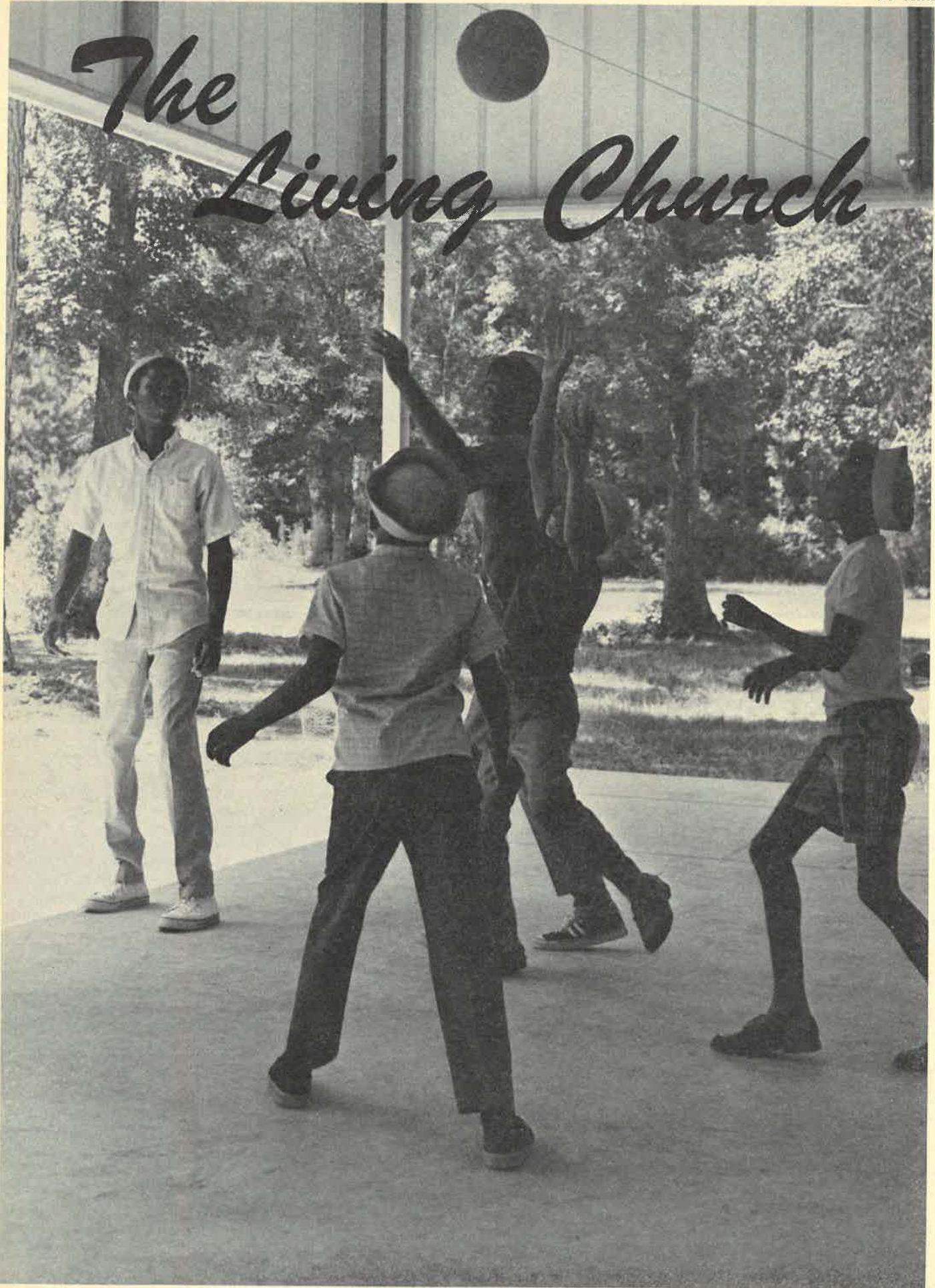


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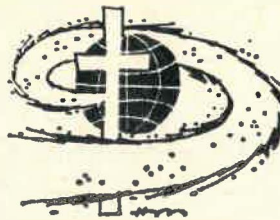
Week after week *The Living Church* carries the listing of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay money to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the Advertising Manager for the nominal rates.

THE LIVING CHURCH
407 East Michigan Street
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Around



& About

With the Editor

A rector (somewhere in PECUSA) has written a pastoral letter to his people, dealing with the problem of church non-attendance by card-carrying Episcopalians. Attendance in his parish, as throughout the church, has dropped and continues to drop.

He recalls to them the New Testament teaching that "men are called to many and different kinds of services"—some to teach, some to preach, some to heal, etc. "And others, of whom I believe I am one, are called to witness, to and with the faithful, to the wonder of the Christ." So far, well reasoned and well put. Then this: "I cannot argue the necessity, the pleasure, the privilege of worshiping the Christ. I cannot tell someone he or she ought to be in church."

Why not—if "he or she" is a Christian? Does the New Testament teach that some are called to attend church and others to non-attend?

The rector continues: "I cannot point to promises to worship regularly which were made at an earlier time in life, and thus in truth really by a different person though the name is the same." He presumably refers to the promise to worship God every Sunday in his church which every churchman (if properly instructed) makes before being confirmed. On the rector's logic, a promise made then is not binding now because the person is not now the person he was then. Apply this principle to baptism and what happens? A, who was once made a child of God forever in holy baptism, is no longer such, because the passage of time has changed A into B—a different person.

"In short," says the rector, "I cannot tell anyone he ought to worship. To me, to worship is to express or to try to express love. Can anyone say another ought to love? As I see it, God himself cannot do this." Maybe God cannot; but God does. He commands us to love him with all our being and our neighbors as ourselves.

I hate to criticize a brother priest whose spirit is so manifestly gracious, but I have to say it: this approach to the performance of the priestly office is one of the several major reasons why the Episcopal Church today is the extremely sick body that it is. Priesthood is an apostolic office; apostolicity is a quality of ministry derived from the mind and manner of the original apostles of Christ. Can anybody imagine St. Paul, or Peter, or James, saying to the Christians at Corinth or Ephesus or Athens, "I cannot tell anyone he ought to worship"?

Any church whose clergy treat Sunday worship as optional and the love of God as something that cannot be commanded should not be surprised if even those who belong to it take it less and less seriously.

Dr. Lee H. Bristol, Jr., in his column in *Music*, quotes an old friend, Charles Brower, recently retired chairman of a large advertising agency, as saying: "Honesty is not only the best policy, it is rare enough today to make you pleasantly conspicuous." In my desultory researches into unrelated miscellany I have recently come upon an honest advertisement which deserves joint citation with the good word of the honest advertiser quoted above. It reads: "Send for a bar of our homemade soap. It doesn't lather. It doesn't float. It contains no secret ingredients. It is designed solely to keep you company in the tub."

The dull spade of my recent researches has also struck the following treasures which you may have helped to bury but which are new to me:

Said an Indian brave glumly, as he watched C. Columbus & Co. land: "Well, there goes the neighborhood."

"I had just enough white man's blood in me to make my honesty questionable." From the notebooks of Will Rogers.

One angel to another, in an idle conversation aboard a cloud: "Do you believe in a heretofore?"

"A baby is God's opinion that the world should go on." Carl Sandburg.

"Someone must fill the gap between platitudes and bayonets." Adlai Stevenson.

"Whenever I hear people talking about 'liberal' ideas, I am always astounded that men should so love to fool themselves with empty sounds. An idea should never be liberal: it must be vigorous, positive, and without loose ends so that it may fulfill its divine mission and be productive. The proper place for liberality is in the realm of emotions." Johann Wolfgang von Goethe (quoted by W. H. Auden, *A Certain World*.)

"I dislike to be a clergyman and refuse to be one. Yet how rich a music would be to me a holy clergyman in my town. It seems to me he cannot be a man, quite and whole; yet how plain is the need of one, and how high, yes, highest, is the function. Here is division of labor that I like not. A man must sacrifice his manhood for the social good. Something is wrong, I see not what." R. W. Emerson, *Journals*.

Letters to the Editor

NOT an Employment Agency

I would like to correct the false information recently included in a news release from the National Council of Churches, that this office will soon be fully equipped to help individual clergy to find positions. I only wish we could. Heaven knows that such a service is needed, and perhaps that can be a next move for the church.

