughly entertaining.

One of his most loyal parishioners is advertising executive John Reinhardt,

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former national director of promotion for the Episcopal Church. He has written of his rector's breathless pace while walking through the neighborhood, or taking stairs three at a time—even now that he is 72: "His motto seems to be 'never walk when you can run'—and he has been running physically and mentally several yards ahead of us for more than a quarter of a century. Much that he believes is summed up in the second verse of one of his favorite hymns: 'Run the straight race through God's good grace; lift up thine eyes and seek his face. Life with its ways before us lies; Christ is the path and Christ the prize.'" Then Reinhardt acknowledged his rector's "having kept so many others running with you, in the direction of Christ."

LESTER KINSOLVING

ENGLAND

Canterbury 1970

Daily tours that began June 1 and will end the last of September allow tourists and those who wish to make pilgrimages under the direction of chaplains and guides to visit Canterbury Cathedral, join in prayers and services, rehearsals, and concerts. Many notables are scheduled for July performances. From July 22 through Aug. 22 and Aug. 24 through Sept. 9, *Son et Lumière*, "Conflict at Canterbury," will be given. And Sept. 25-Oct. 17, T. S. Eliot's "Murder in the Cathedral," will be given in the cathedral. Farther into the year marking the eighth centenary of the murder of Thomas Becket, a Festal Evensong is scheduled on Dec. 29, the day of martyrdom.

In response to suggestions made to the dean and chapter of Canterbury Cathedral, a fund has been opened for special gifts to the cathedral in connection with the centenary. Any gift of £10 or more is to be inscribed in a 1970 section of the Cathedral Gifts Book, exhibited in the Southwest Transept. The fund will be used after the end of the year for a project to be linked with the centenary, its character depending upon the amount which has been contributed.

In addition, a limited number of the 800 sterling-silver two-inch Becket medals are available through the cathedral. Bronze medals, as well as the silver ones, carry the same medieval design: obverse, Canterbury Cathedral taken from the seal of 1540; reverse, the martyrdom of St. Thomas taken from the 12th-century seal of Arbroath Abbey. Other commemorative items include 800 bone china plates depicting scenes of the martyrdom; Becket teaspoons; and the publication *Christian Canterbury: City of Pilgrims*, fully illustrated in color and black and white, presenting Canterbury's past, present, and future, and containing articles by the Archbishop of Canterbury, the Bishop of Ripon, Prof. Harold Williams, and Mr. Robert Franklin.

June 14, 1970

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Book Reviews

CHRISTIAN INITIATION: The Reformation Period. By J. C. D. Fisher. SPCK. Pp. ix, 273. 55s.

A few years ago, Canon J. C. D. Fisher wrote an excellent volume examining the practice of baptism and confirmation during the medieval period. *Christian Initiation: The Reformation Period* carries this study into the stormy years of the 16th century. Typical Latin rites of the generation just before the Reformation are presented, and the forms for baptism and confirmation prepared by Luther, Bucer, Cranmer, Calvin, and others. This book consists primarily of the actual texts of the services, of course translated into English. Some contemporary and earlier theological documents are also quoted. Canon Fisher confines his own words, for the most part, to an introductory explanation of each rite. The material is, on the whole, more technical than the general reader desires, but it is

invaluable for the serious student of the subject.

As is now well-known, the Standing Liturgical Commission of the Episcopal Church has proposed for trial use an extensive revision of our rites of baptism and confirmation. In order for the issues to be considered in a useful manner, it is urged that members of the church devote greater thought to the whole subject of Christian initiation. For clergymen and others who may lead adult study groups, the recent volumes on this subject published by the Alcuin Club will prove very helpful.

(The Rev.) H. BOONE PORTER, JR., D.Phil.
General Theological Seminary

GOD'S LOVE IN HUMAN LANGUAGE. By Cornelius J. van der Poel. Duquesne University Press. Pp. 142. \$3.25.

Cornelius J. van der Poel is a Dutch priest born in 1921 who now teaches basic

concepts of Christian morality at the College of Notre Dame of Wilton. *God's Love in Human Language* is a study of the meaning of marriage and conjugal responsibility. Interest in the volume may be heightened by the fact that in the preface Bp. Curtis of Bridgeport, Conn., says: "Not all will agree with Fr. van der Poel's interpretation of the encyclical *Humanae Vitae*. As one priest said after a lecture of Fr. van der Poel: 'It is interesting—but is it what Pope Paul VI really said?'"

