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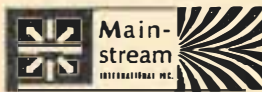
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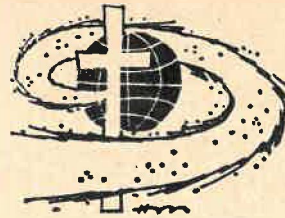
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Around



& About

— With the Editor —

Our network spreads everywhere, and we have agents even in Boston. One of them reports seeing this invitation on a church bulletin board there: "If you have decided to give up sin, come in." A graffitist had written underneath: "If not, call Kenmore 1-2200."

This week's guest editorialist is the Rev. **Clifford E. Barry Nobes, S.T.D.** Dr. Nobes, who has served the church both in this country and abroad, now lives in retirement in Vermont. He is a canon of St. George's Cathedral, Windhoek, Damaraland, South West Africa.

The following is from a bishop, now retired: "Recently I have talked with three rectors of large parishes who have about reached the end of the rope. One has just resigned and the other two would like to get out. Two are around 60 and the other in his late 40s." The bishop details the several specific fed-upnesses they expressed, then says: "The two older ones would like to take smaller parishes. For years men held on to large parishes because of the pension set-up. Now they can give the benefit of their training and experience to smaller congregations. It strikes me that this, in theory, holds real possibilities. How about an editorial telling the vestries of smaller parishes to set their sights higher? A man 60-65 has a lot to give, if vestries only realized it."

The bishop has already written the editorial he asked for, in the above paragraph. I heartily agree and have little to add. I'm all for the older clergy myself, being one of them. I honestly think I have more to give a parish than I had 20 years ago, if for no other reason than that I have learned by trial and error some things that work well in the cure of souls and some others that do not.

It is quite in order to remind vestries of smaller parishes to give serious thought to the potential fruitfulness of an older priest's ministry. But the older clergy themselves, in the larger parishes, need to provide some initiative if they want to move to smaller parishes. Somehow they must let their availability be known.

I have known a fair number of men through the years who have taken this step. In no case that I know of has it worked out other than very well for everybody concerned.

Some 48 years ago a black infant, born blind, was found abandoned on a Vir-

ginia circus grounds. He was then about two months old. For some reason he was given to the care of the old people in the Norfolk City Home.

Recently he received the Ph.D. degree from Columbia University. Dr. **William Butts's** dissertation is on "The Problem of Meaning in Theological Language." He teaches the history of civilization, philosophy, and religion at Virginia State College in Norfolk.

No concessions were made to his blindness and no requirements softened while he did his doctoral research. With the help of volunteer readers he memorized vast amounts of information. His teachers at Columbia were unanimous in praising the competence and quality of his study.

"Ever since I was a boy I've had the idea that God had something for me to do," says Dr. Butts. He is not only a teacher and scholar but a Baptist minister. And he is a musician. As a bass baritone he will sing in "The Magic Flute" in New York, May 23, with the Celestial Choral Ensemble of the Blind.

Describing his childhood, he recalls that the old people who cared for him the first six years of his life were always reading the Bible to him. By the age of six he knew the Revelation of St. John the Divine by heart. Sometimes it gave him nightmares.

After his early sojourn at the Norfolk City Home he was moved to a detention home "for juvenile delinquents" because there was no other place for him. At a school for the blind he was declared uneducable at the age of six. "They said I was crazy, because when things got bad I'd say 'Let us pray,'" he recalls. In face of this and a steady stream of adversities he persevered. He says that he preaches "anywhere I can . . . to inspire people with faith in themselves as creatures of God. When a man knows that he is God's creature and that God is watching over his efforts, failure doesn't mean disillusion. Because of his faith, he gets up and starts again."

Thank you, Dr. Butts.

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The Living Church

The Living Church

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THE CALENDAR

March

21. Lent IV
Thomas Ken, B.
22. James De Koven, Pr.
23. Gregory the Illuminator, B.
25. The Annunciation of the Blessed Virgin Mary
28. Lent V—Passion Sunday

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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March 21, 1971

Letters to the Editor

How to Save at 815

On a very, very recent visit to the Episcopal Church Center, which was anything but a beehive of activity, I was struck by the number of unoccupied desks, now that the staff has been shortened. Can't some salvage be made of said equipment, and think of the saving on telephone bills when those now-unnecessary extra phones are returned to the company, assuming of course that they will be disconnected.

Just a thought on how to conserve a little money at headquarters to encourage the missions and missionaries teetering on the brink of financial crises.

By the way, why does our church need such a fancy building in the heart of Manhattan? Why not nearer an airport? Any airport.

MARGARET BATES ANDERSON

Omaha, Neb.

"Abortion Reform"

Thank you for the article and editorial against compulsory sex education in the public schools [TLC, Jan. 31]. We need more of the same. I am hoping that your esteemed publication will also enter the lists to tilt lances against the growing acceptance of so-called "abortion reform," or, as Paul Ramsey of Princeton calls it, "Feticide/Infanticide Upon Demand." To me, and to most of my neighbors and friends, this is nothing less than legalized murder, which cannot be squared with our Christian teaching of the sacredness of human life. Silence, it appears to me, will seem to condone this wickedness. I am hoping that TLC and other publications will speak out prophetically on this matter, before the Christian conscience of our people is lulled into tacit acceptance of the rationalizations put forth to defend and promote this monstrous immorality of our permissive, now-orientated culture.

(The Rev.) ALAN H. TONGUE

Lavallette, N.J.

The Peace

I think you quoted something quite profound when you quoted William Law on praying for our fellow humans—how such an action will "fill our hearts with generosity and tenderness" toward one another [TLC, Feb. 21]. Perhaps we have here the *real reason why* so many professed Christians view with repugnance the passing of the peace or touching one another in any way at the Eucharist: they are *not* praying for each other, and do *not* feel particularly much generosity or tenderness toward their pew mates, even though they may be physically present at the Eucharist.

I believe that the accent in our Eucharist as it is trying to be brought out in the various trial liturgies is on prayer for our neighbors and ourselves, on our gathering together as one body to be strengthened and fed by our Lord Jesus; the exchange of the peace is merely a symbol in passing of our love and concern for one another. If we find it embarrassing and awkward, it seems to me

we should try to find the real reason why we are getting hung up on action like this, rather than just casually attributing it to our "typical Anglican reserve."

Mandan, N.D.

JOANN NELSON

Secular Ministries

When one reads the news story about two priests who have entered "secular ministries" [TLC, Feb. 21], one wonders whether they had a real sense of vocation in the first place. The same can be said of other restless young clergymen who seem bent on what they would call "experimental forms of ministry."

I am interested that Mr. Wilson was ordained only a year ago, with "paper flowers, banners, balloons, cymbals, guitars, trumpets, and flutes." The flowers, even though made of paper, seem to have lost their bloom early, and the balloons seem to have been pricked before his ministry had really started.

I just hope that other bishops will not encourage this thoroughly "contemporary" approach to the ministry.

(The Rev.) RICHARD G. PRESTON, D.D.
Wellesley, Mass.

Any Old Organs?

Thanks ever so much for James Litton's essay on small church organs [TLC, Jan. 17]. I can't agree more. A small pipe organ does add immeasurably more to a worship service than any other instrument.

For those who might feel the cost of acquiring a good pipe organ is more than a church can handle, there is a man who is particularly interested in finding homes for old — in some cases antique — tracker organs. These are instruments which are being replaced by something new, or are in churches which are being torn down. They range in size from one-manual, three-rank to some very large ones, and are located all over the country. Most were built by very reputable builders.

A few years ago I was fortunate enough to find a Hook & Hastings two-manual, seven-rank, built about 1900. It was in excellent condition, and the church bought it for \$500. Many are less expensive than this, so even if it's necessary to spend some money for putting it in good condition, they are still a real bargain. We moved ours from Andover, Mass., in station wagons, and I commandeered one of my parishioner's milk trucks to move the longest pipes. I was glad the electronic thing I'd inherited had given up the ghost; there's nothing like a true pipe organ. The person to contact is:

Alan Laufman, Director
Organ Clearing House
Mountain Road
Cornwall-on-the-Hudson, N.Y. 12520

Mr. Laufman is also anxious to hear of old trackers which are looking for homes, so before consigning your old Pfeffer or Hutchings or Hook & Hastings to the dump and selling the pipes for scrap, contact him.

(The Rev.) WILLIAM S. COOPER
Rector of Trinity Church
Meredith, N.H.

The Living Church

March 21, 1971
Lent IV

For 92 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL REPORT

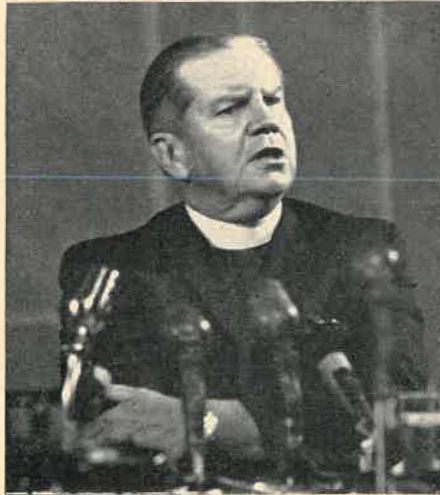
The February meeting of the Executive Council is routinely the annual budget meeting, and so it was this time: A 1971 budget in the amount of \$11.7 million was adopted. This is about \$1 million below the budget authorized by General Convention last October. It is based on an expected income of \$10.5 million from the dioceses, in quota payments; \$199,404 from reserves, and \$1,006,029 from undesignated and designated legacies.