The truth is that the overall deployment problem is so large that we can only take one step at a time, and the first and most necessary step is to create a bank of data about the clergy. This will make it possible for the entire list of clergy to be scanned for every position that is opened; and to this extent every clergyman will be benefited.

We will not have, however, a comparable bank of data on vacant positions. As I say, this might one day come to pass, but not yet. Until the church makes a move in this direction, I hope the clergy will scout around on their own, as I know several clergy associations are doing.

Meanwhile, we are very much interested in talking with the clergy about their problems and will certainly give such help as we have.

(The Rev.) RODDEY REID, JR.
Executive Director
Clergy Deployment Office

Episcopal Church Center
New York City

The Necessity of Resurrection

Having just read the review of Willi Marxsen's book, *The Resurrection of Jesus of Nazareth* [TLC, Mar. 14], and fully recognizing the difficulty of distinguishing a writer's position from that of a reviewer, I still find certain questions arising: Does not Christianity teach, as its cornerstone, the bodily ("physical") resurrection of our Lord? And is not a purely spiritual resurrection (a contradiction in terms) unchristian? From the very beginning Christianity has insisted (to quote St. Paul) that "Christ died for our sins, in accordance with the scriptures, that he was buried, that he rose (or "was raised up") the third day, in accordance with the scriptures." This implies an actual, literal, historical, physical, bodily resurrection, and has been the foundation of the Christian religion. The belief that Jesus is alive in the ordinary sense may be of interest to the Society of Psychical Research, but it does not carry us far toward the Resurrection, which implies that our Saviour not only survived death but conquered it, reversed it, proved in his own person that for those who are his, life and not death is God's final word.

The Cover

Young people engage in one of the activities of the summer program at Episcopal Camp and Conference Center, Brunswick, Ga. The story of one unusual week in that center's schedule is described by Jeannie Gilmore in this issue.

Historians who were likewise Christians have believed this. Non-Christian historians have generally rejected it. The alleged arguments of Marxsen have been answered many times.

It was the belief of the early church not only "that Jesus was alive after his death," which was not "their main concern," but also that he had risen the third day, that he was and is the resurrection and the life. This belief is essential and is the mark of a Christian life and of a Christian church. The Episcopal Church (Anglicanism as a whole, in fact) used to teach this. Does she still? Christians have believed this (not "something just as good") as their basic faith, and still do. Some of us are not interested in being members of a church which does not teach this, or leaves it an open question.

(The Rev.) WILLIAM H. DUNPHY, Ph.D.
La Grange, Ill.

"Cursed" / "Blessed"

Let us say "blessed" to everything the Rev. Robert M. Haven curses [TLC, Mar. 14] since he obviously is serious in his accusations. The "old-time religion" to which he refers is not different from Fr. Haven's religion, only he has his religion so gussed-up it is hard to recognize. But even in its more modern garb the real meat of religion is right below the surface, which should remind us of the old Polish admonition: "When you complain about not having any shoes, just think of the people who do not have any feet."

Is this not especially true when we recognize that we cannot look into the future—we can only make projections from what has already happened. Can a blind approach to religion be successful just because it is being tried or is it better to be proud of where we have been and rely on our "faith" to guide us to where we are going? When we have these answers we will probably be ready to switch our support to a broader faith on which we can rely as confidently as we do upon our own.

LEONARD O. HARTMANN
Evanston, Ill.

William Stringfellow

TLC for Mar. 7 issue carried a letter protesting William Stringfellow's picture on the front page of TLC for Feb. 14. From your editorial it would appear that others wrote with similar apprehensions.

The writer of the published letter expressed concern that "there must be men of the faith who would be better examples of your editorial than this gentleman." I assume the writer referred to something like your statement in that editorial that "Christians who have been soundly rooted in Christ have always believed that God would show them what he wants them to do as fast as they show him that they want to do his things and not their own."

If the Bible is, in fact, God's divine word, and after a careful reading of Matthew 25:38-40, can any person doubt that Wil-



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liam Stringfellow is, in fact, a "man of the faith" as your writer asked for, and that he is carrying out God's will, and not his own? It seems to me that his recent actions fit your requirements better than most of us!

(The Rev.) CHARLES S. TYLER
Rector of St. John's Church
Northampton, Mass.

I was amazed—and saddened—to read that there has been objection to having a photograph of William Stringfellow on your cover. We have become so rigid and blind that we are unable to recognize a prophet when we see one.

(The Rev.) ALEXANDER SEABROOK
Rector of St. Mark's Church

Pittsburgh

SPBCP

I would like very much to be included as a member of the Society for the Perpetuation of the Book of Common Prayer. The services of the church as printed in our Prayer Book have converted many persons to a full life in the church. To cite just one example:

When my father and mother were married in an Episcopal church, my mother was an Episcopalian and my father a Methodist. He told me that he had decided to go to the Episcopal Church for one year after he was married, and then, if he did not like the services of the Book of Common Prayer, he would ask my mother to go to the Methodist Church with him. The result was that after nine months my father decided to become an Episcopalian and was confirmed. The Prayer Book services had done it.

My father and mother set the example of regular weekly worship and always took their three sons with them. Two of the sons became priests of the church and the other became a superintendent of a church school. Why change that great evangelical masterpiece, the Book of Common Prayer?

(The Rev.) HAROLD B. HOAG

Tampa, Fla.

Children's Communion

I want to express my appreciation to you for giving such wide circulation to the article, *Children's Communion* by the Rev. Jack C. Burton [TLC, Mar. 14], and my thanks to him for the clarity with which he has stated the position of his sub-task force.

Many of us have accepted some of the premises and conclusions, but not in such a carefully worked-out form. He has helped me, for one, to see where I agree and where I disagree. Fortunately, it seems to be the Anglican approach to agree on practices without requiring unanimity as to which theological premise has top priority.

(The Rev.) EDRIC WELD

Dublin, N.H.

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The Living Church

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Number 17

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THE KALENDAR

April

- 25. St. Mark, Evang.
- Easter II
- 30. Catherine of Siena

May

- 1. St. Philip and St. James, App.
- 2. Easter III
- Athanasius, B.

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CHURCH INVESTMENTS

Expert Condemns Pressure

A former African expert for the State Department, who describes himself as a "black, card-carrying Episcopalian," has condemned the move by the Episcopal Church to ask General Motors to end its operations in South Africa. "A pullout of foreign business operations in South Africa injures the very people it is supposed to benefit," said Ulric Haynes, Jr., now a management consultant with Spencer Stuart and Associates. He was a White House aide during the Johnson administration.

Writing in *The New York Times* of Mar. 28, Mr. Haynes said attempts by the Episcopal Church to use its 12,000 shares of GM stock to press for the pullout is "ill conceived. . . . I am baffled as to why the church would wish to publicize its powerlessness to deal with this important issue. If ever there was a case of a flea trying to kill an elephant, this is it," Mr. Haynes said in *The Times*.

He added that if GM were to pull out of South Africa it would mean a "loss of jobs to countless numbers of urbanized, skilled, and semi-skilled non-white workers. Moreover, since job mobility for non-whites is virtually unknown, these non-white workers would be left with no means of support for themselves and their families." The families, he said, would also be sent from their homes in the cities to underdeveloped rural tribal homelands where they "are often strangers and where, at best, they would be able to scratch out a subsistence living off the land."

In his article, Mr. Haynes accused the church of the "all too typical (action) of the white liberal establishment to embark on a course of action for the benefit of the oppressed" without ever consulting the oppressed. "If anyone, black or white, promoting the church's action had bothered to discuss the matter with the non-white South Africans, they would have been forced to take an entirely different tack."

Having visited South Africa, Mr. Haynes said that he "quickly endorses the alternative approach of the Polaroid Corp.," which sent a bi-racial team of its employees to South Africa to evaluate conditions in its facilities there. It was the consensus of the group, he said, that the most effective blow at South Africa's racial separation would be dealt by improving working conditions for non-whites,

raising wages, training and upgrading the skills of non-whites, and promoting qualified non-whites into technical, supervisory, and managerial positions. Because of the shortage of labor in South Africa, said Mr. Haynes, "businessmen may find themselves forced to use non-whites in positions prohibited by *apartheid* legislation. In the interest of economic prosperity, the government fails to notice such transgressions."