An important example of Van der Poel's new look can be found on p. 140 where he states that as objective standards in making a judgment about the moral evaluation of the conjugal relationship the council indicates "the nature of the human person and his acts which must preserve the full sense of mutual self-giving and human procreation in the context of conjugal love" (*The Church in the Modern World*, No. 51).

When this text was under discussion in the preparatory stages a proposal was made which was not inserted into the text in order to keep it brief, but it was preserved as an explanation of the correct meaning of the moral guidelines which

CLASSIFIED

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the text gives. This explanation says: "Every action which, in a spirit of generosity, harmoniously respects human integrity is morally acceptable. An act contains human integrity when it harmoniously merges all the physical, psychological, and moral components of conjugal life into a totality. Not a single element may be excluded, but the function of every element depends on the question whether it is an objectively necessary contribution to make marriage a marriage."

Dealing with guidelines like that gives this book a real cutting edge.

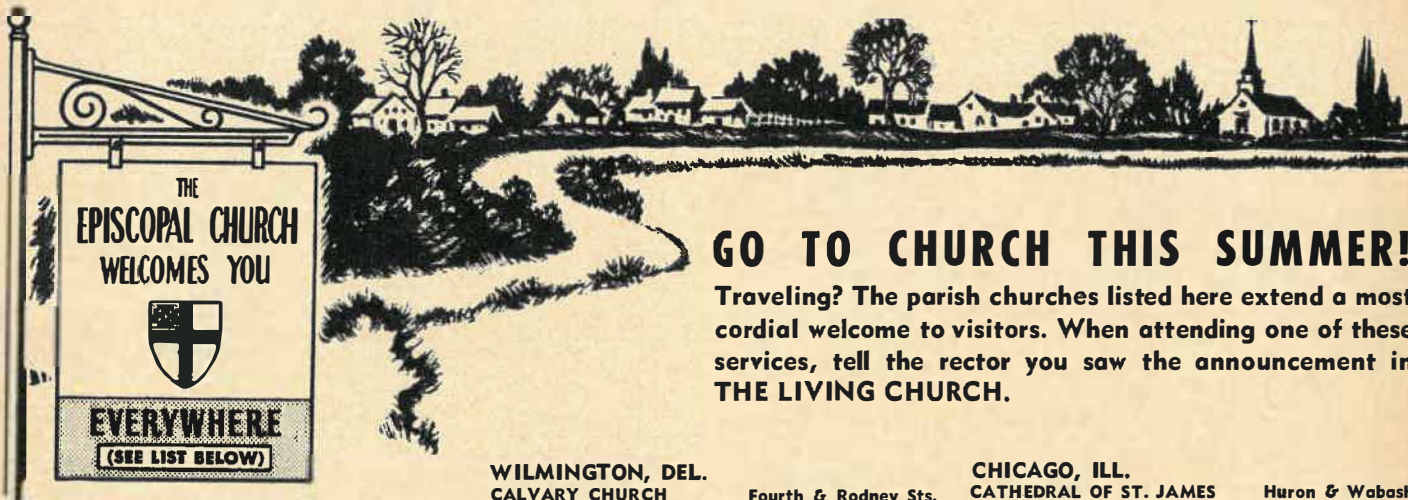
(The Rev.) ROBERT L. CLAYTON
Zion, Manchester Center, Vt.

Booknotes

Karl G. Layer

THE RESPONSIBILITY OF DISSENT: The Church and Academic Freedom. By John F. Hunt and Terrence R. Connelly. Sheed & Ward. Pp. xvi, 224. \$3.95 paper. This case study of conflict between university autonomy and church power centers around the inquiry into the Catholic University (Washington, D.C.) professors who dissented from papal teaching on birth control at the time the bull *Humanae Vitae* was issued.

THE MAN BORN TO BE KING. By Dorothy L. Sayers. William B. Eerdmans. Pp. 339. \$3.95 paper. This has become a classic since its original publication in England in 1943. It is a cycle of radio plays on the life of Christ, and it is not only splendid dramatic material but fascinating reading. Bp. Stephen F. Bayne, Jr., says of it: "I am glad another generation will have the privilege of sharing this modern classic."



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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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30
Mon, Wed, Sat

FORT COLLINS, COLO.