This is a balanced budget, albeit an austerity one, and the balancing was made possible by the proposed use of a million dollars from legacies which may legitimately be so used but which, in the warning words of the Presiding Bishop, "cannot be used twice." This step is the only way to keep the church from reducing its operation to an "absurdity" in the opinion of the Rt. Rev. Roger Blanchard, Executive Vice President.

Some members of the council needed strong reassurance that such use of these funds was permissible. Two councilmen—the Rt. Rev. Allen W. Brown, Bishop of Albany, and Dr. Clifford P. Morehouse, of Sarasota, Fla.—asked to be recorded as abstaining from voting on the income portion of the budget, because of their misgivings about this action.

At latest report, the 112 dioceses have pledged \$10,540,126 to the commitment budget, and \$273,088 to the faith budget. The commitment pledges fall more than \$2 million short of the commitment apportionment.

To bring the program within the budget a number of reductions in the General Convention's projected 1971 budget were made. Convention's provision of \$250,000 for the General Convention Youth Program (GCYP) was cut by \$10,000. (This may be restored, however, from the faith budget, in which it will be given a "high priority.") There were sizable reductions in the appropriations for the Joint Commission on the Structure of the Church, the Committee on Pastoral Development, the Board of Theological Education, and others. The \$185,000 budgeted by General Convention for *The Episcopalian* was left untouched. The finance committee defended this on the ground that the communications staff and program of the national church have been drastically reduced and so the church's official news magazine



BISHOP HINES
"National church effectiveness
has been damaged"

is needed with its present scope of operation. A sum of \$25,000 was added to the budget to enable the addition of an Hispanic person to the staff for the purpose of working specifically with the Hispanic Coalition and in cooperation with the empowerment team.

In other important financial decisions, the council:

(✓) Directed that grants to the church's predominantly-Negro colleges (St. Augustine's, St. Paul's, Voorhees) be made without strings and that the total grant of \$1 million be made as follows: \$500,000 divided equally among the schools, \$500,000 prorated on the basis of enrollment;

(✓) Appropriated \$310,000 to the Ghetto Loan and Investment Committee to fulfill commitments already made;

(✓) Appropriated \$4,998,316 for overseas. This is about 10% less than 1970 but essentially the full amount approved by General Convention.

New Member

The Rev. Grant Morrill, rector of St. Mark's Church, New Canaan, Conn., was elected to succeed on the council the Rev. Robert P. Varley, who is Bishop Coadjutor-elect of Nebraska and must leave the council because he was elected as a priest.

Social Criteria

By far the most controversial subject to come before the council was the report of the Committee on Social Cri-

teria for Investments, chaired by Robert S. Potter, a Wall Street lawyer.

The committee recommended several resolutions which would get the Episcopal Church's leadership involved in stockholders' meetings of certain companies in which the church owns stock, with a view to bringing about desired changes in company policies and practices. Specifically, this action is contemplated concerning the General Motors Corporation, which employs some 6,200 black Africans in South Africa who work under conditions of *apartheid*. Other corporations whose practices are considered morally questionable are Kennecott Copper Corporation and American Metal Climax, Inc., specifically for their mining operations in Puerto Rico which are allegedly carried on with harmful environmental effects and dislocation of families from their homes.

A very long evening was spent in vigorous and often hot discussion of the issues, most of it centering upon whether the proposed method of bringing a Christian conscience to bear upon these problems is the best possible one.

A special committee was appointed to report the next day, and did so, with a paper prepared overnight on the essential principles involved. It was noted that the church has in recent years become conscious, as never before, of its moral obligations in this field which has traditionally been ignored by Christians as an area of responsibility.

"The use of stock proxies to raise particular social and ecological issues is a new avenue of action," the paper said. In a clearly tentative mind and manner it was recommended that the resolutions originally offered by the Potter committee be accepted by the council and that the suggested efforts to bring about an open debate on these issues at the stockholders' meetings of the companies in question be pursued.

The council voted, 21 to 13, to endorse the proxy campaign. It also endorsed stockholder resolutions filed by a United Presbyterian group opposing Gulf Oil operations in Portuguese colonies in Africa. The Episcopal Church itself owns no Gulf stock.

Through its official agency of incorporation, the Domestic and Foreign Mission Society, the Episcopal Church owns 12,574 shares of the 285.5 million outstand-

ing shares of General Motors stock. The church's shares had a market value of \$999,773 on Feb. 23. It owns 6,300 shares (worth about \$240,000) of Kennecott Copper's 33 million outstanding shares, and 10 shares of American Metal Climax, Inc. which has 23 million outstanding shares.

Presiding Bishop's Address

In his address to the council the Presiding Bishop made it clear that he does not share the view that the drastic reduction of national church staff and services is a blessing. Concerning the financially necessitated discharge of about half of the Executive Council employed staff, he said: "I think it is fair to say that the concept of national church effectiveness has been severely damaged" by the action. "What we have done in these past few weeks is to jettison much of good and lasting value in order to keep the 'Good Ship National Church' afloat on some very choppy seas," he charged.

Bp. Hines spoke of the kind of action by some parishes and individuals which discourages him, and cited by name the Parish of St. John the Divine in Houston (his former see city) which a year ago declined payment of its diocesan quota as a protest against the policies and actions of the national church leadership. This year the Houston parish has agreed "in principle" to accept its quota, but to pay only \$45,000 of a \$70,000 figure [TLC, Feb. 28]. He expressed disheartenment by both the actions of that vestry, in 1970 and in 1971, saying that they reflected lack of "an authentic understanding of the nature of the church and the unity of mission, both of which can be disastrously mutilated by sincere people acting conscientiously!" He then quoted with strong approval a statement by the Rt. Rev. Iveson B. Noland, Bishop of Louisiana, in his diocesan convention address last year when he found himself "equally beset . . . by a recalcitrant parish vestry." Concerning such action Bp. Noland had said: "Once we 'pick up our marbles and go home,' there is no stopping place, and no home to which to go, either."

Bp. Hines announced that he and his associates will soon establish a new way of communicating with the church, which will aim at "a two-way exchange between the Presiding Bishop and the following groups: church wardens, bishops and other clergy, diocesan publicity people, and a few other key groups." This "rather personalized communication" will go out "as often as the critical and sometimes controversial nature of events dictate."

National Committee on Indian Work

The Rev. George A. Smith, councilman from Cass Lake, Minn., presented a resolution on behalf of the National Committee on Indian Work, concerning the

disposal of a bequest from the estate of Edna May Putnam to the church for "its work among Indians." The total bequest is \$155,000. The resolution requested that \$15,000 of this legacy be allocated for support of the overall program of the national church in 1971, "in keeping with the traditional Indian value of sharing," and that the allocation of the balance of \$140,000 be allocated to the National Committee on Indian Work for grants and its operation. It requested also that an action taken earlier by the council designating \$80,000-\$100,000 for the NCIW be rescinded, because with this bequest the money is no longer needed. Council moved its adoption with gratitude.

Screening and Review

Since the 1970 General Convention relieved the Executive Council of the necessity of passing upon all grants recommended by the Screening and Review Committee of the General Convention Special Program, this matter requires much less of the council's time and attention. One case, however, which has troubled the council before remained very much in contention. That is the case of the Black Awareness Coordinating Committee (BACC) in Denmark, S.C. At the October 1970 meeting of the council the two bishops of the South Carolina dioceses appeared to protest this grant, on the basis of their knowledge of the situation in Denmark. A special committee appointed by the Black Caucus at the General Convention made a study of BACC and its report was presented to this council meeting.

The Rt. Rev. Gray Temple, Bishop of South Carolina and now a member of the council, quietly but firmly said of this report that "it is not an honest appraisal" of the actual situation. He asked that the Presiding Bishop appoint an impartial committee to hold an open hearing in Denmark. This motion was carried.

Some controversy arose also in connection with Screening and Review when a telegram was read from the president of the Union of Black Clergy and Laity (UBCL), the Very Rev. Frederick B. Williams, of Inkster, Mich., asking that the president and the executive director of the UBCL be elected to the Screening and Review Committee. The charter of S & R provides that the UBCL nominate four candidates of whom two will be elected by the council. Dean Williams demanded that the UBCL be given full power to name its representatives to the S & R Committee. There was considerable debate about this, but the issue was finally resolved by amending the charter, so that UBCL and other nominating groups "may" rather than "shall" submit a slate of nominees twice the number to be chosen.

The council elected (some after two ballots) the following to the Screening

and Review Committee: The Very Rev. Frederick B. Williams, president of UBCL, and the Rev. James E. P. Woodruff, executive director of UBCL; Kwami McDonald, Durham, N.C.; Enrique Arroyo, Cayey, P.R.; Ernest Mynatt, Cincinnati, Ohio; Henry Allen, Ponca City, Okla.; Byron Rushing, Boston, Mass.; E. Thaxton King, Youngstown, Ohio; Thelma Patillo, Yakima, Wash.; and council members Philip Masquelette, the Rev. Gordon Gillett, the Rev. George Smith, and Mrs. Seaton Bailey.