He concluded that "it would have been far better if the church fathers had discreetly encouraged Episcopalians influential in the affairs of American corporations with South African investments to stump for eliminating *apartheid*. Should these behind-the-scenes tactics fail, then and only then would the Episcopal Church be justified in resorting to public pressure."

CONNECTICUT

Bishop Installed

The tenth Bishop of Connecticut, the Rt. Rev. J. Warren Hutchens, was installed in ceremonies held on the Feast of the Annunciation, Mar. 25, in Christ Church Cathedral, Hartford. It was on the Feast of the Annunciation, 1783, that Samuel Seabury was elected first Bishop of Connecticut.

Bp. Hutchens had been suffragan of the diocese since 1961, and was elected diocesan Jan. 14, to succeed the late Rt. Rev. John H. Esquirol.

Institutor was the Rt. Rev. Walter H. Gray, Bp. Esquirol's immediate predecessor. The Rt. Rev. Frederick B. Wolf, Bishop of Maine, preached. During the service, Bp. Hutchens received a new cope and mitre, gifts from the Priests' Fellowship of Connecticut.

The offering given at the service will be used to help the diocese meet its share of the national church budget.

EXECUTIVE COUNCIL

Year-End Report for PB's Fund

The Presiding Bishop's Fund for World Relief, now in its 30th year, responded during 1970 in many areas, despite the fact that for the first time in 20 years the fund received no grant from the general church budget. There is no such grant for 1971, either. Individual churchmen in every domestic diocese and 8 out of 12 overseas dioceses made voluntary contributions in 1970, totalling \$667,166.15.

This is an average donation of 29¢ per communicant.

Among the many relief programs aided by the P.B.'s Fund were:

(✓) Vietnam Christian Service—\$50,000;

(✓) Palestinian refugee work—\$50,000. The Jerusalem Archbishopric receives the Good Friday offering, which in 1970 was \$63,527.69;

(✓) Natural disasters—Peru, \$26,000 and East Pakistan, \$20,000;

(✓) Refugee resettlement programs in the U.S.—the Episcopal Church sponsored 2,206 persons;

(✓) Short-term emergency aid and long-range development—\$100,000 for material aid and commodity distribution;

(✓) Tons of medicines and hospital supplies shipped by Interchurch Medical Assistance, Inc., annually to 17 countries amounted to \$19 million worth in 1970. Of this about \$1.2 million went to Episcopal-related facilities, but cost the fund less than \$20,000;

(✓) Aid to seminaries, social and educational projects of the Eastern Orthodox Churches, especially in Greece and Yugoslavia—\$42,750;

(✓) Nine cooperative agencies, agricultural and distributive—\$38,775.

The P.B.'s Fund is administered by the Executive Council's Committee on World Relief and Interchurch Aid, of which the Presiding Bishop is chairman. Secretary of the fund is the Rev. Raymond E. Maxwell.

WASHINGTON

Nominees for Suffragan Named

Twenty-nine names were submitted to the nominating committee of the Diocese of Washington for consideration for the slate of candidates to be presented to the May 1 diocesan convention. The convention will meet for the purpose of electing a suffragan bishop of the diocese.

By earlier convention action, at least four names must be submitted for election. Other people may be nominated from the floor. The nominating committee did not feel that it must submit only the necessary four names but in the end

THINGS TO COME

June

7-10 4th annual meeting of the Society for the Advancement of Continuing Education for Ministry (SACEM) at Catholic U's Theological College, Washington, D.C.

that number was their slate. The Rev. John C. Harper was chairman of the committee. The nominees, all black clergymen, are:

The Rev. Jesse F. Anderson, Jr., 33, currently chairman of Southeast Federally Assisted Code-Enforcement Program. THE LIVING CHURCH has verified that Mr. Anderson's first marriage ended in divorce, a fact not mentioned in the official biography released by the Information Services of the Diocese of Washington. He was remarried in 1969, and is the father of four children.

The Rev. Junius Fleming Carter, Jr., 43, rector of the Church of the Holy Cross, Pittsburgh, since 1966, has been very active on urban boards and committees and as first president of a Federation of Community Organizations. He and his wife have two sons.

The Rev. Quinland R. Gordon, 55, a member of the staff of the Executive Council's General Convention Special Program. He was a minister of the African Methodist Episcopal Church, 1945-49, and was ordained to the priesthood of the Episcopal Church in 1949, first serving as vicar and then rector of the Church of the Atonement, Washington, D.C. He has served as consultant to various groups within the Episcopal Church. He and his wife have three children.

The Rev. John Thomas Walker, 50, has been a canon on the staff of the Washington Cathedral since 1966. Among his responsibilities are education, community service, and service to the community at large. He is chairman of the Negro Student Fund, which supports black students in independent schools in the Washington area. He and his wife have three children.

Foundation Backs Community for Seminarians

A \$100,000 grant will launch a new community-based seminary program in Washington, D.C. Inter-Met (Interfaith Associates in Metropolitan Theological Education) has involved planners from the major religious faiths in the country.

The Rev. John Fletcher, who headed the planning team, stressed that Inter-Met is a "program, not an institution." The idea is to get theological training more concerned with real communities. Inter-Met will grant degrees.

Though the program is not scheduled to open before the fall of 1972, the next number of months will be spent training prospective leaders or preceptors for the school, using a budget of \$170,000 for the purpose.

The Irwin-Sweeney-Miller Foundation that made the \$100,000 grant did so with the conviction that seminary training should not ever "take place in isolated enclaves but in the midst of things." J. Irwin Miller, founder of the foundation, is a prominent lay leader in the Christian Church and a past president of the National Council of Churches.

Msgr. Ralph Kuehner, chief of urban affairs for the Roman Catholic Archdiocese of Washington, and Rabbi Eugene Lippman, of Temple Sinai, have served on the planning panel. They have reported that they are trying to make arrangements whereby their respective seminarians could take part in Inter-Met.

Dr. Fletcher, an Episcopalian, pointed out that the program is designed specifically to prepare students for leadership in congregations. Inter-Met will try to bridge the gap between theory and practice, he said.

ECUADOR

First Resident Bishop Consecrated

The Rev. Adrián D. Cáceres was consecrated Bishop of Ecuador in a ceremony held Feb. 7, in Guayaquil, with the Presiding Bishop as consecrator. Co-consecrators were the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico, and the Rt. Rev. William Fry, Bishop of Guatemala. Also taking part were 12 other bishops who have jurisdictions in South America, Central America, and the United States.

Guest participants included the Archbishop of Guayaquil and the Archbishop Coadjutor of Cuenca, along with other Roman Catholic bishops from Peru and Chile.

Born in Sucre, Bolivia, Bp. Cáceres completed advanced studies in philosophy, theology, and law at the University of Cherquisaca, Bolivia. Ordained to the Roman Catholic priesthood, he served as a military chaplain, a parish priest, a professor of philosophy, and as legal advisor and executive secretary to the National Council of Bishops of Bolivia. In 1959, he was received as a communicant of the Episcopal Church and was admitted to the priesthood in 1960. He served parishes in Nicaragua and Guatemala until his election to the episcopate by the House of Bishops last October.

Bp. Cáceres was married in 1962, and he and his wife, Betty have four children.

In May, the bishop will visit in the Diocese of Southwestern Virginia.

NCC

A Call for Minimum Income

The presidents of the National Council of Churches and the Synagogue Council of America have called for federal welfare reform legislation providing \$3,720 minimum annual income for a family of four. Dr. Cynthia Wedel of the NCC and Rabbi Solomon J. Sharfman of the SCA also asked that a public-assistance program based solely on need, be administered by the federal government, a provision which runs counter to President Nixon's plan for revenue sharing.

"It should be the national goal," the

statement read, "to see that no family is required to live on less than the Lower Standard Budget as determined by the Bureau of Labor Statistics, Department of Labor. We should move toward that goal now by establishing a minimum level of benefits at not less than the current OEO/HEW poverty line of \$3,720." The religious leaders also said that the present system "should be changed to provide for mandatory assistance to single adults and childless couples, and the working poor."

No amounts were proposed, but legislation currently before the House Ways and Means Committee suggests federal minimums of \$130 a month for individuals and \$195 for couples, with increments planned in 1973 to 1975.