SAINTE LUKE'S 2000 Stover St.
The Rev. Edward F. Ostertag, r
Sun H Eu 7:30, 9 (Sung); 6

DANBURY, CONN., CANDLEWOOD LAKE

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

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

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Henry Newton Herndon, r-em; The Rev. Fr. Clayton Kennedy Hewett, r & counselor; The Rev. Fr. Walter E. Frieman, Th.D., S.T.D., priest-assoc
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Service & Ser 10:30; 8 & 10:30 1S; Daily
10 HC Wed; HD 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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave. — U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
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Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy;
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by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

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ALL SAINTS', Pleasant St., Skowhegan
ST. MARTIN'S, US Rt. 2, Palmyra
The Rev. Richard Simeone, v
Skowhegan: Sun H Eu 7:30 & 11
Palmyra: Sun H Eu 9

KENSINGTON, MD.

CHRIST CHURCH Conn. Ave. & Franklin St.
The Rev. William M. Moore, r
Sun 8 HC, 10 MP; 1S HC

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST

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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

LEXINGTON, MICH.

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(Continued on next page)

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(Continued from previous page)

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LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

RENO, NEV.

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

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Mass 8, 9:30 (Sung), 11 (1S & HD; other Sundays, MP); Daily MP & Mass 8:30 (ex Mon & Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

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 7:30, 9, 11; HC Daily

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rempel, 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
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Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser, HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N.Y.

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Sun HC 8, 9, 10, MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 MP & Ser; 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

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Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); 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

RESURRECTION

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

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL

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

The Living Church

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa Espagnol 2S monthly, 12 noon. Weekdays & other services as anno

ST. CHRISTOPHER'S CHAPEL

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

UTICA, N.Y.

GRACE CHURCH

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

BEAUFORT, N.C.

ST. PAUL'S

209 Ann St.
The Rev. John E. Gilchrist, r
Sun 8 & 11, Ch S 9:45; Wed 10

BLOWING ROCK, N.C.

ST. MARY'S OF THE HILLS

S. Main St.
The Rev. George D. Stenhouse, v
Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser 2S & 4S

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH

Scenic Dr.
(Using chapel & public rooms of 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 & THE EPIPHANY

330 So. 13th St.
The Rev. Frederick R. Isaksen, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

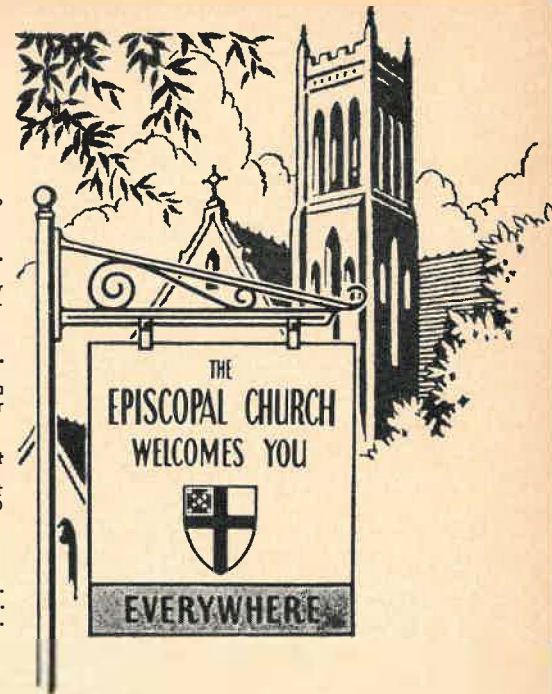
WASHINGTON MEMORIAL CHAPEL

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

CHARLESTON, S.C.

HOLY COMMUNION

Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15



FORT WORTH, TEXAS

ALL SAINTS'

5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5; Daily Eu (preceded by Matins); 6:45 (ex Thurs at 6:15); also Wed & HD 10; EP daily 6; C Fri 8-9, Sat. 1-2, 4:30-5:30

LYNCHBURG, VA.

ST. JOHN'S

Elmwood Ave.
The Rev. George Bean, r
Sun 8 HC; 10 MP (HC 1S)

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

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL

(Moose, Wyo.)
Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30 HC; Thurs 4:30 HC

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION

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



CHAPEL OF THE TRANSFIGURATION, MOOSE, WYO.
Built at historic Menor's Ferry on the Snake River in Jackson Hole, the rustic simplicity of the Chapel of the Transfiguration blends into the inspiring scenery of the majestic Teton Range.