Youth Program

Robert Davidson, college-age member of the council and chairman of the council's Young Generation Advisory Program Group, presented the group's plan for the initiation in 1971 of the program (GCYP) called for by General Convention. Because the program is entirely new it was urged that the program be launched this year on an experimental basis in certain "pilot regions." The group proposed a matching funds system for allocating the \$240,000 of GCYP moneys, with the intention of thus encouraging regional autonomy and participation.

The program as presented by Mr. Davidson was approved only after considerable questioning by councilors who raised various objections, among these being the fact that the present provincial and regional structures are not presently set up for such operations. It was also noted that the General Convention insisted that the same criteria for GCYP grants be applied as those established for GCSP grants.

Speaking for his advisory group, Mr. Davidson presented two resolutions, both of which were tabled. One of these, relating to the recent consecration of a Bishop to the Armed Forces, called for the creation of a commission to make "an in-depth study of the whole question of the church's proper relationship to the Armed Forces of the United States." The other asked the council to "call upon the Congress of the United States to abolish military conscription at the earliest possible moment, and that the Congress provide adequate funds for the establishment of an all-volunteer army."

On Other Actions the Council:

(✓) Heard a report on the National Council of Churches from Ecumenical Officer Peter Day, who explained the new proposal for a conference of Christian churches which would be "a forum for discussion of the imperative of the Gospel for our time";

(✓) Accepted a budget item of \$12,000 for Operation Test Pattern, a program of parish renewal developed in Washington, D.C., in the commitment budget, and put \$73,000 in the faith budget as a high-priority item;

(✓) Heard from its General Convention Special Program (GCSP) staff that

with the awarding of a \$250,000 grant to the Midwest Regional Coalition there is only some \$211,000 left for grants for the remainder of 1971.

C. E. S.

CHURCH INVESTMENTS

GM Rejects Request

General Motors board chairman James Roche said during a press conference that his company will not halt operations in South Africa as the Presiding Bishop of the Episcopal Church had asked. In a letter dated Feb. 1, Bp. Hines asked Mr. Roche to urge the corporation to end manufacturing in South Africa. The Episcopal Church, which opposes the *apartheid* policy of the government in Pretoria, owns 12,574 shares of the 285.5 million shares of outstanding G.M. stock.

Newsmen sought to learn whether the church would try to force a proxy fight over the South Africa issue, but church leaders were not available for comment on Mr. Roche's statement.

The Rev. Leon Sullivan, a Baptist clergyman in Philadelphia and the only black G.M. director, reportedly backed the Presiding Bishop's request. Mr. Roche said he had not discussed the matter with Mr. Sullivan.

NEW YORK

"Inappropriate Protests Deter Cause of Peace"

The Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, warned that "inappropriate" demonstrations do not further the cause of peace. Victories are not won "by throwing priestly stoles to the floor, shouting, and contemptuously walking out of divine service," he said in a sermon at St. Thomas Church, New York City.

About 150 supporters and members of the Episcopal Peace Fellowship staged a walkout moments before the actual consecration of the Suffragan Bishop for the Armed Forces, Chap. Clarence E. Hobgood, in the Washington Cathedral, Feb. 2 [TLC, Feb. 28].

Dean Sayre declared that "the great weakness of so much social idealism today is precisely that while the issues they raise are true enough, the place and method of raising them is so often inappropriate, silly, or irrelevant, not to say sometimes downright arrogant. True pacifism is not protest only," he emphasized. "It is the presentation of a better way. It is creative. It seeks the means, not of tearing down but of healing, of understanding, of building justice."

The dean, a former Navy chaplain, pointed out that history was not actually overturned so easily, though it may be "given pause for a moment." He noted that the "classic pacifists—the true ones—are found always at the barricades of

the battle against poverty, against racial or social injustice, in the fight for the rights of the individuals, for small countries rather than big, against the dread homogenizing of all mankind in the slavery of a monochrome materialism."

During the demonstration at the consecration of Bp. Hobgood, Dean Sayre stood near the door of the cathedral's south transept and with friendly gesture asked EPF demonstrators, "Why don't you stay?" Some replied, "It's not right, dean."

NORTHWEST TEXAS

Coadjutor Elected

The Ven. Willis R. Henton, Archdeacon for Education of the Diocese of Louisiana was elected Bishop Coadjutor of the Diocese of Northwest Texas on the fifth ballot at a special council of the diocese, on Feb. 20. The special council met at St. Christopher's Church, Lubbock. The diocese in February 1970 elected the Rt. Rev. Scott F. Bailey, Suffragan Bishop of Texas, who later declined election.

The nominating committee had placed the following names of men in nomination: The Rev. John A. Baden, Winchester, Va.; the Rev. T. Clarke Bloomfield, Lexington, Ky.; the Ven. Robert E. Megee, Jr., Petersburg, Va.; the Rev. Clay T. Puckett, Houston, Texas, and the Rev. J. M. Washington, Lubbock, Tex.

On the third ballot Fr. Henton received the necessary majority of lay votes and then received the majority of both votes on the fifth ballot. There were no nominations from the floor. Immediately after the election Fr. Henton said that he accepted the election which is subject to the necessary consent. Fr. Henton will be consecrated at a date and place yet to be



FATHER HENTON
Coadjutor-elect of Northwest Texas

set in June of this year. He will succeed the Rt. Rev. George H. Quarterman, who will retire in the summer of 1972.

PENNSYLVANIA

Bishop Unconcerned about Criticism

The Bishop of Pennsylvania, the Rt. Rev. Robert L. DeWitt, endorses protests against "the style of modern life that has become so thing-oriented, so money-oriented, so competition-oriented that people are sacrificed on the altar of prevailing values."

He seems relatively unconcerned by the criticism directed at him. During a recent talk with some college students, he said that hippies, yuppies, and blacks who refuse to be "brought into the mainstream of American life" are protesting against the "dehumanization of man." Later he explained to a newsman that dissenters "are speaking on behalf of all people who are caught up in the increasing rigidities and tight structures of modern life and over-organization."

Some churchmen in the diocese felt that Bp. DeWitt should denounce "extremists" and dismiss at least two priests on the urban ministry staff.

The bishop draws a distinction between violent extremists and political and cultural revolutionaries who, he says, want to make society and systems more serviceable to the people. Hippies and blacks, he said, are only the "most visible and audible" among "a lot of people who are making a fundamental protest about the way life is put together in our society."

Davis Rally Brings Charges

Members of the executive council of the Diocese of Pennsylvania, meeting at St. Mark's Church, Philadelphia, heard an attack on alleged church aid to a "self-admitted Communist."

The attack came from those protesting a rally held in January at the Church of the Advocate, to raise money for the defense of Angela Davis, a former university professor and an admitted Communist, who is accused of complicity in a murder in California.

Clark Hanna, head of Episcopal Renaissance, told the executive committee that the rally "aided the cause of the anti-Christ." Renaissance has urged Episcopalians to withhold funds from the diocese until assurances are received "that the money will be used only for spreading the Gospel" [TLC, Mar. 14].

Mrs. Eleanor Sears, a member of the Church of the Advocate, said that calling aid to Miss Davis anti-Christian "couldn't be farther from the truth. Allowing the church to be used for the rally was part of our ministry of Christ."

Mr. Hanna said that the diocesan "chronic" financial problems could be

alleviated if it would "reform and place God first and fellow man second. Then the man in the pew would no longer be alienated."

The executive council agreed to approach about 40 of its more affluent parishes for money to make up an anticipated deficit of \$210,000 in the \$1,174,500 budget for this year. The advisability of a separate fund-raising campaign for the diocesan social-service program is also being considered.

CHURCH OF ENGLAND

Move for 'Disestablishment' Indefinitely Postponed

A move to have Parliament and the British people tested on the question of "disestablishment" of the Church of England failed in the House of Lords after both government and opposition spokesmen said the time was not yet ripe.

The move was initiated by Lord Grantchester, a 77-year-old peer, politician, attorney and businessman with strong links with the U.S. A noted opponent of the church establishment in England, he introduced a motion proposing various ways of severing the connection between the church and the state and suggesting that a bill be introduced to test parliamentary and public opinion.

His motion sparked a spirited debate but was eventually withdrawn. Lord Aberdare, minister of state for health and social security, said the Conservative government's view is that the time is not right for such a debate on disestablishment. State and church are linked by an intricate body of law, he said. "Disestablishment" requires detailed study and could not be decided by a series of quick decisions on separate issues.

Lord Beswick, speaking for the Labor opposition, also held that the time is not ripe for consideration of such a bill. He said further that it would be a mistake for the church to cut adrift from organized Christianity when so many people, against the trend of events, are trying hard to hold on to things of definite value. "My inclination is for a course of action which favors reform but not complete severance," he said.

ABORTION

Concerning Reform

Iowa's House of Representatives killed a bill that would have liberalized the state's 112-year-old abortion law enacted in 1858, that prohibits abortion except to save the mother's life. The measure was defeated 55-45 but not as a party-line vote. The seven women members of the house split 4-3 in favor of passage of the bill.