Dr. Wedel and Rabbi Sharfman also stated that "the legal rights of recipients to a fair hearing of complaints, and to counsel for such hearings should be provided for, and benefits should be continued pending the outcome of such hearing. The qualifications for eligibility to assistance and the rights of recipients should be publicized through organizations of recipients as well as in other effective ways."

WCC

Governments, Missions Scored

Mission groups throughout Latin America were criticized in reports published in Bogotá, for allegedly taking part in genocide and ethnocide against Indian populations. The governments of several Latin American nations and the "anthropological establishment" also came under fire in the conclusions of a meeting held in Barbados, West Indies, sponsored by the World Council of Churches' program to fight racism.

The Barbados statement all but condemned outright missionary activities among Indians. It stated: "The best thing for Indians and also for preserving the moral integrity of the churches themselves, would be to put an end to all missionary activity."

Besides repeated government aggression against Indians through massacres and forced migrations, the statement said that evangelical activity shows its colonial relationship through such practices as "contempt for indigenous cultures, appropriation of Indian natural resources, the overlordship spirit of many missionaries," and other transgressions.

Holding that some "dissident elements" within churches are adopting positions of self-criticism on Indian treatment, the Barbados statement said that unless mission groups continue to "rid themselves of the vices that have been denounced, they will continue to incur the crime of ethnocide and connive at genocide."

The Barbados statement charged that

Indian policy in Latin America has failed "because it was oriented to the destruction of aboriginal cultures (integration) and seeks the manipulation and control of indigenous groups to the benefit of existing structures."

CALIFORNIA

Bishop Praises Canal Engineering

The Rt. Rev. C. Kilmer Myers, Bishop of California, in an open letter to 30,000 families in the diocese, praised the engineering feasibility of the peripheral canal in Contra Costa County, but urged support of "all reasonable measures, including legislation, that will have for their purpose the development of policies that will lead to guarantees of wise stewardship of our precious inland waters and to the areas to which they bring life and being."

The bishop outlined his own conclusions on the controversy over proposed construction of the canal in the letter, he and his staff having studied the situation for some time. He reiterated past statements that he neither endorses nor opposes the canal, but said he believes that the many uncertainties as to policies which would govern its operation make desirable additional review of the project in view of its potential impact on the ecology and environment of the Sacramento Delta and San Francisco Bay.

"Who controls the spigot"—the release of canal water through the estuarine system—is paramount and as yet not clear, Bp. Myers said. He urged "delaying further construction and congressional authorization of costly masterworks until those guarantees are forthcoming."

ROMAN CATHOLICS

5 Bishops Receive Celibacy Draft

Five Roman Catholic bishops from Mexico, Arizona, and Texas have accepted for consideration the statement of the National Federation of Priests' Councils, "Moment of Truth," approved by the national R.C. clergy group at its recent Baltimore meeting. The statement, which includes a request for an immediate end to mandatory celibacy, was presented to the five prelates during a provincial meeting at Picture Rock Retreat House, Tucson, by delegates of the priests' senates from the dioceses represented.

The Most Rev. James P. Davis, of Santa Fe, was quoted as saying the bishops considered the statement of the NFPC to be "an honest, helpful, constructive statement of the problems which beset priests in the pursuit of their pastoral ministry." This group became the first episcopal body in the U.S. to accept the statement for consideration.

The celibacy clause contains the following: "We ask that the choice between celibacy and marriage for priests now active in the ministry be allowed and that change begin immediately. . . . We ask that national hierarchies be empowered to implement plans at once which will allow the acceptance of married men as candidates for the priesthood. Finally, in a spirit of brotherhood, those priests who have already married should be invited to resume the active ministry."

Organized in 1968 as a national priests' organization independent of the church hierarchy, the NFPC now includes some 130 priests' councils, senates, and associations, representing more than 35,000 of the nation's 60,000 priests. The Rev. Frank Bonnike, of Rockford, Ill., is president.

CHURCH OF ENGLAND

Bishops "Undermined" by Synod

Bishops of the Church of England are being "undermined" by such changes as the new General Synod, according to a sweeping statement by an anonymous "person of distinction" in the church. The author also tilts at the present system whereby bishops are appointed by the queen on the recommendation by the prime minister and says such appointments should be planned instead of through the current "rather haphazard scattering of men of ability."

On the undermining of bishops, the writer says, "Much that has been said in connection with the synodical government and much that has been proposed by commissions . . . has undermined the position of the bishop as a leader, as one who can take decision and have a policy. It is not surprising that able men should be glad to be relieved of a post which is both physically arduous and mentally frustrating."

These statements appear in the preface to the latest issue of the biennial Crockford's Clerical Directory (1969-70)—the standard reference book for the clergy of the Church of England throughout the Commonwealth. The author of its hard-hitting preface is never identified but is described as a "person of distinction in the Church of England."

Referring to the new General Synod which came into being last November, the author said: "Few terms have been so tortured and misused as that of 'synodical government.' It has become a parrot cry of those whose idea of heaven is a committee and for whom only a committee can voice the will of God. . . . Anyone who takes the trouble to compare the practice of church committees, councils, and commissions in the first half of this century with that of the last 15 years will notice a gradual disappearance of diocesan bishops from chairmanship of many

BRIEFLY

■ The National Town and Country Convocation of the church will be held at Roanridge, Kansas City, Mo., May 10-13. Formerly a biennial event, the last such convocation was held in 1966. Attention will be given to the strengthening of cooperation in the rural field, the training of men to serve as non-stipendiary clergy, and the development of local leadership. The Joint Committee on Non-Metropolitan Areas and the Society of the Rural Workers Fellowship will also hold their meetings at Roanridge in conjunction with the convocation. Roanridge has been regarded as the unofficial headquarters of the work of the church in small communities and rural areas. At the January meeting of the Conference of Agencies for Non-Metro Areas, held at Roanridge [TLC, Mar. 7] it was the consensus of the conference that clergy and lay people in the field must develop their own channels for leadership and making decisions.

■ Pilgrims from the East will be in the Diocese of Olympia Apr. 27-May 3. Headed by the Rt. Rev. Mark T. Koike, Bishop of Osaka, the group will arrive in Seattle where they will be welcomed by churchmen from a number of parishes in the Diocese of Olympia. The Japanese Christians are returning a visit made last year by pilgrims from the Olympia jurisdiction. The two dioceses have a companion relationship under the MRI program.

■ The consecration of the Rev. Arthur A. Vogel will take place at 10 a.m., May 25, in Grace and Holy Trinity Cathedral, Kansas City, Mo. The Presiding Bishop will be chief consecrator with the Bishop of West Missouri and the Bishop of Milwaukee as co-consecrators. Dr. Vogel, who was elected Bishop Coadjutor of West Missouri Dec. 6, expects to begin his duties in the diocese Aug. 1.

■ The New York State Authority has stated that despite ancient treaties, Indians must pay toll just as anyone else does to use the Gov. Thomas E. Dewey Thruway. Some Indians had demanded toll-free use of the highway, saying that early treaties gave them free access to all turnpikes.

■ In Texarkana, Texas, an ecumenical effort has been launched to rebuild two National Baptist churches in the community that were firebombed during recent racial strife. St. Paul's and Mt. Orange Churches, both predominantly-black congregations, sustained damages totalling \$200,000. A fire was extinguished in a third church before much harm was done, and a Molotov cocktail that failed to ignite was found in still another church.

of the most important church bodies. There are three reasons for this—one, an increase in demands on episcopal time; another, a shortage of competent knowledgeable statesmen among the bishops; the third, an impression that a lay chairman will command more confidence than a bishop and also bring a fresh mind to the task."

The writer also says that bishops should be encouraged to resume true leadership in the church. The episcopate should include men of varied and outstanding abilities—as well as good pastors and administrators, he holds.

Leadership, the statement says is one of the functions of the episcopal office and the Anglican Church should create conditions which would enable the bishops to exercise it.

NEW YORK

Intruders Arrested in Church

Fifteen young people—three boys and two girls—were arrested recently, when they tried to address the congregation of St. Martin's Church, Harlem, New York City. They entered separately to solicit money for a housing protest. They were arrested when they refused to leave.

Police said the demonstrators were from a group that had begun a sit-in several days earlier at the offices of the Harlem-East Model Cities and Millbank-Frawley Circle Renewal, both on West 116th Street. Most of the 15 arrested at St. Martin's Church rejoined the sit-in.