Rep. June Franklin, the only black member of the legislature and a Roman Catholic, blasted both sides of the issue

as being "phony and hypocritical." She said opponents of changing the abortion law wanted to preserve life but she said the same protection of life "has never been a top priority in this country." She cited war, the killing of Indians, the enslavement and lynching of blacks, and sending men to the moon while people starve on earth. She also criticized those who oppose abortion yet object to sex education in the schools.

Opponents of the bill said an unborn child is entitled to the protection of the state. Rep. Theodore Ellsworth, Dubuque, an Episcopalian and floor manager of the opposition, said "Life has become very cheap in the last three decades. We don't have to add medical bloodbaths to the other bloodbaths that are taking place in the world."

Minnesota

The battle over abortion has been revived in the Minnesota State Legislature. After an hour-long debate, an abortion reform measure was referred to a house subcommittee which will review all other bills on the subject.

The chief sponsors issued a statement which read, in part: "This should be labeled a bill making the State of Minnesota neutral on the question of abortion. . . . We believe the State of Minnesota should not decide which religious beliefs regarding abortion should be favored. When the bill which we have introduced becomes law, each group, each woman, may then decide for themselves. . . . We hope that by removing many unenforced provisions of the law, it will encourage authorities to crack down on non-physician abortionists."

Margaret Mead: Repeal Abortion Laws

Anthropologist Margaret Mead has called for the repeal of all abortion laws and believes that the problem should be turned over to "the church and the medical profession."

"The church should direct the consciences of its members and the medical profession should provide medical care," she said at the annual meeting of the Planned Parenthood of Rhode Island held in Providence. Unfortunately, she said, the issue of abortion tends to become an argument between Roman Catholics and non-Romans.

Dr. Mead stated that in the past, Protestants tried to legislate morality—"they were primarily responsible for Prohibition and now Roman Catholics would like to do the same thing in the area of abortions." Abortion is one proposal to help solve a new world problem, overpopulation, she said. She also added that abortion is "the lazy way out," and recommended better birth-control practices.

Commenting on family planning, Dr. Mead suggested that people in other countries are emulating the image of the American "ideal family." She said the

ideal which is now in circulation is that which evolved in the 50s—the picture of the American station wagon "with masses of children in it."

The responsibility of changing the family style of the world rests with the United States, she warned. "It can be done if we keep it clear in our minds—and not get involved in a hassle between religious groups—that the actions are a new response to a new world situation, one that threatens all of us."

ORGANIZATIONS

RACA Sponsors Conference

The Recovered Alcoholic Clergy Association (RACA) sponsored a conference on "Understanding and Treating Alcoholic Clergy and Their Families," with bishops and priests from 28 dioceses and two seminaries in attendance. The meetings were held in Phoenix, with the Rt. Rev. Joseph Harte as host bishop.

It was estimated by those at the conference that over 500 Episcopal priests suffer from the disease of alcoholism. When those directly affected by this illness are included—wives, children, etc.—it was further estimated that about 3,000 are involved in this problem.

The Conference centered on such topics as: the clergyman in trouble with alcohol; the alcoholic clergyman and the role of the authority figure; the family of the alcoholic clergyman; and total treatment resources. There was also an open A.A. meeting at which speakers were Episcopal priests.

Speakers at the three-day conference included Arthur Baker, executive director of a sanatorium for alcoholic Roman clergy; Dr. Edward J. Delehanty, neuropsychiatrist and chairman of the Colorado State Department of Health Advisory Commission on Alcoholism; John Kelly, executive director of a Toronto sanatorium; the Rt. Rev. David E. Richards, director of the House of Bishops' office of pastoral development; the Rev. John Kellar, director of alcoholism service, for a Lutheran hospital, Park Ridge, Ill.; and the Rev. Vaughn Quinn, OMI, director of a Detroit rehabilitation center.

At the conclusion of the conference a planning committee was formed for the task of presenting to the church, and its bishops, a course of action that will result in full acceptance of alcoholism as an illness and, by early intervention, restore these ill priests to health and to a full ministry. Committee members include Bps. Richards; Philip Smith of Virginia; Turner of Kansas; Selway of Northern Michigan; Putnam of Oklahoma; and Hallock of Milwaukee. Six RACA members are also on the committee.

Other bishops in attendance were Burrill of Chicago; Thayer of Colorado; Wyatt of Spokane; and Harte of Arizona. Berkeley Divinity School and Nashotah House were the two seminaries.

Henry C. Johnson, Jr.

CHRISTIAN "UTOPIANISM"?

"Is it not time that Christians take the lead in demonstrating what could be done to change the style of our life, root and branch? Could not our parishes become the focal points for the new communities of men we are going to need, the places where a "new" quality of life is actually effected? The Episcopal Church has some peculiar possibilities here."

OUR university was recently the scene of a "revival" meeting. The visiting preacher was Paul Ehrlich, the Apostle of Ecology. A capacity crowd was directed to throw generous offerings into alms basins symbolic of the new crusade—gleaming new garbage cans. Cries of fervent assent rippled through the congregation as the speaker brought the message with an obvious air of dedication. The whole assembly was bathed in an enormous *enthusiasm*—"in god," at least in the sense of feeling possessed by a righteous or even a holy cause. All in all it was an experience which left everyone talking in solemn tones for days, not unlike those fervent "awakenings" which swept American campuses in generations long gone by.

Prof. Ehrlich's message was the now (perhaps dangerously) familiar story, simply made sharper and terribly convincing by his earnest and commanding presence: (1) Over-population is without any doubt the most serious menace, in itself and in its effects, that man has ever faced in this world. The problem is not a matter of bodies alone, but of population in relation to consumption. The fact is that our increasingly sophisticated technological culture causes us to wreak havoc far out of proportion to our numbers. (The average American born has an effect upon his environment perhaps 30 times that of the average non-industrialized person. Some would argue far more.) (2) We are rapidly destroying our vital and irreplaceable natural resources and

there are few, if any, realistic or acceptable alternatives. The inescapable outcome of our present course of action is the total depletion of our mineral resources and a grim starvation for much of the human population. (Here again, our "advanced" American population, barely six percent of the world, is responsible for more than 50 percent of the consumption of its resources. We already must reach far outside our borders to feed the voracious machine we have created.) (3) We must come to realize that we cannot merely mount a crusade for "clean water" so that we can once again enjoy our weekend cruises and Sunday drives. We will have to give up, in all probability, a large measure of both our pleasures and our production, and redistribute our resources for the benefit of all the world. The only alternative is to face the loss of everything.

But perhaps the most frightening message in this prophet's burden was this: We have about 30 years in which to make the obviously implicit radical change in our way of life. Beyond that time, if not before, the effect of our selfish ways will be irreversible and carry us willy-nilly to destruction. And, it will not be a destruction from which we can later "emerge," with a rebuilt technological culture, since (if anyone survives at all) we will not be able to duplicate a previous growth which utilized readily available surface resources open to primitive techniques.

LIKE me, you are doubtless asking yourself at this point: Is Mr. Ehrlich right? Can he be right? My answer is, I don't know! Even with my modest educational attainments, I simply cannot tell.

In this case, the just must indeed "live by faith"—or rather by authority, since none of his claims require transcendental, but only very complex scientific and technical knowledge. I am, however, inclined to think (or at least guess) that he is indeed right at least on the whole. And, even if he is only right in part, even if there be some exaggeration, some possible ground for hope not now apparent, we would still appear to be almost literally those "on whom the ends of the world are come." That is indeed a sobering, if slightly secularized, eschatological thought. One is reminded of Prof. J. V. L. Casserley's story about two brothers: One, a scientist, pooh-poohed the other, a street-corner evangelist, for proclaiming the imminent end of the world, and then went straight off to his laboratory to help make certain that his prophecy would be right.

If Mr. Ehrlich is right, what must we do? (We "must" because there isn't time for leisurely research in hope of saving the appearances of our old ways. There are some claims which are so grand that—as William James said about religion—one must act on them as if they were true, even if one isn't certain.) We must do a lot of things, but mentioning three will perhaps be sufficient:

The first, and by far the simplest, is that we must stop reproducing, at least at anything like the present rate. *We* must, not just the rest of the world, the "over-populated" nations, since the "multiplier effect" of our technology means we are "over-populating" their world as we are. Second, and far more difficult, we must stop our madly increasing consuming. We must, for example, stop buying throw-away cars which are exhausting our steel

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supply, or surrounding ourselves with "labor-saving" appliances that soak up power in fantastic amounts. (Of the sorts of trinkets and "what-nots" we surround ourselves with, particularly at Christmas, we need not even talk.) We will simply have to stop a \$20 billion advertising engine which keeps the machine growing by creating appetites for things which we have never known, let alone needed. Finally, and this will be the most difficult of all, we will have to start redistributing, voluntarily, what we have, because we cannot industrialize the world. That will mean less for us. (If we do not do this voluntarily, we will likely have much of what we have taken from us anyway. We have witnessed wars of greed severe enough nearly to destroy us. Imagine what wars of real need will produce!) In short, we must adopt a totally different view of what is a "good life." It will consist of what we can do *without* not how much we can get or use. It will require us to see life qualitatively rather than quantitatively.

Now, none of this is "news." It has been the heart of our "wisdom," the secret of the perfection we have always claimed to seek. It has been proposed by the saints and sages of all ages and almost every culture—Socrates, Buddha, St. Francis, Thoreau, among dozens of others—all of whom we have always ignored! But, we can no longer ignore them. We will either develop a new simplicity of life, or the end will come.