Demonstrators at the Model Cities office vow to remain there until six demands are met, including the halt to all demolition and evictions until a "workable relocation policy" is developed and renovation of vacant buildings begun at once.

The protest has been peaceful but workers have been barred from the offices.

MEDICINE AND MORALS

Should a Doctor Tell?

"Should a doctor tell?" The question is reverberating throughout England. A case involving a 16-year-old girl who had been put on the pill by a family planning center, which was in turn reported to the doctor, who in turn told the girl's father, brought a complaint from the family-planning center against the doctor for breach of confidence.

Central figure in the case was Dr. Robert Browne, 64, a family doctor in Birmingham. The case against him was brought by the Birmingham Brook Advisory Center, a family-planning organization. It had prescribed an oral contraceptive for the 16-year-old girl, Miss X. The information was given in confidence to the doctor by the center, but the center later alleged that, without seeking or receiving permission from the girl, he told her father. Dr. Browne was cleared of

professional misconduct charges by the disciplinary committee of the General Medical Society.

The Catholic Herald said in a leading editorial: "What leaves us gasping is that the doctor's actions should have been questioned at all. Is it really going to be said that a family doctor, deeply concerned for a child presumably involved in a sexual relationship, must not seek the aid of the parents, who before anyone else are responsible for her? The issue has nothing to do with the rights and wrongs of the pill as such. What is quite frightening is the perhaps unintended implication that it is not a parent's business whether or not a teenager is in moral danger," the editorial stated.

The Church Times, leading independent Anglican journal, referred to the "enormous public interest" aroused by the case and to the number of people who argued that the issue of confidence is absolutely paramount. "But," it added, "this is seriously to underestimate the moral dilemma of the doctor who has a duty to the patient—and, where the patient is a child, to the family—which may occasionally have to be given overriding consideration." *The Times* also said that the case raises the whole social issue of sexual relations between young people while they are still minors and under parental control.

The Church of England Newspaper said that Christians would be "profoundly relieved" at the verdict. "Yet the General Medical Council was also right to insist, and Dr. Browne is reported to have stressed the point that this was in no sense a test case. It does not mean that every doctor, Christian or otherwise, should inform the parents of every girl who has acquired and received advice on birth control. In some families such information could lead to a disastrous friction between generations which might result in a girl deserting or being driven from home."

Dr. Browne, himself, attends church regularly. It is also his practice to go early every morning to his surgery to read the Bible "and to be quiet with God." He said this had given him great confidence in recent months.

INDIA

CSI, Syrian Church Near Intercommunion

Full intercommunion between India's Mar Thoma Syrian Church and the Church of South India (CSI) is now "more or less settled," according to authorities of both bodies.

Bp. Thomas Mar Athanasios of the Syrian Church said a theological commission of his church had recommended "joint participation in episcopal ordination, permission to conduct worship in each other's churches, and to conduct

communion." Recommendations now await the approval of the supreme authoritative groups of both churches but this will be granted "automatically," the bishop said.

The Mar Thoma Church has about 350,000 members and 300 clergy. It is protestant in its doctrines but retains the form and rituals of the Eastern Church.

Established in 1947, the Church of South India is a union of the Anglican diocese of Madras, Travancore, Tinnevely, and Dornakal, the Methodist Church, and the South India United Church.

GOVERNMENT

Conference on Drug Abuse

President Nixon asked 100 of the nation's top religious leaders for their help in curbing the spiraling problems of drug abuse, especially in the field of education and rehabilitation. Urging his listeners "to get at the cause of frustration and anxiety" that compels young people to give up and "move step by step into another world, the world of drugs," the President said this is an area where people in religion have a special responsibility.

The Chief Executive spoke during a one-day White House Conference on Drug Abuse for Religious Leaders held in the White House Theater. Among several government officials who also spoke to the group were Atty. Gen. John Mitchell, Secretary of Housing and Urban Development George Romney, and John Broger, director of information for the Department of Defense.

Egil Krogh, Jr., deputy assistant to the President for domestic affairs, who coordinated the conference, said its aim was to "share insights" on curbing drug abuse with the country's top religious leaders and to explain what the government is doing about the nation's drug problem. Government officials, he said, hope to tap the reservoirs of "moral and human understanding" in religion.

Mr. Broger, referring to the drug culture of today that permeates the music, language, posters, and underground press that affects youth, estimated that over 50% of young people today, from grade school to college, have made contact with this particular culture in one form or another.

If there is an answer to the drug abuse, President Nixon said to the group, "you have it in helping to provide motivation and in giving young people something to believe in, something to turn to when life doesn't turn out as planned. The worst thing that can happen for young people is to have no faith, to believe in nothing," he said. He told the religious leaders that helping young people find some sense of faith could perhaps have a greater effect than all the other efforts that have been made by the government in law enforcement, rehabilitation, and education.

DIOCESAN CONVENTIONS

Texas

During the 122nd annual council of the Diocese of Texas, delegates voted to close three missions—upon recommendation of the bishop, the Rt. Rev. J. Milton Richardson—St. Luke's, El Campo; St. Timothy's, Waco; and St. John's, Brazoria. One new parish was accepted—St. Michael's, Austin.

Without any change, two recommended budgets were accepted: a diocesan budget of \$338,651 and an executive-board budget of \$648,827. The latter will be supported by askings of individual churches rather than by quotas.

The diocese elected its first women to the standing committee and to the executive board rather than accepting a representative from the Episcopal Church Women. Mrs. Philip A. Masquette will serve on the standing committee and Mrs. Ralph E. Gunn on the board. In other actions, convention:

(✓) Voted to assume a 3-year companion relationship with the Diocese of Lake Malawi, to begin Oct. 1;

(✓) Deleted the canon which restricted from voting on the executive board budget all those churches which were in arrears on their quota payments according to canonical requirements;

(✓) Referred for study a proposal to fund a program for Episcopal and un-churched black students on the TSU campus;

(✓) Listened to a 9-page report on the state of the church, the essence of which was a call to consider religion as the proper business of the church and a warning that programs in the areas of social justice or morality must not take precedence over "leading men to the knowledge of God."

St. Mark's Church, Beaumont, will be the host parish for the 123rd council, Feb. 3-5, 1972.

Georgia

The announcement of his retirement by the Rt. Rev. Albert R. Stuart, Bishop of Georgia, later this year was made during the 149th diocesan convention which was held in St. John's Church, Savannah. Succeeding Bp. Stuart will be the coadjutor, the Rt. Rev. Paul Reeves.

Much time was spent on discussion of the budget and its various items. The current year's budget was approved with fixed expenses at \$88,318. The program budget amounted to \$171,675 but convention increased this to \$173,375, which raised an item for poverty and urban work by \$1,800. The final approved budget is \$261,793. Expected income is \$243,308. The indicated deficit is \$18,485.

Bp. Stuart, speaking about this lack, said, "Because of the emphasis on the

stewardship program now underway and because of the understanding of the urgency of needs, it is evident that the convention is confident that it can deal with the deficit problem."

The program budget was broken down into 10 categories:

(✓) Mission outside the diocese — \$51,500, of which \$50,000 will go toward the quota for the national church;

(✓) Diocesan missions—\$69,600;

(✓) Stewardship program expenses—\$11,900;

(✓) College work—\$13,975;

(✓) Youth work—\$1,000;

(✓) Conference center program—\$5,000;

(✓) Pastoral-care centers, Augusta — \$10,000;

(✓) Communications—\$5,500;

(✓) Christian education—\$1,000;

(✓) Poverty and urban work—\$4,000.

Convention closed with a celebration of the Holy Eucharist, with Dr. Massey Shepherd preaching.

San Joaquin

At the annual convention of the Diocese of San Joaquin (central third of the State of California), meeting in St. Paul's Church, Bakersfield, a budget of \$276,017 was adopted. This is a 7% increase over the previous year's total. Convention also voted to accept \$23,460 of the commitment asking from the national church, a much lower figure than the amount requested by headquarters, but nevertheless an increase of 12% over last year's acceptance.

Under canonical changes adopted, church members may be elected as qualified vestrymen and as delegates to convention regardless of age. Another change will allow a parish to become an aided parish when under financial or other difficulties.

Because only one-half of 1% of the total population within the boundaries of the diocese are communicants of the Episcopal Church, an Outreach Committee has been created to develop and promote missionary work "at home." Through this program it is hoped that the word and the work of the church will be spread.