What will that require? It will require a total reversal, a complete inversion of our operative social and individual values. Our actual preoccupation with getting, spending, and having will have to give place to learning to give up and give away. In other words, the key problem will be bringing about a decisive change in our moral selves, because the problem is not finding knowledge or techniques—these we already have—but really asserting the values we have often proclaimed and then committing ourselves to them.

Now, of course, we will resent this furiously. Everyone will be inclined to spare himself. Our producers will tell us we need not do it—just yet. But we will have to steel ourselves to resist these blandishments. Here there is something which Mr. Ehrlich said that I found most intriguing: It will be claimed that all this is too idealistic, too "utopian," too "Christian"—the words are his!—for us even to consider. But now, if I understand Mr. Ehrlich rightly, what we call the "real" is really the utopian—an impossible dream. What we have called "utopian," too difficult to achieve, is the real course of action we must undertake, the real state of affairs that we *must* achieve or be destroyed.

In the light of this context, the point I wish to make is simply this: Is it not time that Christians take the lead in demonstrating what could be done to

change the style of our life, root and branch? Is Mr. Ehrlich's voice, along with many others, recalling us to the values we have always claimed? Could not our parishes become the focal points for the new communities of men we are going to need, the places where a "new" quality of life—that actually taught in the gospels and epistles which we have so long read but so seldom heard—is actually effected?

IT seems to me that the Episcopal Church has some peculiar possibilities here. One might even dare call it a peculiar vocation really to become a "servant church" in this matter. We have for some time been engaged in a considerable controversy over race, violence, law, and order. They have proved abrasive issues. Now, please hear me carefully. I'm going to suggest that, important as they *are*, they may be beside the point, at least for the Episcopal Church. They may even prove a kind of moral dodge—what in "newspeak" would now be called a "cop-out!" The moral challenge which is most appropriate for the Episcopal Church's action is the one Ehrlich is talking about. Our undisputed role as (a) the *affluent* and (b) the *powerful* in commerce, industry, and government suggests that what we really know something about and what we *could do* something about (far beyond the provision of a few symbolic dollars more calculated to arouse false expectations than achieve any genuine accomplishments) is precisely this: the power of producing and the privilege of consuming. And, furthermore, the required change will take precisely this, a concerted, powerful, popular, and political action by a minority willing to risk itself.

If you think that we have had a "flap" over race and violence, what do you think will happen if we take this vocation seriously? What will happen when we tell the industrialists, the bankers, the businessmen, shopkeepers and salesmen, the super-consumers like *you* and *me* that sit in our pews, to change—to reverse radically—their social and economic policies? What, when we tell the world's *richest* people (all of us, not just the "Park Avenue" parishes) that they really should, in fact *must*, give up their hard-won way of life, as an undoubted Christian duty? What will happen when we preach a life deliberately *without* ever-increasing "conveniences," cottages, cars, and appliances? When we condemn fads and fashions, jet-set images, and suicidal games like "keeping up with the Joneses?" For the record, please note: I'm *not* talking about reviving a tired old socialism or a shopworn communism. They are simply not radical enough! They both have largely been ways to expand the effect of the old goals—the increase of affluence—and it is precisely those goals which must go! What we are called to do is to develop genuinely new social and economic alternatives. What these will

be neither I nor anyone else can now specify, since they have not been developed. I can only say that it will obviously be part of the task to develop them.

The Episcopal Church has, of late, been suffering from a bad case of "anomie"—a debilitating lack of a sense of purpose and identity. We have become almost embarrassed to be Episcopalians. Perhaps we *now* have a *reason* to be! We could be a principal source of the *real* revolution which is inescapably coming over the near horizon, voluntarily, if we choose to live, involuntarily if we "choose" to die.

I've always drawn great comfort from the Book of Esther. Esther is the "type" of the holy person in an unholy world—not so much in the sense of the pious person, but the person set apart by the divine will to a peculiar and demanding vocation whether he wants it or not. In a dramatic scene, Esther has to face her vocation under the tutelage of the wise Mordecai. If any good is to come, if disaster for the Jews is to be averted, she must use her position with the king—not a very Christian one, since she had obtained it by becoming one of a plurality of wives—to make a difference, to save her people and, consequently, to redeem herself. As Mordecai sees it, all that has gone before, evil and compromising as it doubtless has been, can be regarded as a preparation for *one* redemptive task: She must stop a deceptive plot which will result in the destruction of God's people. As the scripture puts it:

Then Mordecai commanded to answer Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Then Esther bade them return Mordecai this answer; "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4: 13-16)

"Who knoweth whether thou art come to the kingdom for such a time as this?" Is it too much to think that the Episcopal Church, with all of her Erastianism (which has brought her close to the seats of power), with all of her affluent conservatism (which has put into her hands the levers of commerce and industry), has indeed been an unconscious, and often unwilling, instrument of Providence? Is it too much to hope that she could now redeem her past by sacrificing where it really counts and where she can work? Who knoweth whether *indeed* we are come to the kingdom for *just* such a time as this?

Cargo Cults and Americanism

By VICTOR WALNE

THE "Cargo Cults" are assumed to be a peculiarity of New Guinea. Basically, their philosophy is materialistic, but it is materialism mixed with the belief that the ancestors of the present generation will some day send vast cargoes of materials to be enjoyed by members of the living generation. As yet, these cargoes have not arrived, but they represent a kind of material "messianic hope" on the part of many of the natives of New Guinea. In fact, it would not be inaccurate to say that the hope is for a materialistic paradise, sent by well-meaning ancestors to make life easy for those still living in this world. To be sure, the continued existence of ancestors is implied, and that adds the element of religion to the belief. This, naturally, gives rise to the role of witch doctors.

The fact that these "Cargo Cults" existed long before the white man came to New Guinea in no way detracts from their hold on some members of the native population. The fact that they have waited generation after generation for this material plenty to come, in no way lessens the hope, or perhaps one should say the faith, that someday they will arrive. This should not surprise any one with a Christian-Jewish background, when we think

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of the length of time the Messiah has been expected by the Hebrew people. The substance of the two hopes is different, but their strength is equally strong. The sophisticated American is likely to view these "Cargo Cults" as primitive superstitions that no intelligent modern could possibly believe. The American should be the last person on earth to point the finger of scorn at them. In reality, their philosophy is identical with that practiced by many Americans.

With the advent of World War II, General MacArthur escaped from the Philippines and was ordered by President Roosevelt to proceed to Australia. There he commended the build-up of allied forces for the slow and laborious task of driving the Japanese back, island by island, until it became possible to be in a position to make an assault on the homeland of Japan. It was decided to defend that part of New Guinea that had not fallen to the victorious armies of Nippon. This consisted of Port Moresby and the southern coast of Papua. Slowly and methodically, the enemy were driven back until the Allies regained all of Papua and New Guinea. In order to do this, the Americans, Australians, and other allied nations landed vast cargoes of supplies, first at Port Moresby and later at Lae and other points in the island. These cargoes consisted not only of war materials, but all manner of food-stuffs and other materials necessary to support armies in the field.

The natives of New Guinea looked on and many of them concluded that here, at long last, were the expected cargoes from their ancestors. Moreover, they began fraternizing with the American soldiers and perceived their heavy dependence on these cargoes. It was the most natural thing in the world for them to conclude that these strangers to their land were dependent on the cargoes for their very existence. The next step was inevitable—that the Americans held the same philosophy toward material things as they did. As recently as 1964, when elections were being held throughout Papua and New Guinea for the newly-constituted House of Assembly, many natives wanted to vote for President Johnson, reasoning that he would continue to send cargoes to them. Here was a blending of the old and the new, in terms thoroughly understood by the natives of New Guinea. It required no little persuasion on the part of the Australians overseeing the elections to convince the natives that President Johnson was not a candidate in their elections. Even then, to this day, the American is looked upon with favor by the indigenes of this South Pacific Island. He is highly regarded because the natives sense that here is a brother under the skin. The natives of New Guinea and the modern American may be removed by several generations, but their basic philosophy is the same. *Salvation is to come through material possessions.*

Before Americans laugh at this philosophy, it would be well for us to do a bit of real soul searching. How many wealthy persons, living on Beacon Street, Boston, and elsewhere in the United States, owe their wealth, at least in part, to their ancestors? Some of this wealth came through Puritan acquisitiveness and much of it had its initial success in the *cargoes* that these hardy traders brought home with them on ships, including slaves from Africa. Nor is this the whole story by any means. Today, most Americans would regard it almost as contrary to our highest religious ideals to do without televisions, washing machines, the latest model car, and hundreds of other "gadgets" that contribute to our creature comforts. Of course, these things, in themselves, are not bad. They become so when they are regarded as ends in themselves, rather than gifts from him whose merciful providence has bestowed upon our land and its people all of our material possessions.

Perhaps, the New Guinea native, dreaming of plentiful cargoes sent to him by his ancestors, is not so far removed as might appear from the modern American, who rejoices in his material well-being. The difference would appear to be that our cargoes *have* arrived. If so, it might be well to remember one young man in the gospels, who "Went away sorrowful for he had many possessions."