In discussion of the Church Pension Fund, a resolution was passed requesting the fund to reconsider pensions and widows benefits for those whose terms of service have been cut short by death or unforeseen circumstances "in as much as the present system is very inadequate."

In his charge to convention, the Rt. Rev. Victor M. Rivera called for a commitment to personal evangelism—"by this we mean the endeavor of one Christian to bring another person to faith in Christ

and commitment of self to the Christian life." He concluded his address by saying "May God . . . fill you with the desire and the determination to share Christ and your church with at least one person in 1971."

Southern Virginia

Formal institution of the Rt. Rev. David S. Rose, Coadjutor of Southern Virginia, as diocesan was part of the opening service of the 79th annual council which met in Bruton Parish, Williamsburg. Mr. Jack Mason, president of the standing committee, had a heart attack while taking part in the service and died before he could reach a hospital.

At the opening legislative session, council deliberated the eligibility of three parishes to be in union with the meeting as there had been no contribution to the 1970 diocesan funds from any of the three congregations. Council members voted to allow the parochial delegates to remain having seat and voice, but no vote. In other actions taken, council:

(✓) Adopted a resolution that a congregation, to be in union with council, shall contribute to the diocese at least 10% of the current expenses of said congregation as reported for the previous year but shall have the right to elect the portion, if any, of the quota for program budget which they will pay. Thus the council terminated a policy of voluntary gifts which had been in effect since 1963;

(✓) Ended the 6-year companion relationship with the Diocese of Colombia but authorized a payment of a tithe of money collected during 1970, for the Mission and Ministry Fund, a capital-improvement program. \$172,860 had been collected as of Dec. 31, on letters of intent amounting to more than \$1 million;

(✓) Referred to the executive board a resolution requesting \$135,000 from diocesan parishes for inner-city work, the money to be administered by a group of black clergy and laity within the areas.

The accepted budget of \$424,000 for operating expenses in 1971, is \$10,810.90 lower than the approved 1970 budget. Delegates were told that successful operation of the new assessment plan could very well provide an additional \$10,000 for this year.

The prospect of gaining this \$10,000 prompted a motion to give Saint Paul's College an additional \$4,000 in 1971, which, if granted, would give the institution \$6,000 instead of \$2,000 allotted in the budget (contingent upon that extra \$10,000).

Bruton Parish will continue to be the host parish for coming councils at least until 1975, according to an announcement made at the closing session.



*When I Had
Vowed to Quit
Coffee for Lent*

My blessedest Easter was in the year when
I had vowed to quit coffee for Lent . . . and then
fell . . . and then prayed, “Father, mend,”
And took the vow again,

And (tempted) kept it till the Festal Day
had pleasantly driven dry Lent away . . .
Such fastings and festivals,
I think I hear you say

Are babying, and I could agree
except that the falling and rising, you see,
were minor hints of a Redeeming Majesty. . . .

When I fully fell in a thorough way
I did it profoundly. . . . Yet, I could pray
with a more-than-equalizing profundity

To the Father of the prodigal son,
to the longstanding Companion—
Yes, the Father of the perfect Risen One!

Henry Hubert Hutto



"An unforgettable week for underprivileged children"

CHURCH CAMPS

UNTO THE LEAST OF THESE

By JEANNIE GILMORE

THE eight-year-old looked out at the huge expanse of water and his eyes widened. "Gee, it sure must have taken a lot of water to fill up *that* pond!" he exclaimed to the camp counselor. The "big pond" was the Atlantic Ocean and the youngster, like nearly all the others in the group, was seeing it for the first time, even though it was not much more than a hundred miles from his home.

He was one of 456 underprivileged children from southwest Georgia who spent an unforgettable week at the Episcopal Camp and Conference Center near Brunswick, Ga., last summer. It was the second successful year for the camp series, which started as an experiment and is now going into planning stages for a third season. The program is sponsored by the Southwest Georgia Community Action Council of Moultrie and its director is a retired Navy officer, Cmdr. Rob-

ert J. Clinton, a layman of St. John's Church there.

The project was made possible by the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, who arranged for the children to use the diocesan camp facilities, and by Cmdr. Clinton, whose "dedicated begging" last year brought donations of about \$11,000 in food, clothing, first-aid supplies, and all sorts of necessary items. But perhaps the hardest part was done by the camp staff and volunteers, who had the responsibility for six weeks of seeing that the children were fed, entertained, "present, and accounted for," 24 hours a day. The Community Action Council, all of whom are volunteers, cooperated with local departments of family and children services in the nine southwest Georgia counties that make up one of the South's most depressed areas. Hundreds of individuals contributed, as well as servicemen of the United States Navy, private businesses, civic clubs, area churches, and the regional Office of Economic Opportunity.

BEGINNING in July, the camp series consisted of three one-week sessions for boys and three for girls. Many of the

children, whose ages ranged from eight to twelve, were away from home for the first time and for some of them it was their first participation in a group of blacks and whites, adults, children, and teenagers. At first the black children were inclined to be a bit wary of the white counselors and volunteers, but soon relaxed under the love and attention they got. A flexible routine for the campers included swimming, arts and crafts, ball games, archery, croquet, nature hikes, singing and rhythm games, films and slides, beach trips, and alphabet games. There were a few chores, too: bed-making and cleaning the dormitories.

Half of the campers, according to Cmdr. Clinton, arrived with insufficient clothing and many with no shoes or pajamas. Large numbers of them came from homes where they had been left alone 95 percent of the time, had been served one meal a day, and rarely tasted milk or orange juice. Some did not know that sheets were used on beds, and others had never been in a shower or used towels. Consequently, they were afraid of water, even in the camp swimming pool. One small girl was missing for an hour or so during one of the camp sessions and an

Mrs. Jeannie Roe Gilmore is the wife of the Rev. John H. Gilmore, rector of Grace Church, Waycross, Ga.

all-out search was made for her. She was found, at last, sound asleep in the middle of her bed. It seems that she had never in her whole life slept in a bed alone and she couldn't think of anything else she'd rather do. One of the boys didn't speak a word for almost the whole week of camp. The counselors thought he was a deaf mute until they discovered he had a good reason for not talking. He came from a home in which the parents hit the children on their heads whenever they said anything at all, so they soon learned to keep quiet. When he found he could talk freely without fear of punishment, he was at first amazed and then started to make up for lost time.

A regular routine, exercise in the fresh air, and balanced meals, plus extra milk and juice, between-meal snacks, canteen goodies, punch, candy, and cookies combined to put weight on the campers. Sometimes they gained three or four pounds in just seven days' time. During a rainy week last summer when the girls couldn't get out for their usual exercise and games, some of them gained as much as five pounds. The food was good, well-prepared, and the children were allowed to eat as much as they wanted. One girl saved a piece of chicken and a roll from supper on the first night of camp, telling the counselors she would put it away "for tomorrow." She couldn't believe that there would be more where that came from. Food for the camp came mostly from contributions by commercial firms and from the surplus food program of the OEO, and was prepared by the diocesan kitchen staff. Clothing of all sorts (swim suits, underwear, night clothes, even shoes) were given those who needed them. Some children arrived with only the clothing they were wearing, and some came with empty suitcases because they were too proud to admit that they had no clothes to bring.



"Blacks and whites, adults and children"

In generous response to a call for help, hundreds of contributions came from individuals and organizations throughout the nine-county area. Donations including soap, towels, toothpaste and brushes, insect repellent, supplies for arts and crafts and sports, ice chests, even gas and oil for the renovated school buses that plied back and forth from Moultrie to the camp. The bus drivers were also volunteers, and a certain element of suspense was added to each trip because of the possibility of imminent breakdowns of the ancient vehicles.

Cmdr. Clinton, who is not bashful about asking for assistance for his favorite year-round project, soon brought the U.S. Navy into the picture. They entered into the spirit of the thing with warm-hearted enthusiasm. Medical officers from the Naval Air Station in nearby Albany, Ga., gave physicals to all the children, in their own off-duty time, and corrected minor problems before the camp began. It was

another "first" for many of the children . . . the first time they had ever seen a doctor.

Not to be outdone, the enlisted men at NAS gave sailor hats, which were later dyed different colors—one for each group of children. In the girls' camps, the Starlights wore white caps, Lady Bugs had red, Rockettes were green, and so on. The boys were Earthlings, Road Runners, Water Babies, Air Creatures, and Greenhorns. Some of the hats had been worn by the sailors during service as far away as Vietnam. Each child's name was printed on the brim and he or she was allowed to take the cap home for a souvenir.

Every week the campers were taken to the beach and their amazement invariably delighted the camp staff. Their questions as to why the sea is salt, why there are tides, what makes waves, etc., sent the counselors scurrying to look up answers. Since few of the children could swim, the staff always let out a huge sigh of relief when all of them had been accounted for and put back on the bus.

Grace Church in Waycross, approximately half-way between Moultrie and the camp, was the rest stop for each bus load of campers. The buses left Moultrie with a new group on Sunday, stopped in Waycross for soft drinks and cookies, and went on to camp in time for supper. In addition, last summer the lay people of Grace Church served Saturday lunch of hamburgers, sandwiches, potato chips, cupcakes, and milk to the children on their return trip. Episcopal Young Churchmen also went down from Waycross nearly every week to play guitar music and sing folk songs with the campers. The camp staff, some of whom were unpaid volunteers, showed unflinching good humor and patience. The love they received from the children more than made up for such inconveniences as long hours and wet feet. As for the youngsters, they were appreciative enough to write to the people who made the week possible. Parts of their letters read as follows:

"I like to sleep in the beds." . . . "Thank you for the music." . . . "The food here is great. Hope I'll be able to come to another camp like this." . . . "We thank you for the food. And we thank you for the bed where we sleep. And the rats are not bad." . . . "I like the milk. The camp is nice and cooled. I like you too, Sir, I having fun. You let us have fun by letting us go free." . . . "We thank you for the sailor hats. They are just lovely." . . . "It's raining, but we will still have fun." . . . "The gowns sleep good and they are pretty."

The children are back in school now (those who are fortunate enough to go) with a lasting memory of one week of fun and new experiences. And in Moultrie, Ga., Cmdr. Clinton and his volunteers are preparing for another year of "dedicated begging" and another summer of a most unusual camp.



EDITORIALS

Faith by Prescription?

PRESIDENT Nixon told a visiting group of clergymen at the White House the other day that he hopes they can find some way to give to young people "some sense of faith" as the best alternative to a life ruined by drugs. "In the final analysis, if there is an answer to the drug problem, you have it," he told the ministers. Young people, he noted, need "something to believe in, to turn to, when life doesn't turn out as they want." If religion does not provide this they may turn to drugs, hoping that in the narcotic nirvana they will find that which makes meaningless life endurable.

The President's diagnosis is right; but he may be oversimplifying the problem, or overestimating the capacities of the clergy, when he says to them in effect: "Now just go ahead and give them that faith to live by, and that will put an end to drug abuse." The truth is that conscientious ministers have been trying through the years to give people this faith, and current church statistics seem to indicate they are fighting a losing battle.

It is really futile to prescribe faith to people as something good for what ails them, to say to them "Don't take drugs—take faith!" Idealistic Americans want to see everybody living a happy, healthy, and useful life, and such a life must be made up of certain ingredient virtues like courage, optimism, altruism, a sense of humor—and faith. Americanism as a religion is quite clear about what it takes to make a good and healthy life that needs no drugs, booze, or other anodynes.

But one cannot simply take faith by prescription. Faith rests upon this paradox—that one must have it in order to get it. The writer of the *Letter to the Hebrews* rightly notes that "he who comes to God must believe that God is, and that he rewards those who earnestly seek him" (11:6). There is, first, the faith which seeks God. In response to it God rewards the seeker with that life-fulfilling faith which gives strength, health, and joy to those who have it. What it comes to is that man must not seek faith as an end in itself, for what faith can do for him; that quest is analogous to the effort to lift oneself into the air, or to capture a dream. Faith is given not to those who seek faith but to those who seek God.

The aim of Americanism as a religion is to produce better people—people who can live fully with no need for drugs or any other escapes. Its goal is a pragmatic one, albeit nobly so. However, any religion in which man tries to make himself a better person by prescribing for himself such virtues as "faith" and by trying to whip them up within himself is doomed to the futility of self-levitation. We cannot give ourselves faith, we cannot give others faith; or hope, or charity, or courage, or prudence, or temperance; we can only receive them from the Giver of every good and perfect gift.

When religion (be it the American religion or any other) ceases to make the improvement of man its primary aim and focus, and makes the coming to God of the faithful soul its aim and focus, all these great virtues which make human life worth living are abun-

dantly added to those who seek. What this nation needs is a turning to God in that faith which seeks God for God's own sake. The righteousness which exalts a nation can and must be born of true godliness. Faith cannot be prescribed—it can only be received.

Another War Casualty

THERE is a wide, deep, angry national consensus at this moment that Lt. William L. Calley is being made a scapegoat, that the real guilt for My Lai belongs to his superiors and even to the whole nation. We heartily share in the sympathy for this young man. His sentence of life imprisonment seems unduly harsh. What should we have done had we been in his position? Only God knows; we don't, and we tremble when we think about it. Calley claims that he acted as he did in order to defend his men, and we believe him. It sounds weird, on the face of it, but this is a weird war, in which little children throw handgrenades.

But we want this one editorial voice to be heard, calling attention to a very important fact of the matter which at this moment nobody seems to be paying any attention to at all. Lt. Calley has been found guilty of mass murder by a competent court after a very thorough trial. In this country a man is innocent until found guilty. Now that Calley has been found guilty millions of Americans are screaming that he is innocent, and the loudest screamers are those very people who have been complaining about American atrocities in Vietnam. They wanted American war criminals to be brought to trial. Now that one has been convicted they are louder than ever in their wail. It makes no sense; it is hysterical nonsense.

This national orgy of collective guilt offends both good conscience and sound reason. Morally it is cheap grace. What is everybody's guilt is nobody's guilt when the time comes to pay up. It costs us nothing whatever to beat our breasts and confess publicly that we are all in general guilty of somebody's particular crime, that we all pushed those triggers in Dallas, Memphis, and Los Angeles and we all massacred those people in My Lai. Such self-imposed vicarious penance imparts a warm glow of conscious rectitude. But it is moral fraud.

It is an intellectual fraud also. Somebody in particular must formulate the intention that leads to a criminal act; everybody in general cannot do so. A nation, as a nation, cannot commit a criminal act any more than a committee, as a committee, can think. This nation, or any other, couldn't sin if it tried. Its President could, or every citizen of it could. A majority of Americans can be guilty of evil motives in their choice of national leaders, and their choice could lead to evil consequences. In that case each citizen who so voted would be individually guilty of contributing to the nation's delinquency. There is corporate responsibility, and there is corporate liability; but there can be no collective guilt in any rational sense of the term.

Lt. Calley is a pitiable casualty of this war. Simple moral good sense is another. God have mercy on us all.

R. A. C. A.

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Book Reviews

**DISSENT AND PARLIAMENTARY POLITICS
IN ENGLAND; 1661-1689.** By Douglas R. Lacey. Rutgers University Press. Pp. 520. \$15.

Not since the publishing in 1944 of Harry Grant Plum's *Restoration Puritanism: A Study of the Growth of English Liberty, (1660-1715)* has such a thorough and perceptive study been made of the politics of dissent during the reigns of the restored Stuarts as *Dissent and Parliamentary Politics in England: 1661-1689*. With painstaking research and sound scholarship Dr. Douglas Lacey lucidly delineates the persistent efforts of moderate dissenters in Parliament (numbering about 100 during the 30-year period) for religious liberty and basic constitutional government.

This Presbyterian bloc of "occasional conformists" sought comprehension within a broadened church establishment rather than toleration outside it. In this and in their political principles they were in close agreement with moderate Anglicans, with whom they were able, throughout most of the period, to maintain an effective working alliance. Their dedication to parliamentarianism made religious toleration by royal edict unacceptable, and they were as adamant as the church hierarchy against repeal of the Test Acts, so much desired by James II for the furtherance of his Roman Catholic policies.

Out of the travail of this long struggle for government by law rather than by men there was achieved, Dr. Lacey concludes, "a form of government to which minorities and individuals turned during future centuries when they sought full recognition and protection of their interests and rights" (p. 253). The significant contribution of dissent toward an achievement of this magnitude makes Dr. Lacey's masterful account intensely pertinent reading for us today.