Of Wars and Hate

If I would hate my fellows
O Lord
Then teach me to love
If I would kill my fellows
Then teach me substitution
There are roaches
and rats enough
for lifetimes

Judy T. Sternbergs

EDITORIALS

Fair Trial For Everybody?

IF in this country everybody is innocent until proved guilty, does this hold true for *both* Mr. J. Edgar Hoover and the brothers Berrigan? For our own part, we think so, yes. But having listened to some TV commentators on the subject, and having read some editorials and columnists, we get the impression that in the minds of some estimable people the Berrigans *cannot* be guilty as charged, of plotting to kidnap Henry Kissinger and to blow up the heating systems of some government buildings; they just cannot be, because they would never dream of doing such a thing. By contrast, the director of the FBI *cannot* be innocent of the familiar "liberal" charges against him, that he is senile, unscrupulous, and malicious.

An editorialist in *Commonweal* for Feb. 5 darkly suggests that in these strange days all sorts and conditions of people can engage in all sorts and conditions of conspiracies. This whole thing about kidnapping Mr. Kissinger and blowing up the buildings "sounds like something out of the imagination of Al Capp." We could, in more rational times, just laugh it all off. (The way we laughed off Whittaker Chambers's "pumpkin papers" maybe?) But nowadays, says *Commonweal*, "the conspirators could be agents of the law, just as easily as they could be dissenters from foreign policy." Mr. Hoover and his agents are not exactly accused; but it is "indisputable," says the editorial, "that emotional and psychological reasons exist in number for the FBI to have acted impulsively and unworthily."

So, as the matter stands in the eyes of *Commonweal*, the FBI may not have created *ex nihilo* the conspiracy charge against the Berrigans, but its agents are "indisputably" guilty of being malicious and corrupt enough to have done so.

For our part, we believe in extending the innocent-until-proved-guilty presumption to everybody: to the Berrigans, of course, but no less to John (and Martha) Mitchell, Spiro T. Agnew, Richard M. Nixon, and even J. Edgar Hoover. Jeremiah's prophetic dictum that the heart of man is deceitful above all things is universally inclusive. We have to disagree, therefore, with *Commonweal's* assumption, which is shared by many American liberals, that in the case of the Berrigans we must wait until the jury comes in with a verdict, but in the case of "the Fuzz" we can simply go ahead with the first available rope and the first convenient tree.

The Important Thing in Life

RELIGION is either the most important activity of a man, or it is a preposterous waste of time, energy, and valuable resources. Its importance lies in the fact that religion, true religion, is the quest of a man for Ultimate Truth so that he may understand this complex world in which he lives. His comprehension must embrace not only his environment, but, and more particularly, who and what lies behind and beyond it. Only with such an understanding can a man live out his allotted years

intelligently and meaningfully. Only such a life will lead him at length to the satisfaction of friendship and companionship with Ultimate Truth, which to his joy he finds to be personal, and to this Person he sees he can ascribe the name "God."

Any religion which has as its aim less than the attainment of this lofty goal is unworthy of a reasonable man. Man, after all, is unique among the animals of creation, in that he alone is discontent with being an animal. His art, his music, his poetry, all his dreams and ideals and aspirations speak to this innate frustration. A religion which does not encourage him to strive for release from his animal self, and, more important, show him how to do it, is an absurdity. It is, at best, a harmless collection of archaic practices and beliefs, and, at worst, a thing stronger than any steel chain binding him to a past from which he desperately longs to free himself.

At the beginning of my ministry, some 40 years ago, I went to the Philippine Islands to help train a native leadership for the young church there. A few years ago, as I entered the closing phase of my clerical career, I again felt the urge to contribute to the strengthening of an indigenous ministry in a younger church. I went to the Diocese of Damaraland in South West Africa.

Some of my secular friends profess themselves to be baffled by this overwhelming desire to work with primitive pagans rather than sophisticated compatriots of my own cultural background. "Why disturb them? They are happy as they are! . . . While their religion may not be true according to our standards, surely it is appropriate for them at their level of understanding. . . . The Christian missionary's activity can only result in sowing the seeds of bewilderment and discontent." So have they chided me. However, I cannot forget that Jesus said: "I am come that they might have life, and have it more abundantly." Never have I dared to believe that he addressed himself to only those of a particular culture or creed. If I have found joy in the quest for truth and companionship with Jesus, and I have, then certainly by the central teaching of the religion which has satisfied me I am obliged to help others to find this same joy.

As the national church reduces the emphasis on what is commonly called "overseas" missionary work, it becomes even more important for the earnest Christian to follow the directive of Jesus Christ to go into all the world to preach, teach, and baptize. Apostasy in high places can be no excuse for infidelity among lowlier disciples of the Lord. I know of no bishop anywhere in the world who does not need more money than his central headquarters metes out to him.

In obedience to Christ's teaching, religion and the sharing of that religion with others is man's most important activity. "Rise Up, O Men of God," exhorts the hymn. It is time for the man in the pew to do just that, despite the indifference of some of his clerical leaders. Let your response be the forwarding of generous gifts to the bishop in the jurisdiction of your choice.

CLIFFORD E. B. NOBES

WOMEN IN THE PRIESTHOOD OF THE CHURCH

The March issue of *American Church News* carried special studies on this subject with comments on the theological implications by Dr. Eric Mascall, one of the Anglican Communion's outstanding theologians. The material will be of use for group study. Copies of this issue of the *News* are available at 25¢ each, postpaid.

Are you studying the COCU Plan in your parish? Send for a list of important items available for this study.

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THE LIVING CHURCH

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DIOCESAN

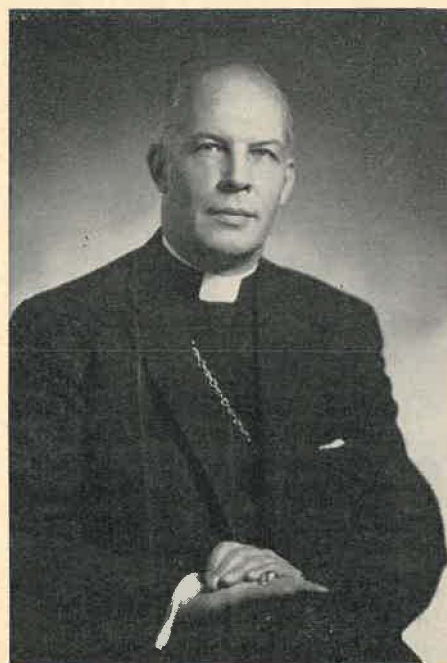
Minnesota

At the 114th annual convention of the Diocese of Minnesota, delegates accepted a budget of \$576,237. Of this, \$186,610 is marked for the episcopate and \$389,627 for program.

In other action taken at the meetings held in the Cathedral of Our Merciful Saviour, Faribault, two resolutions on abortion were defeated as was one concerning the ending of the war in Vietnam. A resolution endorsing the ordination of women was passed.

In his address to convention—his first since becoming the diocesan—the Rt. Rev. Philip F. McNairy said that more of the clergy may have to support themselves while serving Episcopal churches in the diocese. Close to 50 priests do that now in secular work or specialized ministries in the state. "More than half of our smaller congregations are no longer in a position to afford the salary and benefits of a priest at today's standards and costs," the bishop said. At present there are 22 churches served by itinerant clergy—men who are available once or twice a month on weekends to congregations that minister to themselves the rest of the time. Forty-eight other congregations are linked together by as many as four churches to one priest, the bishop added. Bp. McNairy said he hopes that a number of clergy can be given sabbaticals long enough to enable them to develop a second skill that can be turned to self-support.

Speaker at the convention dinner held at Shattuck School was Dr. Cynthia We-



BISHOP MCNAIRY
Installed as Minnesota's sixth diocesan

del, president of the National Council of Churches and associate director of the Center for a Voluntary Society.

Bp. McNairy was installed as the 6th Bishop of Minnesota during the two-day convention. Guest preacher was the Rt. Rev. Gordon V. Smith, Bishop of Iowa.

A recommendation was presented to convention that the diocese invite the church to hold its 1975 General Convention in Minneapolis.

Missouri

Many of the actions taken during the 131st annual convention of the Diocese of Missouri pertained to finances, directly and indirectly. Convention sessions were held in Christ Church Cathedral, St. Louis.

The 1971 program and budget in the amount of \$351,700 was approved unanimously. This is based on pledges from parishes and missions of \$253,700, investment income of \$75,000, and use of \$23,000 from the 1970 balance.

In other actions that pertained to finances:

(✓) The constitution was amended to remove any penalties for failure to pay assessments set by the diocese. (It should be noted that the "voluntary" or "Missouri Plan," started three years ago, makes no assessment.)

(✓) One canon was amended to provide that the minimum stipend, as determined by canon or diocesan regulation, be paid a clergyman when he is called to a parish.

(✓) The bishop was directed to appoint a committee on social criteria for investments, to advise the trustees of the diocesan investment trust, and parishes and missions with invested funds.

The report of the housing committee showed some progress toward the goal stated in October 1969: making seed money loans available to responsible organizations, to enable them to plan and erect housing for low-income families.

The convention also directed the standing committee to make its meetings open to any member of the diocese who wishes to attend, except when it acts as a council of advice to the bishop or when in executive session.

Before adjourning, convocations were requested to consider the matter of date and place for the 132d annual convention.

Delaware

Delegates of the Diocese of Delaware, meeting in Delmar, pared down their own diocesan program in order to meet a \$94,000 asking and a \$10,000 "faith" budget of the national church. Following considerable debate, the \$270,200 budget

CONVENTIONS

finally passed without a dissenting vote.

A message from the diocesan, the Rt. Rev. William H. Mead, who was unable to attend because of illness, asked that out of the convention might come a "new commitment to the church beyond the congregation."

Recalling that the diocese had dropped \$10,000 a year for the last five years in its contributions to national and world work for the church, Bp. Mead said the 1971 budget had put the national church needs and ecumenical needs first. Any paring down, he said, would have to be to diocesan programs.

The ecumenical part of the budget involved a \$4,500 one-year commitment to the new Delmarva Ecumenical Agency.

A proposed ruling that priests cannot be canonically attached to the diocese in special ministries unless they are willing to be assigned to a parish, was sent back to the standing committee for further study. It was especially opposed by the clergy. Some delegates said the measure was introduced to counteract the current trends for priests to go off and "do their own thing" outside the parish ministry while receiving insurance and other benefits provided by the diocese.

In addition to the \$10,000 "faith" pledge to the national church, the delegates also voted to give funds from the "tithe" portion of a successful \$2.5-million Resources for Leadership in the 70s campaign last spring to "faith" programs of the national church.

The keynote address was given by the Rt. Rev. José Antonio Ramos, Bishop of Costa Rica. Bp. Ramos said it is time for the mother church to cut apron strings and let the missionary churches become independent and mature. He said the church is still going along with the 19th-century missionary stance, when every mission effort included imposing western culture on missionary posts, including life styles and even buildings.

Giving is still needed to keep the missions going, Bp. Ramos said, "but you must find non-paternalistic, non-dependency, and non-patronage ways of giving a good deal more money."

Western New York

Meeting in Niagara Falls, N.Y., some 400 delegates to the annual convention of the Diocese of Western New York opened several doors to young people and opposed restrictions in the liberal abortion law now in effect in the state. Clergy and laymen of the seven-county diocese changed their minds on both issues.

First, they approved a resolution to change the abortion law so as to forbid abortion after the 12th week of preg-

nancy, but then reconsidered and referred the motion to their Christian social relations department—an action they had defeated a few minutes earlier. This decision to refer the resolution instead of approving it followed warnings that favoring any change in the new law would "play into the hands of the Roman Catholic lobby" which, some Episcopalians said, seeks to repeal the entire liberalized law on abortion.

Delegates first voted against allowing 18 year olds to vote in parish elections or serve as wardens or vestrymen. But a youth caucus came up with a compromise in which young persons dropped demands for being elected or appointed as parish wardens.

On the second day of convention, delegates not only reconsidered but gave well over the necessary two-thirds majorities in voting by orders and made the measure authorizing 18-year-old vestrymen and 18-year-old voters effective immediately.

Earlier young people were given more power when convention voted to allow 18-year-olds to serve as diocesan officers and convention delegates. No congregation had elected younger delegates because they were not authorized at the time of parish elections. Until now the minimum age for parish and convention voting privileges had been 21.

Delegates adopted a budget of \$314,000 for 1971, \$4,130 more than last year. A pledge of \$118,000 to the national church is included in the final figure, an increase of \$22,000 from the previous year. The pledge is a full acceptance of the asking, marking the first time in many years that the diocese has accepted its full financial responsibility toward the national budget.

Three allocations totalling \$4,500 for Buffalo-area urban agencies were the only budget items debated. It was moved that these items be eliminated and the money transferred to the companion diocesan program with British Honduras. The metropolitan groups had been engaged in a number of controversial activities during the previous year and diocesan support for them was questioned by many delegates. The motion to delete these items was not passed.

Keynote speaker was Dr. Thomas Bennett of George Williams College, who said: "Negotiation is the key to future relationships between those over 30 and the younger generation."

In the address given by the diocesan, the Rt. Rev. Harold B. Robinson, delegates heard of the plan for an advanced program of Christian education for laity desiring to serve as ordained or non-ordained ministers in the Diocese of Western New York.

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Book Reviews

ONE WAY TO CHANGE THE WORLD. By Leighton Ford. Harper & Row. Pp. 119. \$3.95.

Leighton Ford, who is a high-ranking member of the Graham Foundation, attempts to tie evangelical Christianity to the revolutionary kite now floating over America. *One Way to Change a World* is directed towards rebellious youth who may be tempted to seek a religious expression more relevant and more socially involved than that which is usually found in traditionally conservative churches.

His contention is that Jesus came to bring about a revolution in the soul of the believer which then produces a beneficial renewal of society. He rejects the casting of Jesus as the patron of guerilla warfare and, at the same time, opposes the resistance to social change and the pietism which exists amongst many Christians.

The basic question as to whether or not Christianity is truly a revolutionary movement is never dealt with by the author. If it is such a movement, then the strategy and tactics advocated by Mr. Ford are pretty flimsy. If it is not, the basic premise of the book collapses and

all that is left are many more or less ancient illustrations and anecdotes.

The definition referred to by Sorokin, "Revolution is the change of the constitution of society realized by violence," provides the knife-edge of decision for the Christian. This book's position that Christ is the true revolutionary does not blunt that edge.

(The Rev.) JEROME F. POLITZER
St. John's, Del Monte, Calif.

MARCHING ORDERS. By Olov Hartman. Trans. by Eric J. Sharpe. Eerdmans. Pp. 192. \$4.50.

Marching Orders, by Olov Hartman, is a powerful story, telling of the emotional struggles of two people who, within the framework of the Salvation Army, try to resolve their problems. The author makes it very clear in an introductory note that he is not trying to describe the Salvation Army. "They [the characters] do not appear in the book in order to show what the Army is like; but the Army appears in order to show what they are like."

One man is unhappy and restless until he discovers the truth about himself and

finds the courage to confess his guilty past. The woman continually emphasizes law rather than love and believes that winning a convert is more important than loving. At many times her concept of Christianity is terrifying as we see her twist and destroy the Christian message of love and sacrifice.

Olov Hartman is a pastor in the National Church of Sweden. He displays tremendous knowledge of the life and work of the Salvation Army. His writing is brilliant—almost poetry—especially in the scenes describing the more introspective moments in the lives of the two main characters. Much credit must be given to Eric J. Sharpe who did a conscientious job as translator.

ELINOR M. NORWOOD
All Saints', Worcester, Mass.

Booknotes

By Karl G. Layer

FIFTH KEY WORDS: Sociology. Edit. by David Martin. John Knox Press. Pp. 84. \$1.65 paper. A set of 50 words, along with their definitions, used in the study of sociology. The definitions are lengthy and quite informative. Sociology is currently having a great vogue in ecclesiastical circles, and this small book will aid priest and layman alike in learning and understanding the terminology so frequently found in both secular and sacred press these days.

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WANTED: Priest-organist who can direct Christian education, or curate, or D.R.E. Salary commensurate with position and experience. Send resumé and photo to Church of the Holy Faith, Santa Fe, N.M. 87501.

YOUNG PRIEST to minister to Generation Gap in large Florida parish. Senior seminarian considered. Pastoral-priestly duties shared with two other clergy. Start July or August. Resumé and picture. Reply Box H-789.*

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EXPERIENCED PRIEST, dedicated pastor, invites correspondence re associateship or chaplaincy. Reply Box M-788.*

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I STILL BELIEVE in the parish church as a viable institution, and I seek a change to a church which desires to develop a good, solid parish program designed to meet the needs of its people. I am well-seasoned, 39, and will provide full personal data upon request. Reply Box S-782.*

MATURE ANGLO-CATHOLIC priest desires pre-Vatican II type parish. Reply Box M-787.*

ORGANIST-CHOIR DIRECTOR desires full time position. Over 10 years experience with youth and adult choirs. Excellent references. William Whitley, Apt. 5, Pinehurst Homes, Tarboro, N.C. 27886. 919-823-2970.

PRIEST-RECTOR desires change, age 47, married, either as rector or assistant. Location unimportant. Reply Box W-791.*

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PEOPLE and places

Appointments Accepted

The Rev. Ronald L. Albert, former diocesan curate, St. Andrew's, Longmeadow, Mass., is rector of St. James', Hibbing, Minn.

The Rev. Donald H. Allen, former chaplain, Medical Community, Ann Arbor, Mich., is chaplain of Mountainside Hospital and Community Hospital, Montclair, N.J.

The Rev. Charles K. Blanck, former assistant, Christ Church, Greenville, S.C., is chaplain of Christ Church School, Greenville. No change of address.

The Rev. Larry Bradner, former priest in charge of St. Mark's, Oakes, N.D., is chaplain, Bishop Hare Home, Mission, S.D. 57555.

The Rev. Perry C. Burton, former rector of the Church of the Epiphany, Kirkwood, Mo., is associate rector of the Church of the Redeemer, 5603 N. Charles St., Baltimore, Md. 21210.

The Rev. William S. Curtis, former curate, Church of Our Saviour, Colorado Springs, Colo., is vicar of St. Paul's, Montrose; Grace Church, Olathe; and St. John's, Ouray, Colo. Address: 8 Columbia Way, Montrose (81401).