(*The Rev.*) ROYDEN C. MOTT
St. James, Knoxville, Tenn.

THE COMMUNIST CONQUEST OF SHANGHAI. By Paolo Rossi. Crestwood Books. Pp. 170. \$2.75 paper.

For the reader who wonders what he would do if Communists controlled his city, the five short chapters of *The Communist Conquest of Shanghai* are illuminating. As Italian Consul in Shanghai, Dr. Paolo Rossi was well placed to see the takeover from various points of view. His reports have accuracy and immediacy with specific human details.

As a China brat, my conception of Shanghai was different: a place where the world came together, to be sure, but not so attractive as it was to Dr. Rossi.

I only glimpsed the rich life of the city and had no idea of its value to the rest of mankind. This book shows that value in the process of being destroyed, a picture of the wealth of Western and Chinese life while it was pillaged. We have no notion that we have such riches, particularly in the realm of culture and spirit; and we ought to know.

Dr. Anthony Kubek's introduction is a brief, solid study of the importance of Shanghai to the Chinese Communists and why they occupied a city never before entered by an army. His comments on Russia's attitude to the Pacific War and our totally unexpected abandonment of Shanghai by the 7th Fleet, cast a bright light on our present problems in Southeast Asia. The epilogue points out some lessons to be learned from Dr. Rossi.

What haunts me, however, is that in our chatter about understanding, we need to be reminded that much of our worldwide meeting of cultures was built on a conviction expressed by British merchant seamen in the Orient: "If you can trade with a man, you can work with him." I used to think that too simple; but Shanghai was built on that idea; and Shanghai was a greater achievement than I imagined. We have more to lose than we know.

MARY TYNG HIGGINS
Trinity Cathedral, Little Rock

Booknotes

By Karl G. Layer

YOUTH FORUM SERIES. Thomas Nelson, Inc. \$1.95 each, paper: *Is This Trip Necessary?* by Philip and Lola Deane, pp. 88; *Prayer—Who Needs It?* by Annette Walters, pp. 92; *Science and Faith* by William G. Pollard, pp. 116; *Let's Face Racism* by Nathan Wright, Jr., pp. 92. The four volumes are the latest (numbers 11, 12, 13, 14) in the as yet uncompleted Youth Forum Series. They are all well-prepared, well-written, and well-presented. Although ostensibly aimed at a youth audience, it is difficult to imagine an adult that could not glean many insights from these pages. For example, Dr. Pollard (a priest of the Episcopal Church) challenges youth to discover God for themselves in the world of modern science. "The deeper one probes," he states, "into the makeup of matter, into the aeons of space and time, or into the intricate, infinitesimal complication of living things, the more mysterious it all becomes and the closer we are drawn to the ultimate mystery." What pastor today has not been queried about the old science/faith question by more than one parishioner? Well worth the small price for each volume.

PEOPLE and places

General Convention

The Rev. Roddey Reid, Jr., is the new director of the Clergy Deployment Office, succeeding John E. Semmes, who retired Mar. 2. Fr. Reid had been rector of Immanuel Church, Wilmington, Del., since 1957. Address: Episcopal Church Center, 815 Second Ave., New York City 10017.

Changes

Through legal action the Rev. Dana Ulmer Pierce has changed his name to Nicholas Dana Ulmer Pierce and will in all ordinary circumstances use Nicholas D. Pierce. No change of address.

Renunciation

On November 17, 1970, the Bishop of Dallas acting in accordance with the provisions of Canon 60, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation and resignation of the ministry made in writing October 22, 1970, by John Mark Kinney. This action is taken for causes which do not affect his moral character.

Overseas

The Rev. Samuel Walden, vicar of Iglesia El Buen Pastor, Fajardo, P.R., will transfer to the Diocese of Manchester for further assignments. A former Methodist minister who left England in 1951, to work in Jamaica, he was ordained to the priesthood of the Episcopal Church in 1957, in Panama. He has also worked in Colombia, and for the past five years, in Puerto Rico. Temporary address mid-April and foll.: c/o 24 Sapphire St., Blackley, Manchester 9, England.

Retirement

The Rev. Charles G. Leavell, rector of St. Mary's, Middleboro, Ky., since 1967, retired after Easter. Address: 817 Key West Dr., Charlottesville, Va. 22901.

Churches New and Old

St. Gabriel's, Marion, Ohio, is celebrating its centennial year with many activities throughout the period of March-September. Guest preacher at the inaugural service was the Rev. Donald Gardner who was rector of St. Gabriel's, 1957-67.

Laitry

Mrs. Vera E. Shively, director of the elementary division of St. Matthew's Parish School, Pacific Palisades, Calif., since 1955, is retiring at the close of the current school year. She began teaching at the school in 1952, its third year of operation.

David Walter, a senior in high school, composed the musical setting for "The Passion According to St. Mark," that was given Mar. 28, at the Church of the Resurrection, New York City. Mr. Walter, who wrote the Passion during his junior year, was one of the several soloists for the performance, which was conducted by Samuel Walter.

The Rev. Percy George Hall, S.T.D., 77, retired priest of the Diocese of Northern California and Col. U.S. Army (ret.), died Mar. 7, at Fort Ord, Calif. He was rector-emeritus of the Church of the Incarnation, Santa Rosa, Calif. Survivors include his widow, Helen, two children, one brother, and five grandchildren. Services were held in several churches, the final one being held in St. Martin's, Philadelphia, with interment in Northwood Cemetery in that city.

The Rev. Douglas R. MacLaury, 56 (SHB), died Mar. 23, in the V.A. Hospital, Milwaukee, Wis. Survivors include his parents, one son, Michael, two brothers, and one sister. Services were held in Grace Church, Elmira, N.Y., and interment was in Maple Grove Cemetery, Elmira.

The Rev. Alfred Morton Smith, 91, retired priest of the Diocese of Pennsylvania, died Feb. 26, in his home in Brigantine, N.J. He was the first headmaster and chaplain of Valley Forge Military Academy, Wayne, Pa., where he was buried with military honors. Three of his hymns are in the Hymnal 1940. He is survived by his widow, Doris. Services were held in St. Anne's, Abington, Pa.

The Rev. John White Walker, 91, retired priest of the Diocese of Pennsylvania, died Mar. 17, in a Summerville Nursing Home, Summerville, S.C. He is survived by his widow, Isabel, two sisters, and one brother. Services were held in St. John's Parish, Huntington Valley, Pa.

Ethel Frazier Putney, 86, widow of the Rev. Rufus D. S. Putney and mother of the Rev. John F. Putney, died Feb. 7, in St. Louis, Mo. Other survivors include another son and one daughter. Services were held in the Church of the Prince of Peace, St. Louis.

DEATHS

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

The Rev. Samuel Raymond Brinckerhoff, 87, retired priest of the Diocese of New York, died Mar. 18, in Northern Westchester Hospital, N.Y. His home was in Yorktown Heights. Survivors include his widow, Elizabeth, two sons, several grandchildren and great-grandchildren.

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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;
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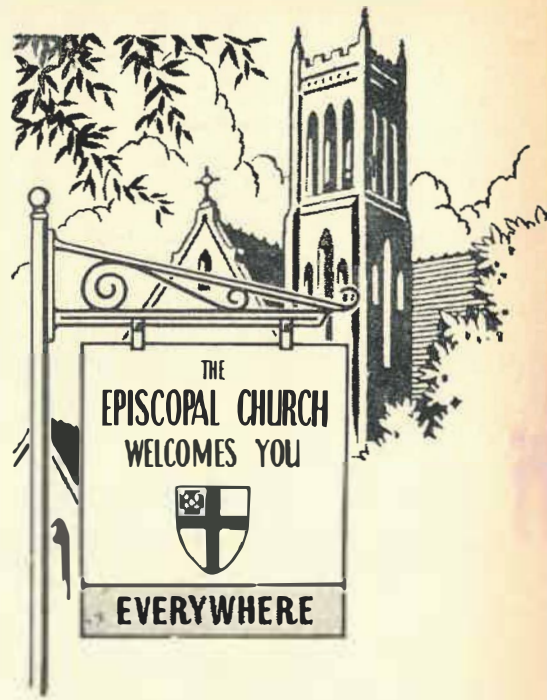
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