The Rev. Arthur L. Dasher IV, former vicar of St. John's, Belle Glade, and Holy Nativity, Pahokee, Fla., is rector of the Church of the Messiah, Woodland & Tilden, Winter Garden, Fla. 32787.

The Rev. H. Barry Evans, former associate, Church of St. Stephen and the Incarnation, Washington, D.C., is part-time associate for liturgical studies, College of Preachers, and part-time liturgical consultant, Washington, D.C. Address: 3805 Warren St., N.W. (20016).

The Rev. H. D. Fontaine, former rector of Christ Church, Tyler, Texas, is dean of St. Mark's Cathedral, Minneapolis, Minn. Address: 1785 Dupont Ave. S., Minneapolis.

The Rev. Edgar H. Forrest, former rector of Christ Church, North Brookfield, Mass., is vicar of St. Mark's, East Longmeadow, Mass. Address: 37 Indian Spring Rd. (01028).

The Rev. William L. Galaty, former curate, Grace Church, Oak Park, Ill., is rector of Holy Trinity, 8201 N. Karlov Ave., Skokie, Ill. 60076.

The Rev. Clayton K. Hewett, former rector of Calvary Church, Wilmington, Del., is rector of St. James the Less, 3227 Clearfield Ave., Philadelphia, Pa. 19132.

The Rev. Nicholas Hill, former priest in charge of the Church of Our Saviour, Langdon, N.D., is curate, St. John's, Tulsa, Okla. Address: 4305 S. Braden Place.

The Rev. Roderick J. Hobart, vicar of the Church of the Epiphany, Laurens, S.C., is also vicar of All Saints', Clinton, S.C. No change of address.

The Rev. William G. Johnson, former rector of All Faith, Charlotte Hall, Md., and chaplain to the cadets of Charlotte Hall Military Academy, is with the Pima County Superior Court Department of Adult Probation, Tucson, Ariz. Address: Box 12693, Tucson (85711).

The Rev. John B. Lawton, Jr., former non-parochial priest of the Diocese of Western Massachusetts, is rector of St. Mark's, Worcester, Mass.

The Rev. E. Gerald Liebrecht, former rector of St. Martin's, Chicago, Ill., is rector of Christ Church, 75 W. Van Buren, Joliet, Ill. 60431.

The Rev. William L. McDermott, former vicar of Trinity Church, Abbeville, S.C., is priest in charge of St. John's, Blue Ridge Rd., Glasgow, Va. 24555.

The Rev. Peter D. Ouzts, former vicar of All Saints, Clinton, S.C., is assistant, Christ Church, Greenville, S.C. Address: Box 10228, Federal Station, Greenville (29603).

The Rev. Alexander T. Patience, former rector of All Saints', Denver, Colo., is assistant rector of St. Michael and All Angels, Denver. Address: 1420 University Blvd. (80210).

The Rev. Quay D. Rice, former rector of St. Stephen's, Harrington, Del., is rector of St. Bartholomew's, North Augusta, S.C. Address: Box 6186 (29841).

The Rev. Paul P. Stewart, former vicar of St. Paul's, Montrose; Grace Church, Olathe; and St. John's, Ouray, Colo., is rector of the Church of Our Saviour, 116 E. Church St., Elmhurst, Ill. 60126.

The Rev. Leon R. Wilkins, former vicar of St. Timothy's, Rangely, Colo., is vicar of St. Paul's, Steamboat Springs, and St. Mark's, Craig, Colo. Address: c/o the church, 9th & Oak, Steamboat Springs (80477).

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Frederic Conger Wood, Jr., 37, former chaplain and assistant professor of religion at Vassar College and continuing consultant to his successor, died Oct. 10, of acute leukemia. His home was on Sanibel Island, Fla.

He left his teaching post in June 1970, and planned to devote what time he had to writing. Prior to his post at Vassar, he had been chaplain at Cornell University and then Gaucher College. He spent three years in the U.S. Navy before entering seminary. He is survived by his widow, Jane, three daughters, and his parents. A memorial service was held in the Vassar College Chapel.

LENT CHURCH SERVICES

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

FRESNO, CALIF.

ST. JAMES' CATHEDRAL Dakota at Cedar
The Very Rev. John D. Spear
Sun 8, 9, 11; HD 5:30

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
The Rev. James Fenwick, the Rev. Fred Bartlett
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

ST. BERNARD DE CLAIRVAUX 16711 W. Dixie Hy.
The Rev. F. G. AtLee, r
Sun 8 & 10. In Spanish Monastery Gardens, Gift
Shop, Bookstore.

ORLANDO, FLA.

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

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
The Rev. Donis Dean Patterson, r; the Rev. R. G.
Smith, the Rev. J. L. Bordley, the Rev. D. C. Stuart
Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs
9:15; C Fri 5

ALBANY, GA.

ST. PAUL'S 212 N. Jefferson St.
The Rev. W. Gedge Gayle, r
Sun HC 8, 10, 6; Daily HC in Lent

(Continued on next page)



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

LENT CHURCH SERVICES

(Continued from previous page)

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

FLOSSMOOR, ILL.

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

LAFAYETTE, IND.

ST. JOHN'S 5th and Ferry
The Rev. Ben. W. Tinsley, r
Sun HC 8, 10:30 (1,3&5S, MP 2&4S); Thurs, HD 9

BALTIMORE, MD.

**ST. GEORGE'S, 2900 Dundalk Ave., Baltimore Co.
Dr. Nelson Rightmyer, r**
Sun 7:30, 9:30, 11; HD 10

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & Sat 9

EMMANUEL CHURCH—Lindsey Chapel
15 Newbury St.
Sun HC 9, MP 11:15; Thurs 5:30

NEWTONVILLE, MASS.

ST. JOHN'S 297 Lowell Ave.
The Rev. E. S. S. Sunderland, r
Sun HC 8 & 10; Wed 10; HD 7

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

BLOOMFIELD, N.M. (Rural)

ST. LUKE'S-IN-THE-DESERT Carson TP 18 mi So.
Sun MP 9:30, Mass 10, EP 3; Thurs (Lent daily)
Mass 12. English and Navajo language.

BROOKLYN, N.Y.

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

HIGHLAND FALLS, N.Y.

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM
W. Penn St. & Magnolia Blvd.
The Rev. M. L. Bowman, v; the Rev. Dan Riley, d
Sun HC 10; Wed HC 9:30

NEW YORK, N.Y.

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

ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 8 HC, 10 Folk Mass, 11 HC (1S, 3S)

The Living Church

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

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

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

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

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

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun HC 12:15; Wed 12:15; Easter 7, 12:15

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

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

QUEENS, N.Y.

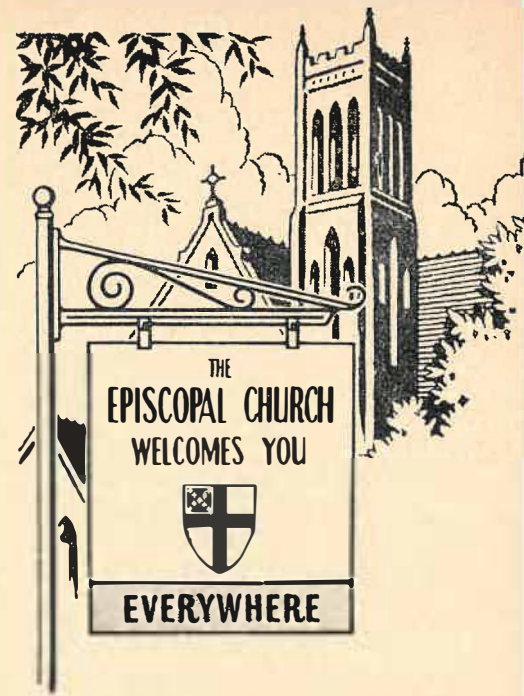
RESURRECTION
118th St. & 85th Ave., Kew Gardens
Sun HC 7:30, 10; Wed 10, 6:15

WILLIAMSVILLE, N.Y.

ST. PAUL'S CHAPEL 4275 So. Harris Hill Rd.
Sun 8, 9:15, 11; We-HC 7, 10; Thurs EP 8; First
Fri HC & LOH 10; HD 10



ST. PAUL'S CHAPEL
(Williamsville)
BUFFALO, NEW YORK



OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
Sun Eu 8, 9, 11; Wed HC 9:30; Thurs & HD 9:30;
C 1st Sat 4-5

SANDY, ORE.

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

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

ST. ANDREW'S PARISH CHURCH Est. 1706
The Rev. John E. Gilchrist, r
Sun 8 & 11; Wed 10

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

COLUMBIA, S.C.

HEATHWOOD HALL EPISCOPAL SCHOOL
Heathwood Circle
The Rev. Richard C. Nevius, headmaster
Chapel service Mon, Tues, Wed 8:45

FORT WORTH, TEX.

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev.
John Buchanan, ass't
Sun 7:30, 10:15; HC Mon & Thurs 5:30, Tues
6:30; Wed 9:30, Fri 7:30; C Sat 5-6

FAIRFAX, VA.

TRURO 10520 Main St.
Sun HC 7:30, MP & Ser 9 & 11 (ex 1S HC); Thurs
HC 9:30

RICHMOND, VA.

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

RIVERTON, WYO.

ST. JAMES' 6th St. & Park
The Rev. Robert M. Moody, r
Sun HC 8, MP 11; Mon thru Sat HC 7

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